

King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up he heads, O ye gates; and be ye lift up ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory; even the Lord of hosts, he is the King of Glory. This man, I say, by this single act, "commits a sacrilege and is an audacious blasphemer; for he appropriates to himself honours that belong to the Almighty alone; when he proclaims that he is infallible too and requires all his unfortunate followers, under the penalty of excommunication, to acknowledge himself as such, does he not seat himself in the temple of God, as God; for there is no doubt that infallibility is one of the attributes, which God claims as his own."

The Roman Apostacy.

Since I have found out these things and since I have become perfectly convinced, that the widespread apostacy from the faith foretold in the sacred scriptures is being fulfilled, I am no longer astonished that you should be involved in so many errors, idolatries, and superstitions. You are certainly going headlong to perdition! But stop! It is not even now too late. Open your eyes to the light of the faith, and forsake the church of Rome; for unfortunately, if you persist in following the doctrine of devils with your conscience hardened, you will resemble the brothers of the rich man, of whom Abraham in the parable said, that they had Moses and the prophets to study; and if they would shut their eyes and close their ears to the great truths contained in the Bible they would not believe though one should rise from the dead and repeat those great truths; and you would be obliged to answer the Holy Apostle: "I cannot separate from Rome; for if an angel from heaven were to teach me a different gospel from that, which that church teaches, let him be accursed." So that if you, blessed apostle, continue to point out those truths, which are contained in the Holy Scriptures, I shall be obliged to excommunicate you. And that you may not think, Holy Apostle, that I merely threaten without any intention to carry into execution my threats, ask Presbyter Agnes what happened to him on the 13th of July last, when he presented himself in the church of St. Hippolito. He was just entering the church when the devotees ran at full speed to the vestry, to give notice to the Sacristan, that the excommunicated reprobate had dared to present himself. Thereupon that faithful officer of the church, armed with his gun, valorously presented himself at the head of more than eighty women. It was, then, that that reprobate remembered the threats that had been directed against him, by "the voice of Rome," and he was obliged to retire from the sacred edifice before he had fairly defiled it with his presence. "Ah! unfortunate Bishop!" the apostle would answer you, much affected, "you call to my recollection a certain text in my Epistle to the Galatians, Chap., 1st—where I strove to bring back to the faith certain persons who had abandoned it, and which is to the following purport: "I marvel that you are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."

St. Paul himself to be Excommunicated.

On hearing that terrible curse issuing with entire justice from the mouth of the apostle, and so ardently fulminated against you, you would turn pale, you would become even enraged; you would lay aside all prudence, and you would at once order your subject Diaz to draw up an excommunication against the great apostle St. Paul, and affix it to the screens of the cathedral and of all churches; which mandate would be immediately and servilely obeyed and the Sacristans would prepare themselves for the combat, seizing their guns, which, this time would not be directed against your humble servant, but against the great apostle St. Paul. Your resolution would cause so great alarm among the faithful that the holy apostle would take his leave, going out into the street and inquiring where he could find that Presbyter Agnes, who had taught the same doctrine he had taught—doctrines which may make you uneasy; but which are found clearly ex-

pressed in the Holy Scriptures, for preaching which alone you have excommunicated him.

The Bible Christians of Mexico.

Fortunately the apostle would soon find out those who could give him the necessary information; for you and many of our devoted followers have made such strong efforts to publish so many calumnious articles against us, that the whole Republic already knows that the true disciples of the Lord assemble in the church of San Jose de Gracia, to worship God every Sunday at 11 a.m., at 4.30 p.m., and again at 7 in the evening. Let us then go and overtake St. Paul, the apostle, who, thanks to you, has almost arrived at San Jose de Gracia. His countenance immediately brightens with joy, in beholding our church, because he finds therein neither idols, nor altars, nor confessionals, nor disorders, nor profanations. He sees that we worship God in spirit and in truth, and consequently this loving Lord is with us, presides over us, and blesses our congregations.

No Unity among Romish Worshipers.

The holy apostle soon contrasted the worship our people offered with what is offered in your churches. In this there is a unity of worship. Each one has his or her prayer book, and joins audibly in the sacred services. With you, one of your people goes to church to count his beads, another goes to pray the "via crucis," another a novenary, another a benedict, and another to offer up his prayers to the saints, whilst all the while the priest, at what you call the altar, is offering up what you call "the mass." Do you venture to tell me that such worship is in accordance with my advice to the Corinthians that they should "do all things decently and in order." But how different is it with us! Our service is in Spanish which our people all understand. Our people can join in the chants with their lips and with their hearts too; for they understand what they are singing. They can, in a like manner, unite understandingly in the prayers; for they are offered up in language, which our people understand, and in Latin with which not one in a thousand is acquainted.

