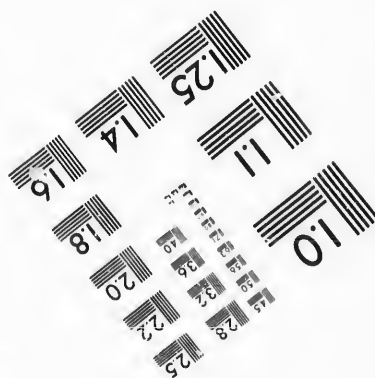
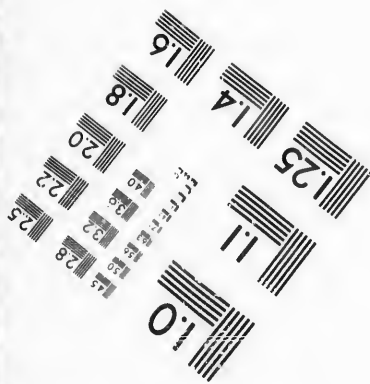
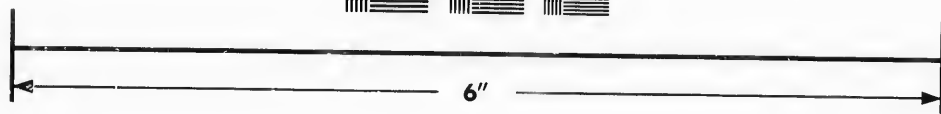
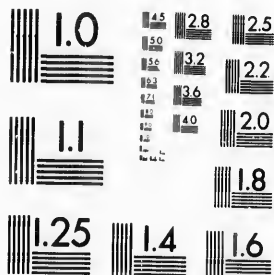


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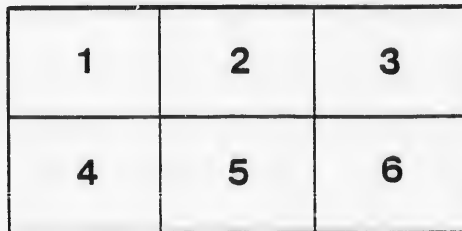
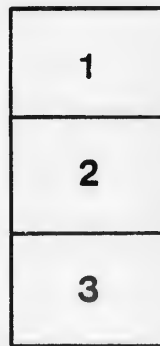
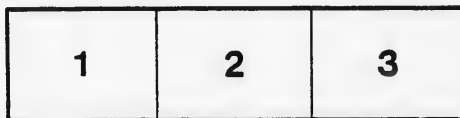
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FROM
SCRIPTURAL TRUTH AND PRIMITIVE
RITES TO UNION WITH ROME.

Adapted from an article in THE FOCK, and a reprint by the
Evangelical Protestant Union,

WITH
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SEPARATE STEP

TOGETHER WITH A SHORT HISTORY OF
"THE ENGLISH INQUISITION"

BY A SEPTUAGENARIAN.

Published for the Author
ARCHER G. WATSON, MANAGER,
TORONTO WILLARD TRACT DEPOSITORY,
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SCRIPTURAL TRUTH AND PROTESTANT PRACTICE,

I.—ORIENTALIZATION OF CHURCHES.

The continuing of this Pagan custom, which was gradually becoming obsolete, was one of the first things inculcated by the notorious Cambridge Camden Society, more than half a century ago. While other public buildings are placed with their fronts on the streets, too many churches when on streets running east and west, are built with *one side* on the street, the main entrance being thus on the west, with the Holy Table opposite that entrance, thus *forcing the people to face the east*, a Romish custom derived from the Pagans, who worshipped the sun in the east. The Temple, on the contrary, fronted the east, and Ezekiel, 600 years B. c., says of an abomination, "and behold at the door of the Temple of the Lord, . . . were about five and twenty men, with their backs towards the Temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

The Romanists generally give as a reason, that our Saviour was born in the east. He was not born in that quarter, however, but rather in the west, for it was not to England or America that the star was made manifest, but to the wise men *of and in* the east, who journeyed *westwards*, or south-westwards, towards Bethlehem, which is to the east of one quarter of the world only!

