

would not allow you to change her time-honored services, or to omit the most scriptural parts of her liturgy, you felt it your duty to depart from her and enter a sect that never had a beginning until the year 1874—nearly two thousand years since the venerable Church which you had left had received her commission and ministry from Christ. On page 15 of your sermon you acknowledge that nine-tenths of the clergy in the United States are against you, and that you tried in vain to stay the flood of error but could not, for your "Reformers" could not convince the Church that they had any more theological learning than was necessary to make them honest churchmen.

On page 6 of the letter written by the Rev. James A. Latane to the Right Rev. Bishop Johns, dated at Wheeling, Va., Jan. 12, 1874, the Rev. gentleman complains that at the last general convention a large majority voted down every Canon that you and your party could frame against the Church, and on that account he concluded he had a right to leave her hallowed walls, and enter a sect where he could teach heresy untrammelled by either the rubric or the prayer-book.

On page 8 of the Rev. M. B. Smith's letter to the Right Rev. Bishop Odenheimer, he declares that "the majority having made the Canons he had no alternative but to withdraw from the service of the Church, because they refused himself and others the liberty to change the prayer-book. This last complaint against the

Church is found on page 9 of this extraordinary letter. Thus, from your own shewing, you have no shadow of authority for your schism, and still less to your own claim to the character of a bishop in the Church of God.

The reference then, sir, that you made to the primitive church was a very unhappy one for your cause, for notwithstanding the differences of opinion that existed among Catholic Christians in the beginning you are not able to point us to a solitary case of secession among either the clergy or laity; and nobody was found who dared to violate his baptismal vow by even threatening to withdraw from that Church to which our blessed Lord himself belonged and of which he is still the head, simply because the baptized were obliged to be subject to the law of Christ, that is, to obey them that had the rule over them. Heb. xiii. 17.

In speaking of the individual Christian, and the Church of which he is a member, you say on page 5, "Is it not the aggregation of these spiritual units of that which it helps to compose," and you add, "So perfect is the resemblance between the saved believer and the spiritual Church that the one is a microcosm of the other. The essential characteristics of the true Church are a *spotless* righteousness, a *perfect* peace with God, and a joy of which the world knows nothing." These, we confess, are all very desirable things, but if they be what you say, "the *essential* characteristics of the true Church I fear no such Church has ever