

School," but of modern Ritualists, or rather Romanizers. The latter have sought to shelter themselves under the name of "High Churchmen." I hesitate not to declare this a misnomer. Their proper name should be *Romanists*, and their proper place is, or ought to be, in the Church of Rome, whither many, after having led others astray, have legitimately gone.

It is painful and distressing, that it should be necessary, in this our day, to protest against Romish doctrines, revived, and taught by men within the bosom of our Reformed Church.

We need hardly remind you that fierce were the controversies on these questions between the Champions of mediæval corruption, and Evangelic truth, and which ultimately resulted in the blessed Reformation.

The denial of Rome's Dogmas of "Transubstantiation;" "the Real Presence;" "the Sacrifice of the Mass," and the other kindred errors, caused the fires of Martyrdom to be lit, and rather than yield or compromise their convictions, the Reformers gave willingly their bodies to be burned. Had they held the doctrines which are now so unblushingly taught by the Ritualists, they would have escaped the scaffold and the stake.

Let us, therefore, value our Book of Common Prayer, secured to us by blood. For in that "Book,"—honestly and grammatically construed—there is not the slightest foothold for the errors protested against.

For three centuries our Book of Common Prayer has exhibited the faith of the Anglican Church. Accurate and distinct in stating truth; firm and unflinching in opposing error; and scriptural throughout, our Articles have been a bond of union amidst all the varying extravagancies of doctrine and discipline, which from time to time have threatened to divide the Church.

Our Prayer Book is a precious legacy, a rich inheritance, the value of which they can best judge of and appreciate, who know how dearly it was purchased, and what blessings it has conferred. Nor can we better