About the year 1845, the Puseyites started a monthly architectural review called the *Ecclesiologist*, the writers in which labored hard to bring about the conforming of our churches to the pre-Reformation type. Every new church was criticized, and if the architect did not agree with their views, he was lashed and ridiculed. In this way architects were caught in the trammels of the Puseyite party, and became in their turn its promoters, by pressing their acquired views on the church-building clergy and committees.

2.—SIDEWARD DESKS.

These were again brought into more general use by the Puseyites, who declared openly that when the people had become sufficiently accustomed to seeing only the minister's side, they would be ready for the next step, and not object to his back being turned towards them. They gave as a reason that when the clergyman was reading the Bible he faced the people, and therefore when praying to GOD he should change his position—as if the ALMIGHTY was not OMNIPRESENT!

Archbishop Grindall's Injunctions, however, were, "a decent low pulpit in the body of the church, wherein the minister shall stand *with his face towards the people* when he readeth Morning and Evening Prayer; provided always, that when the churches are very small, it shall suffice that the minister shall stand in his accustomed stall in the choir, so that a convenient desk or lectern *with room to turn his face towards the people* be there provided."

Proving evidently that it was intended to prevent the awkward custom of reading prayers towards the opposite side of the chancel, and the still more objectionable Romish custom of reading them with the back towards the people.

Several years ago a clergyman complained in the *Rock* about the Restoration of Churches, "Pulling down galleries in our parish churches, and thus placing the choir in the

chancel, preparatory to weeding out the females and putting the men into surplices, and cutting down pulpits and reading desks and making them stand sentry at the corners of the chancel to show or guard the Communion Table."

3.—FONT PLACED NEAR THE DOOR INSTEAD OF
NEAR THE PULPIT.

Agreeing with the doctrine of Baptismal Regeneration, that Baptism is the door of entrance into Christ's Church—but is not the true qualification of young children that *already* "of such is the kingdom of heaven?"

The ordinance has no power to regenerate man's sinful nature, nor does regeneration necessarily accompany its administration.

A Roman Catholic Priest, however, told his hearers that hell was paved with the skulls of unbaptized infants!

The horrible rubric forbidding the performance of the Burial Service over the unbaptized, was for the first time introduced into our P. B. in what Dean Stanley called "the disastrous epoch of 1662, . . . till then it had been permitted, and (the rubric) still through the influence of the Southern Convocation maintains its place."

This was the epoch when Charles the Second was king, and his equally immoral Archbishop Sheldon (who generally spoke of religion as a matter of policy and an engine of government) and his clique revised the P. B.

If these unbaptized infants are fit for heaven, why are the words of the Burial Service too sacred to be used over their remains? Thank God these little ones will fall into different hands in the next world than those of the revisors.

4.—BOWING IN THE CREED.

A Romish custom of the thirteenth century, it having been first prescribed by Pope Gregory X., who died in

1276. It was dropped at the Reformation, but revived by the High Church party, and the Puritans, so-called because they desired the *pure* word of the Gospel free from tradition, or original Low Churchmen charged Archbishop Bancroft, who presided over the Convocation of 1603, as well as over the Translators of the Authorized Version in 1611, with fortifying his case by a false translation of the Bible to make it agree with the By-law or Canon of the Convocation in favor of bowing.

In the Bible previously used (Cranmer's) as well as in Wycliffe's and Tyndale's, and even in the Douay Bible, the Greek word *en* in Philippians ii. 10, is translated "in"—*in* the name of Jesus—signifying that we should offer up our prayers *in* His name. Bancroft, however, altered it to "at," and a few years later, with Laud's knowledge, as he confessed upon his trial, it was altered in the P. B. Epistle for the Sunday next before Easter, from "in the Name" to "at the Name."

In the Revised Version it is correctly translated "in."

The "English Inquisition" persecuted the Puritans for refusing to bow in the creed. Among others, White-locke, Recorder of Abingdon, and son of the Chief Justice, was brought before the Privy Council and fined. Little did his judges think that ere many years were passed their prisoner would preside at that very Council.

