

21. The undue prominence, given to the holy eucharist as an act of ceremonial worship, on the notion of its being a daily sacrifice.

These are the points rejected at the Reformation. These are most of them things which the Mediævalists are trying to re-establish. I do not mean that they are in every case planting them in their developed state, but they are sowing the seeds of them. The enemy did not plant full-grown tares.—*Rev. W. E. Jelf.*

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## LECTURE BY "SENEX."

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*Reverend Sir, Ladies & Gentlemen,*

I rise with a good deal of diffidence to address you on the subject of our Church, "the Reformed Episcopal Church"; not that I for a moment doubt the correctness of the steps we have taken or the scriptural soundness of our faith and doctrine which I stand here to advocate and defend.

But 'tis difficult even to do that without apparently attacking the creed and faith of others, which I have no desire to do.

As a rule people are extremely sensitive on this point, especially our Roman Catholic brethren. But we have no quarrel with them, and have no desire to say or do anything that could possibly be construed into personal offence towards them.

I am sure you will all admit that there are many estimable good Christians in that communion; and we cannot otherwise than respect the conscientious Catholic who adheres to the faith he has been born and brought up in, and who displays the same liberality towards his fellow men of other denominations.

There is much good in the R. C. Church, and there are many things we as Protestants cannot accept, otherwise we would not be Protestants; and I cannot conceive on what ground our R. C. brethren can either take offence at, or object to the stand we have taken; unless it be, that it may be the means of preventing many of our faith, perhaps some of our own children, from joining their Church.

For I must admit, as I will endeavour to show you by and by, that much of the teaching of the Church of England as is at present practised leads to the Church of Rome.

But I would ask our R. C. brethren, what would their course be, if they found the Priests and Bishops of their Church advocating Protestant doctrine from their pulpits and telling them that Confession, Priestly Absolution, the real presence in the Sacrament, Baptismal regeneration, Prayers to the Saints and Virgin, &c., was all nonsense?