

The Theological Instructor.

No. 11.

TORONTO, NOVEMBER, 1874.

VOL. I.

TO THE REV. CHARLES CHENEY,
CHICAGO, ILLINOIS.

REV. SIR,—I beg to acknowledge the receipt of your sermon preached before what you call “The General Council of the Reformed Episcopal Church,” in May last, together with three other pamphlets bearing upon the subject matter of your discourse, and, having carefully examined them, I feel that duty prompts me to make some observations on the reasons you give in them for your extraordinary proceedings in the formation of a new sect: and I am quite sure, sir, that did you but see your conduct in the light of God’s word, you would, one and all, tremble in view of the Divine displeasure.

On the fourth page of your sermon, sir, you tell us that “the early Church was no better than that of every succeeding age, composed, not of angels, but of men, and of the most various and heterogeneous character.”

You have very correctly drawn the picture of the early Catholic Church, but, sir, are you not aware that in doing so you expose yourself and your misguided brethren in schism to no small amount of condemnation. What ancient worthy have you attempted to initiate in your recent schismatical movements? Do you find St. Paul or St. Barnabas,

although disputing upon some points, attempting to secede from Christ’s mystical body in order to form a new sect, simply because one happened to differ from some religious view or opinion of the other? This, sir, was impossible; they had not so learned Christ; and each one understood the Divine intention with regard to unity—John xvii. 21; and that a society founded subsequently to our Lord’s establishment of his priesthood could have no claim to the promise given to the first bishops of the church: “Lo! I am with you alway, even unto the end of the world. Amen.—Matt. xxviii. 20.

And surely, sir, if the American Church was willing to bear with yourself and friends in your avowed and unconcealed opposition to Church principles, so long as you did not attempt to change her established and scriptural usages, you should not be the first to say, “We shall leave the Church altogether unless the large majority of its communicants yield at once to our views and feelings on all theological questions.

In every pamphlet, sir, you have had the kindness to send me I find the acknowledgement that because the church authorities