In 1664, Archbishop Sheldon contrived to get the Canon on Bowing made a Law of the Realm, and the penalty was fines and imprisonment for the first and second offence, and for the third time a fine of £100, and transportation to the Colonies.

This bowing had become nearly obsolete but has been revived again. In 1853, Dean Close spoke of "*new-fangled bowings, turnings, curtseyings, and surpliced processions,*" and the Leek (Eng.) *Times* recently (1889) published a list showing how Ritualism has gradually progressed

in their Parish Church during the past forty years. It commenced :—(1) "Holy Table called 'Altar.' (2) Surplice in the Pulpit. (3) *Bowing at the name of Jesus*" and a little lower down "*Children in day and Sunday schools taught to bow and cross themselves.*"

A lady born in Dublin, who settled in Toronto more than a quarter of a century ago, told the writer that she had never bowed in the Creed in Ireland, but when she came here she was informed there was a Canon in the Canadian Church making the practice obligatory, and therefore considered it her duty to do so. She was surprised to learn she had been misinformed.

It was condemned as a superstitious practice by the Italian Reformer, Zanchi, who died in 1590, and strange to say, even that extreme High Churchman, Dr. Maclagan, Bishop of Lichfield, fears it is becoming too much of a formality, for in a late pastoral he styled it the "mechanical jerking of the head," and yet how many Evangelicals are afraid to hold up their heads for fear of appearing singular.

How will they act if the proposed New Code of Canons is ever carried out? They were agreed upon by the two Committees of the Provincial Convocation of Canterbury and York about fifteen years ago, but are still in abeyance. One of them (No. 61), recommends bowing the head *at every mention* of the Name of the Lord Jesus!

5.—SURPLICE IN THE PULPIT.

Ritualists condemn the Academical Gown because it is the time-honored Reformation preaching dress in England and the European Continent, and that of our martyred Reformers whom they despise, and consider on the contrary that the surplice marks the *sacrificing priest*, but there are no priests in our Church, that word in the P. B. being only a contraction of *presbuteros* or presbyter, as is proved by the standard P. B., *i. e.*, the Latin sealed book where a

Romish *sacerdos* (priest) is condemned and presbyters are not called *Sacerdotum* but *Presbyterorum*.

In the New Testament the Greek word *hiercus* is uniformly applied to a priest of the Old Testament but never in a single instance is it applied to a minister of the New Testament.

In the second P. B. of King Edward, the word *minister* alone was used, but it was changed in many places to *priest* in Laud's time, and by Archbishop Sheldon.

6.—SURPLICED CHOIR.

By donning the surplice the men and boys (if only they can sing) become at once *Assistants to the Priesthood*, and as such a superior caste, with the right to sit in the chancel, and in some churches they even administer the Communion to them before it is given to the humble laity.

In the P. B. of 1552, the Rubric was "Then shall the Minister first receive . . . and then proceed to deliver the same to the other Ministers (*that they may help the chief Minister*)"—showing that no exaltation of the clergy was intended.

Surpliced Choirs are a remnant of that particular cultus according to which a woman is an imperfect human being and therefore inadmissible; but the chief objection to them is that it is *opposed to congregational worship*, and is a direct step towards forcing the members of the congregation to be present *as spectators* during those portions of Divine Service which the Reformers were so anxious that the entire congregation should be personally engaged in. In selecting a choir which is most important, good voices and good ears, or clean hands and contrite hearts?

7.—PAINTED WINDOWS

There is not a single passage in the New Testament which warrants the use among Christians of paintings or

images, and in the Injunctions of 1559 it is ordered, "To take away, utterly extinct and destroy all pictures, paintings in walls, *glass windows* or elsewhere . . ."

Laud was the first who in the days of Charles the First, introduced images into the churches of the Reformation, and in our day we see an unhappy revival originated by the Ritualists who understood the necessity of darkening the churches and especially the chancels, to make the light of the candles more effective.

One of the principal charges against Laud at his trial in 1644, was "Painted windows in the chapel at Lambeth." One of these windows represented GOD THE FATHER raining down manna from heaven, and another represented GOD giving the Law to Moses.

8.—CHANTING AMENS.

