

frivolous and vain, and they come with as much force against the New Testament as they do against the Book of Common Prayer; for in most cases what you object to in the Prayer Book, are the very words of inspiration. In the books you kindly sent me, you object first to the constitution of the Church because it embraces the bad and the good. I have shown from Holy Scripture that this state of things was to exist by Divine appointment unto the end of the world. You next object to apostolic succession. I have given you five links in the chain of succession as recorded in the Acts of the Apostles, and have proved that the Lord himself appointed three distinct orders in the holy ministry. The only thing now to be considered is, your objection to the Church's absolution.

On page 4 of Mr. Latane's letter, already referred to, the author objects to the priest declaring to the people the absolution and remission of their sins, which you say you have also expunged from your new Prayer Book. Would it not have been wiser for your Reformed Council to have begun with the New Testament, for that is the grand fountain from which the Prayer Book is supplied, and it is perfectly useless for you to attempt the stopping of the stream so long as the fountain flows; therefore so long as the New Testament is honoured in our land, the doctrine of absolution, as declared by the priest, will be held by every devout Christian. And is not this reasonable. St.

Paul says, "Let a man so account of us as ministers of Christ and stewards of the mysteries of God."—1 Cor. iv. 1. Now, a minister in a foreign court represents his sovereign that sends him, and what he does by the sovereign's authority, and in the sovereign's name, is as truly done as if the sovereign had personally and officially done it himself. The ministers of Christ are ministers of his Gospel, which offers a pardon to all those who sincerely repent, but according to your "reformed" religion you would forbid him doing this very thing; you therefore on your own shewing, do not believe in the true gospel at all, for you deny to the ministers of Christ the power which he has conferred upon them of faithfully declaring to the penitent the absolution and remission of his sins.

It is well, sir, that your Council in New York and Chicago has no authority from Christ or his Church, and the people must be taught this. It was Christ, and not even the Church, that gave authority to the priesthood or ministry to pronounce and declare to the people being penitent the absolution and remission of their sins. Will you kindly listen to the voice of your disregarded Saviour as he gives authority to his first ambassadors, when he graciously promised to be with their office unto the end of the world. Be silent then while he reproves you, and vindicates his own priesthood. Hear what the Son of God says to the first bishops of our Church, "As my Father hath sent