In conclusion, I would ask you a solemn question, my Lord and Bishop. If you conceived that when I left your church I did wrong, why did you not come after me, or at least, send some of your learned men to try and bring me back? Our Saviour tells us, in the gospel, that if "one sheep is lost the true shepherd leaves all the rest in the wilderness and rests not day nor night, till he has found that one which was lost." But instead of doing that, you have excommunicated me; thus as far as you can, shutting me out from the pale of your sect! For, my part, I am ready to enter the lists with you, or any one, whom you please to depute to meet me; and I pledge myself to show that you church is idolatrous, and that I was perfectly justified in leaving it. Let us meet with the Bible in our hands, and let us prove from that blessed book, which is right, you or I. I challenge you and all your priests, to meet me and discuss this grave question. If you decline this challenge, which I now openly make to you—you must expect that an intelligent public will judge between us. They will see, that the church of Rome dreads discussion, that it is afraid of the light, and now that they have their eyes opened, more and more of them will throw off the chains which have so long held them in bondage, and they will come out, and take their place with us, as the Lord's freedmen.

I remain, my Lord and Bishop, your affectionate servant and brother in Christ Jesus,

MANUEL AGUES.

TO CORRESPONDENTS.—Received: "Clerical promotion;" "South Mountain;" "Wellington Missionary Meetings;" "An Idyll of Life;" "Christ Church, Clifton;" "Bishop Lewis and the Protestant Church;" "Springfield, Dixie, and Port Credit;" "A Delegate."

ERRATUM.—In our last issue, page 45, column 1, in the account of the Sermon by the Ven. Archdeacon McMurray, line 5, for "firm" read "fine;" line 9, for "secured" read "second."

I will listen to any one's convictions, but pray keep your doubts to yourself; I have plenty of my own.

Diocesan Intelligence.

NOVA SCOTIA.

The P. O. address of the Rev. J. C. Cox, B. A., late of Norval, Ont., will be for the present Falmouth, N. S.

HALIFAX.—A temperance meeting was held by the Church Temperance Society, on the 15th ult., in St. George's Schoolroom. It was well attended; addresses were given by the President, Rev. W. Ancient, Hon. P. C. Hill, and Rev. A. Brown. The Rev. G. B. Dodwell and C. Stubbing, Esq., gave readings.

LUNenburg.—The 32nd chapter of this Rural Deanery assembled, Jan. 10th, at Hubbard's Cove, in the Rev. Mr. Stainer's rectory. Evensong was said on Tuesday evening, in St. Luke's Church, by Rev. T. O. Ruggles, Rev. W. H. Groser taking the lessons and the sermon from St. Luke ii 49. On Wednesday morning the Rev. W. H. Groser said morning prayer, Rev. T. O. Ruggles the litany, and the Rev. Geo. F. Maynard preached from St. John xiii. 20, an excellent sermon on the ministry. The Rural Dean celebrated, assisted by the Incumbent. The offertory was for the Foreign Mission Fund. In the evening the Rev. G. F. Maynard said the prayers, the Rural Dean preaching a clear and thoughtful sermon from 1 Cor. iv. 9, 10.—*Halifax Church Chronicle.*

FREDERICTON.

(From our own Correspondent.)

ST. JOHN.—TRINITY CHURCH.—The Rev. F. H. J. Brigstocke, Rector, has been appointed by the Bishop honorary canon of Christ Church Cathedral.

ST. MARY'S CHURCH.—The ladies of the congregation belonging to this church are holding a bazaar. The proceeds of the sale are to be used to pay off the debt on the church.

WOODSTOCK.—The Rev. T. Neales, rector, has been elected Rural Dean in this deanery, vice Rev. L. A. W. Hannington removed from the diocese.

DOUGLAS AND BRIGHT.—To meet the cost of necessary and extensive repairs on the rectory, a very enjoyable Xmas festival was held by the ladies of All Saints congregation. The attendance was large, and the amount realized very satisfactory.

MONGERVILLE.—Very praiseworthy exertions are being made in this parish to raise a local endowment fund. A second effort for this purpose took the shape of a concert, given during the holidays, by the rector and his choir. The proceeds amounted to about \$100. Both the object and the perseverance of the church people of Mongerville are to be commended.

DORCHESTER.—Church Work has opened its columns to an appeal from the Secretary of the "Algoma Aid Association" to the children of the Church, on behalf of the Shingwauk Home for Indian girls. We hope it may have the same success as an appeal made to the children in the United States through THE CHURCHMAN.

CARLETON.—ST. JUDE'S.—An interesting lecture was delivered in the school room of this church on the evening of the 18th inst. by W. M. Jarvis, Esq. The subject was "The Western Shore of St. John Harbour prior to 1873, Fort La Tour, Fort Frederick, and the Township of Conway." The lecture was not only ably treated, but was of great local interest, and received lengthy notice in the daily papers.

PRINCE WILLIAM AND DUMFRIES.—The Rev. W. LeB. Fowler, late assistant minister of Woodstock, has been elected rector of these parishes in the place of Rev. E. A. W. Hannington, who has been appointed to a parish in the diocese of Ontario. Mr. Fowler received a cordial welcome from his new parishioners. This diocese loses in