St. Paul says, "How shall he that occupieth the place of the unlearned *say* the Amen at thy giving of thanks?" Why, as sometimes happens in Evangelical churches where the minister says Amen in our own language, should the choir master be allowed to lead off the congregation with a loud Romish Ah-men?

9.—INTONING.

If proper or necessary in churches why not elsewhere? Why should not an M. P. intone "If you please Mr. Speaker will you be kind enough to grant the pray-er of my pe-tit-ion?" Intoning is not the way people would pray when the circumstances about them were unusually solemn. If during Divine Service on one of our large steamers they should be praying in this unnatural way, and were suddenly told that the ship had sprung a leak and they would be all in eternity in a few moments, would they continue their intoning and monotoning then? St. James draws a distinction, "Is any among you suffering? Let

him pray. Is any cheerful? Let him *sing* praise. Does the reader sing his prayers in his private devotion?

10.—PROCESSION OF CHOIR AND CLERGY.

Processions were abolished at the Reformation. In the Royal Injunctions of 1547, appear "They shall not from henceforth, in any Parish Church, at any time, use any procession about the Church or Church-yard."

Bishop Horsley, said, "Our Church when she separated from the Roman Communion, wisely retrenched the pomp and gaiety of shows and processions. . . . Public worship should be simple without meanness, dignified without pageantry."

Sidney Smith (a Canon of St. Paul's), called Puseyism "A system of posture and imposture, of circumflexion and genuflexion, of bowings to the east and curtseyings to the west, with any amount of man-millinery and other tomfooleries."

11.—PROCESSIONAL HYMN.

(*Vide* preceding article).

12.—SERVICES PARTLY CHORAL.

Now-a-days men, women, boys and girls—

"To Church repair,
Not for the doctrine, but the music there." .

It is the love of music more than the love of God which leads people to have and to patronize choral services, but the nearer we approach an ornate Cathedral service the farther we depart from the simplicity of the Gospel.

(*Vide* No. 23)

13.—LONGER ROUTE FOR PROCESSION.

(Vide No. 10).

14.—CROSSES FOR PERSONAL ORNAMENT, ON COVERS OF BIBLES AND PRAYER BOOKS, IN CEMETERIES AND CHURCHES.

“Now a gilt cross on Dora’s prayer-book shines,
As toward the Church her solemn step inclines,
Now from her neck it dangles in the dance
As if thereby she heavenward claimed advance.”

It is not by the cross that we are saved, but by our most blessed LORD HIMSELF, who died for us on that accursed Roman gallows.

“Not to THY cross but to THYSELF
My LIVING SAVIOUR would I cling,
’Twas THOU and not THY cross didst bear,
My soul’s deep guilt, sin’s deadly sting.”

There are some who say the cross was consecrated by our LORD’S dying upon it, but twenty-five years after that death it was not yet consecrated ; for in the year 58, St. Paul, who gloried in the DOCTRINE called the instrument itself the emblem of the curse. Are we wiser than St. Paul?

The cross is soon followed by the crucifix. The Roman soldiers stripped CHRIST *in scorn and contempt*, and what are they who still love to portray our PERFECT GOD as a naked man when St. John (Rev. i. 13), describes HIM as *clothed in a garment down to the foot?*

The Roman Catholic doctrine of “reserve,” that is the keeping back part of an innovation at first, in order more surely to advance the whole at the end, was advocated in the *British Critic* for Jan. 1842, an organ of the Puseyites, in the following words:—“Reserve teaches us to prefer the cross to the crucifix as an emblem, and as a general rule to disguise the cross with such conventional shapes, and such

decorations as to render it a mere ornament to the careless and unfriendly observer, but a cross still to one who so regards it."

The cross originated in Babylon as the **T** (*tau*) or sign of Tammuz the Sun God, mentioned in Ezekiel, and when the early church found the Pagans would not give it up, they adopted it and called it the cross of Christ, to draw the Pagans into the church by making them think there was but little difference between the two religions. It is sometimes surrounded by a circle which is the circle of the sun and by lilies, the flower sacred to Isis, and now in the Roman Catholic Church to the Virgin Mary, who replaced that goddess, and by trefoils emblems of a Pagan triad ages before the death of our LORD.

