

OBSERVATIONS
ON THE
ADDRESS OF THE CHURCH ASSOCIATION.

From the Theological Instructor.

MY DEAR SIR.—I hope you will not think it either immodest or unjust if I ask you to publish some observations on the "Address of the Church Association," lately given in the city papers, for I find my parish inundated with copies of them and of the inflammatory sheets which the Association is painfully disseminating. The Associationists profess to be much alarmed for the safety of "Reformation principles." This is the cry with which they go to the country; and it is, indeed, sufficiently vague and sensational. What are these principles? English Churchmen have no difficulty in answering: the Prayer Book is to us the embodiment of all that we can honestly regard as Reformation principles. But multitudes who claim to be the purest Protestants disown that standard, and have, as we all know, set up very various standards of Reformation principles. So that this is mere cant, and dishonest too, as cant usually is. The irrefragable proof of it is, that many in the Church who profess to value those principles the most sincerely, are the most forward in denouncing very much of the Prayer Book, and in endeavoring to alter it—witness the Irish Church and the English Church

Associationists, the parents of the Toronto weakling, and the late secession of Bishop Cummins—while those who are stigmatized as enemies of the Reformation, are well content with the Prayer Book, as it is—the deliberate, well-considered work of the Reformers, and of the English Church of later ages. Surely, with honest, thoughtful men, this fact speaks plainly enough.

The Associationists again utter the thread-bare cant of the precious boon of "an open Bible." Now, it is a well-known fact, which not a soul gainsays, that those self-styled Evangelicals look upon "Daily Prayer" in our Church as a suspicious thing, and avoid it as a pest, though the Reformers deliberately enjoined it, as the most effectual way of giving the people a really open Bible.

A clamorous zeal for the Reformation is not always to be identified with zeal for Christianity. For example, the late Mr. John Stuart Mill, a simple atheist, tells us that his father, who was a deliberate atheist, "taught him to take the strongest interest in the Reformation, as the great and decisive contest against priestly tyranny for liberty of thought." Here is another example from the land to which our