

Beware! Watch! Accept no such invitation from your minister, for do you not notice that popish word "Absolution?" No matter if it is the language of the Prayer-book. There is no Priest—no Absolution in the Protestant Church of England. There is no altar—no sacrifice—no daily prayer; for a man may be better employed,—for instance in reading theology. There is no need of a weekly celebration of the holy communion. There is no need of fasting, but a great deal of danger in the practice, for is it not written in a late number of the *Christian Intelligencer*, an American Evangelical paper, that "Lent is a ritualistic, papistic and eminently sophistic abomination?" It is also popish to observe the Saints' Days of the Prayer-book.

"But," says the bewildered churchman, "this seems very strange to me. No priests in the Church? Why I read in the Prayer-book of three orders—Bishops, Priests and Deacons. In that book, too, I find Absolution after the General Confession, as well as in the Communion Office, and the Visitation of the Sick. If the Church of England has no altar—no sacrifice, it cannot be the same as that to which St. Paul belonged, for he spoke of the Christian altar of which the Jews had no right to partake, and also exhorted Christians to offer the services (of prayer, praise and thanksgiving) to God continually. And are not our sacrifices ordered in the Prayer-book to be used "daily throughout the year," and is not the Bible from which we take the Canticles, the Psalms, the Lessons, and the Epistle and Gospel, to be preferred before any "theological work?" How can a man be better employed than in worshipping God in His holy house for a short time daily? And if our Master's best followers—His own disciples showed their love to Him by daily communion, and the Primitive Christians never failed to communicate at least once a week, and if in our day Spurgeon, knowing this, has instituted a communion every Sunday in his Tabernacle, and if the communion service in our Church is intended to be accompanied by the actual celebration, why do we break the rule of all catholic antiquity and the order of our Church by mutilating the Communion Office Sunday after Sunday? And if Lent is "a ritualistic, papistic and eminently sophistic abomination," and the Saints' Day Services are also an abomination, what sort of an abomination is the Prayer-book that orders them? Do not churchmen keep the rule of the Church or hold to the plain language of the Prayer-book in all these things?"

"Yes!" answer the advertising mediums,— "the Puseyites or Ritualists take all these things literally. But by such means they teach for doctrines the commandments of men. They put their trust in these mere forms and hold no right views of conversion. They believe that if any one be baptized he is sure to be saved, or if a man take the holy communion it will act like a charm and save him with little or no evangelical religion."

"Nay," says a reader,— "they deny these superstitions which you lay to their charge. If they be condemned so far as their observance of the rubric goes, it is plain that the Prayer-book must be wrong. And if you unsettle our faith in that book, you teach us to mistrust the guidance of the Church of England as our interpreter of Holy Scripture, and therefore as a true Church. If you confine your attacks to such ritualism as is not found in the Prayer-book we are with you, but by attacking its rubrics or its language you lose friends and prepare the way for your own defeat. You brand every moderate man as a false teacher, and in the end find your orthodoxy, your charity, your learning, and even your common sense and tact questioned on all sides. You would drive men to believe that there is no catholicism but in papistry—no alternative for anarchy and eventual infidelity but Roman Catholicism."