There is still standing at Callernish in the Lewis, Scotland, a Druidical temple, 380 feet long, in the shape of a cross with the circle, exactly similar to what is now called an Iona cross.

The cross is moreover a likeness for the use of religion and therefore contrary to the second commandment which is generally left out of Roman Catholic Books of Devotion.

"We bless Thee, Lord, for dying on the cross,
And slaying death with overwhelming love,
For rising from the grave unhurt by loss,
And pleading at the Throne of God above !

But, God forbid that we should bless the cross,
The cruel instrument that tortured Thee !
Oh ! keep our souls from ignorance so gross,
And from all mental darkness set us free."

—*W. L. Pope, D.D.*

Can anything be plainer than our most blessed Lord's own words, "GOD is a Spirit : and they that worship Him must worship Him in spirit and in truth." IN SPIRIT—not in an Emblem!

15.—FLORAL DECORATIONS.

Derived from the Pagans who used flowers in their worship. What did Paul and Barnabas say when the priest of Jupiter offered flowers to them?

16.—HARVEST FESTIVALS.

A remarkable German letter, first published in English in the *Union Review* for 1867, enumerates harvest festivals among the other agencies for educating the people for "Catholic Practice," adding:—"The service is generally a musical one; the village church is sure to be decorated with flowers and fruit for the occasion." Hely Smith, said, "It is well for the people of England to know that these apparently praiseworthy and very popular services were introduced for the express purpose of accustoming them to the ornate ritual of Rome."

As Bishop Ryle said, "God's House is not meant to be an exhibition of flowers, corn, fruit, evergreens and ferns, but a place for prayer, praise, and the preaching of the Word." A church should not be turned into a flower-garden.

Are the flowers and fruit and tawdry decorations intended for the honor of that GOD *who is not worshipped by man's hands*, or for the admiration of that GOD *who has not eyes of flesh* and sees not as miserable man sees?

17.—EVENING COMMUNION ABANDONED.

And yet did not our LORD HIMSELF institute it in the evening? With HIM it was a Supper, but Priestcraft *prefers* a Breakfast! Whose example shall we follow—CHRIST'S or man's?

The Sacerdotalist reason however is evident. Priest-hood to a great degree stands or falls with the establish-

ment of a *morning sacrifice*. Restore the Supper and this Sacrifice ceases, for a supper is not a sacrifice, but a Repast, and this one is a "Remembrance" or "Memorial" in a Repast. Sacrifice ceasing, a *Sacrificing Priesthood* ceases with it and CHRIST's institution, a *Preaching Ministry* alone remains.

The Lord's Supper is not a mystery, neither is it referred to as such in the New Testament. The bread remains bread. If it was turned into flesh it would avail nothing, for the LORD JESUS HIMSELF said, "It is the Spirit that quickeneth, *the flesh profiteth nothing*," (John vi. 63), and the wine remains wine. If otherwise and it were changed into blood it would be *forbidden food*, for twice in Acts, nearly a score of years after the crucifixion, are we commanded to abstain from blood.

The supper is a solemn feast, a feast of "thanksgiving," or in Greek a "eucharist," in which we call to mind and feast upon the love exhibited by the death upon the cross, and as Cranmer said, "Christ is not in the bread and wine, *neither corporeally or spiritually*, but in them who worthily eat and drink the blood and wine." Corporeally and carnally however He is really in heaven alone.

CHRIST is *figuratively* in the bread and wine, and *spiritually* in them that partake of it, *not only then but always*, as HE HIMSELF said, "I will be with you always, even unto the end of the world." HE also said, "Where two or three are gathered together in my name, there am I in the midst of them."

The reader may say that Christ's words were, "This is my body." "This is my blood." But if that same reader held a couple of photos in his hand would he say, "This *represents* myself. This *represents* my father—or this *is* myself. This *is* my father?"

18.—RECESSIONAL HYMN.

In No. 10, it is shown when processions were abolished, and this included both entering and receding,

19.—FLOWERS ON COMMUNION TABLE.

