

is effected. A subscription was com-  
pleted for the building fund and the support  
of the building. A sufficient amount was  
secured to put the organization on a sound  
basis. A call was extended to a  
committee, and the new edifice is expected to  
be ready for use on Easter.

The church at Victoria, B. C., of which the  
Rev. Edward Crudge is rector, was organ-  
ized nine years ago when the Bishop,  
then of the English cathedral, with most  
of the congregation, left the English Church.  
It has a large edifice costing over \$11,000,  
and a pipe organ costing about \$2,000.  
It has a large membership which represents  
high intelligence, social and civil stand-  
ing, and a trust the earnest devoted piety of  
the community.

The Bishops report progress in their re-  
spective jurisdictions.

A Presbyterian layman has given to the Re-  
formed Episcopal Church 160 acres of land out-  
sides of Chicago, the income of which  
will be used for the maintenance of a theologi-  
cal school, which will soon be established.

#### WHY NEEDED, IN PETALUMA.

Why do we need a Reformed Episcopal Church in  
Petaluma because we are Episcopalians and  
because we are Episcopalians in the  
Episcopal form of government and  
in the Episcopal form of Liturgical Service. We cannot  
conform to the Prayer Book of the Protestant  
Church. The Declaration of Assent is a  
priestly act, as none but a priest is  
to use it. We use a prayer which  
is not the leader, whether a minister or a lay-  
man, service for the baptism of children  
and the child is regenerated when the  
baptism is performed. We believe  
contrary to the teachings of the Scrip-  
tures cannot thank God for what we be-  
lieve not done. The baptismal service  
in the Prayer Book is simply a dedica-  
tion of the child to God in baptism and its re-  
lation to the visible Church. This sentence:  
"I give thee this water to the mystical washing  
of sin," is omitted. What sin has a little  
child? Can the water wash away  
not, shall we ask God to do what He  
promised? We cannot use the old

rite. It teaches that in Baptism the child  
is a member of Christ, the child of  
an inheritor of the Kingdom of  
Heaven. Is this true? Did not Christ say  
children were members of the King-  
dom of Heaven? He said this before He put  
upon them and blessed them. As no  
one enters the Kingdom of Heaven without  
being regenerated and if children are regener-  
ated in baptism, it follows that a child that is  
baptized is forever lost. Who can believe  
we cannot believe it, how can we use  
a catechism that teaches it?

In the Burial Service the rubric reads:  
"The ensuing is not to be used for any  
adults, any who die excommunicated  
have laid violent hands upon them-  
selves. Two persons die. One has been bap-  
tized and the other has not. The former has lived  
a good life and dies without repentance.

Supper.

These are some of the reasons why liberal  
Episcopalians want the Reformed Episcopal  
Church not only for themselves but for their  
children. We desire that our children should  
be educated in these principles. We would  
have them recognize us ministers of Christ all  
who preach the gospel, and as part of the uni-  
versal church all who belong to any Christian  
denomination. We desire to protect them from  
false doctrines and ritualistic innovations. We  
are Protestant Episcopalians. We protest  
against everything in worship that is not "in  
spirit and in truth."

Beloved, we have a church worth living for,  
and, if it be necessary, dying for. With love  
in our hearts for those who oppose us, let us  
adhere firmly to our conscientious convictions,  
and work earnestly for the church, which has  
not only the apostolic polity, but the apostolic  
spirit. Some of those who are now its warmest  
supporters have been its strongest and most de-  
termined persecutors. In the beginning of the  
Reformed movement, a clergyman, the Rev.  
William Newton, D. D., of Philadelphia, signed  
a paper stating that he had no sympathy with  
the organization—is now one of the most earnest  
workers in building up the Reformed Episcopal  
Church. Though it was a severe trial, no lan-  
guage can express it, for me to leave the asso-  
ciations of nearly thirty years, and those to  
whom I was so sincerely attached as friend and  
pastor, I have not the least desire to return into  
the Protestant Episcopal Church while it re-  
mains as it is; and there is no prospect of its  
becoming more Protestant and more liberal.

In the language of the *Episcopal Recorder*,  
our Church paper, "and now, as on this our  
Decennial Anniversary, we review all the way  
whereby the Lord our God has led us," it is  
with adoring gratitude we tell the story of His  
dealings with us. Though of such recent origin,  
so far as our *name* is concerned, it is most sig-  
nificant as to our real character and meaning,  
that we have no portion in, or sympathy with,  
any of the novelties of these latter days. On  
the contrary, all our affiliations are with the  
truths and the records of the past. With no  
presumptuousness of thought—but with simple  
thankfulness to God for the privilege—we  
claim we have built up "the old waste places;  
wrested from the footsteps of the destroyer, and  
raised up the foundations of many generations."  
We point to all that marks our character and  
mission as a Church as proof of this claim. We  
have no Altar but the Cross, no Sacrifice but  
the One offered thereon—the One Sacrifice for  
sins forever; no priest but Jesus Christ, and no  
absolution but that which He pronounces. We  
are one with all "who adhere to Christ by  
faith, who are partakers of the Holy Ghost, and  
who worship the Father in spirit and in truth."

The winds of trial have been let loose upon  
us. But we feel that they have made our roots  
go down deeper into the soil of the love of God  
in Christ, and prepared us, we trust, for bearing  
more abundant fruit to the glory of His name.  
And on this, our Decennial Anniversary, as we  
review the past and look forward to the future,  
we devoutly thank God and take courage.