

those who had the sacrament and rite administered to them by clergymen of the Church of England. Nor does this narrow bigotry and sacrilege emanate merely from Rome's low and ignorant priesthood, for it is sanctioned by the highest ecclesiastical authority in the country where the offense is committed.

Not many months ago, in answer to the enquiry whether the Pope would invite the Anglican clergy with those of the Greek church to his synod, to commence in Rome on the 9th day of December next, his holiness declared "Most certainly not! The bishops of the Protestant church in England are self-appointed and have no authority, whatsoever, and their self-made priests are guilty of the grossest sacrilege every time they attempt to officiate."

How widely different from these English scismatics in the church of the reformation was the noble reply of the Greek Patriarch who sent the Pope's letter of invitation back to him again. There was no cringing or fawning here to the great Roman scismatic, but an utter rejection of his authority to call a general council without the consent of the other patriarchs who were his equals. The Greek Patriarch declared in plain terms that there could be no union with Rome until Rome reformed,—until she submitted to the government of Christ! How galling this reply must have been to the pretensions of popery.

What would the Ritualistic scismatics say had the Pope invited them to his general council? Would they, or any of them, have objected

because he had not first consulted the Arch-bishop of Canterbury about the necessity, the time and place of the Synod? Or would they, or any of them, have objected because that the Pope had substituted another gospel for that of Jesus? Indeed they would not!! We verily believe, from what we have seen and read of them, that they would be willing to crawl on their knees to him, and piously acknowledge in the presence of *St. Mary* that the Protestant religion was a failure. What do they care about Rome condemning English orders so long as their candle burning, incense offering brethren are honored, and the superstitions of popery raised in public estimation?

Twelve months ago last May, when, under oath, a certain Romish dignitary said, in answer to the question,—“Does your church in any sense of the word recognize the Episcopacy of the English Church?”—“No, the Episcopacy and the orders of the Church of England are regarded as spurious by the whole Catholic church.” And yet with all these insults offered to the noble church of the reformation, some of the professed ministers of that church denounce their own Protestant brethren who are sound in the faith, and degradingly talk loudly about union with the traducers of their brethren.

One of the United States bishops has gone so far as to omit the word “Protestant” when he makes his annual report, and at the same time most inconsistently arraigns one of his clergy for committing an offence of the very same character as that