

adopted Hymnals of their own, in which the objectionable Hymns in "Hymns Ancient and Modern" have been studiously, advisedly, and carefully omitted. Thus in a direct and indirect way have the two noble branches of the Mother Church authoritatively condemned the very Hymns to which I object. I have no doubt that our English Houses of Convocation, who have now under consideration a Hymnal to be adopted by the Church at large, will follow the above example.

The Editors of the "Priests' Prayer Book," known as the most advanced Ritualists, are so satisfied and delighted with the good services "Hymns Ancient and Modern" have rendered to their cause, that a more advanced Hymnal, known as the "London Hymnal," is to be circulated broadcast in the Church, at Home and in the Colonies.

These Hymns are only a part of a scheme to familiarise our minds with Romish phraseology and doctrines, and thus gradually, but surely, to train our people—especially the young—for the reception of doctrines and practices contrary to God's Word, contrary to the teaching of our Church, and for the rejection of which the Roman Hierarchy condemned our noble Reformers to be burnt at the Stake.

It is a deplorable fact, that while these Ritualists are wearing the uniform of the Church and eating her bread, they are at the same time invading her sacred territory by perseveringly teaching doctrines, and introducing practices diametrically opposed to her authoritative and dogmatic teaching as embodied in her Liturgy, Homilies and Articles. For instance:—Our Article XXVIII. Scripturally protests against the subtle idolatry involved in TRANSUBSTANTIATION, or the change of the substance of the sacramental bread and wine into the real, natural, and incarnate body of our Lord—a theory which makes the Sacrament destroy itself, as such, by merging the sign, into the thing signified, and in the very language of that Article, is