In 1849, the late Dr. Phillpots, Bishop of Exeter, a High Churchman of the old school, was announced to officiate in one of the churches in Torquay. As he entered the chancel he noticed two flower pots on the Holy Table. Without a moment of hesitation, and without even calling for the Sexton to remove them, he seized them and dashed them on the floor in the corner of the chancel. The minister who had put them there was named Smith, and he was afterwards known as "Flower-pot Smith." (*Vide* No. 15.)

20.—PROCESSIONAL BANNERS.

Which generally bear crosses or pictures of the Virgin and Saints, thus paving the way for an *idolatrous* in place of a *Scriptural* service.

The term "Saint" has been much abused. In the Greek Testament, Matthew, Mark, Luke and John, Paul and Peter, are not called Saints, and the American Committee desired to have that title struck out of the Revised Version, but the English Committee refused. (*Vide* No. 10.)

21.—CHURCHY SERMONS.

Too many of the so-called "priests" take advantage of their position in a place where they can preach heresy without fear of contradiction, which is "brawling in the Church," and the pulpit has not *in their case* been inaptly styled "The throne of the coward."

When at the close of a sermon, the congregation arise for the ascription of praise, it is intended as an act of reverence to God.

When there is no ascription of praise it is wrong to arise for it is then an act of reverence to the clergy, who as faithful ministers of GOD should be treated *with all due respect*, but not with the reverence due to GOD only.

22.—APOSTOLICAL SUCCESSION.

Every scholar has long given up as a mere piece of patristic ignorance, the pretence that the Apostles were the prototypes of the bishops; for the Apostolate ceased on the day that St. John died at Ephesus, and bishops are not of Divine origin, as many are taught to believe. Bishop signifies overseer, and they were the same as presbyters and elders.

Our bishops derive their succession from the Church of Rome and the first catalogue of the Popes, the so-called Liberian Catalogue, is now believed to be a *sixth* century production! Even the Roman Archbishop Genebrand says that for nearly one hundred and fifty years about fifty popes were apostates rather than Apostles (*apostatici quatius quam apostolici*). During this time there were two, sometimes more popes, one in Rome and one in Avignon, each of whom excommunicated the other, and to this day no one knows which were the so-called true popes and which were the anti-popes, but some of our own bishops were ordained by these apostate popes.

The *Church Quarterly* for July 1884, shows there are fifty-eight flaws in the Papal Succession and huge gaps of many years. Could an illegal pope make legal bishops?

In a genealogical tree one case of illegitimacy destroys the succession—and there is no remedy! The same rule applies to the so-called Apostolical Succession and how can bishops who were ordained by apostate or illegitimate bishops and their successors be legitimate? There is not a bishop who can *prove* his uninterrupted descent, not from St. Peter, for that is a fable, but from the early church.

As for the dogma of Tactual Succession we derive it from the Roman Church, but it was not adopted by them until about *one thousand years after Christ* and was abandoned by them in 1439.

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The words "by the imposition of our hands" were introduced into the P. B. by Archbishop Sheldon in 1662. How is the gap of the first thousand years bridged over, and how also that from 1439 to 1662!!!

23.—CHORAL SERVICES.

Anything in ecclesiastical music *which is of the nature of an exhibition*, or of a musical concert in which a portion of the congregation only is to take part, is wrong, and all compositions which can be rendered only by trained choristers should be excluded.

It is sometimes said that Anthems are as much a part of Divine service as hymns, canticles or chants. The only authority for them however is the rubric "In Quires and Places where they sing here followeth the Anthem" and this rubric was also Sheldon's work! He likewise in the prayer for Parliament designed that most profligate and hypocritical Papist Charlest II.. "our most gracious and *religious* king." Even the king himself and his courtiers jested about it.

As we saw lately in a newspaper "A hired godless organist, four pretty godless hired women singers, matched by as many hired men to do the music for a church is all the harm the devil could in reason wish any congregation."

Choral Services were part of the plan of the Ritualistic Campaign. A writer in the *Church Times* of March 30, 1867, says "choral service, so far as psalms and canticles are concerned, on some week-day evening, *will train* people to like a more or late worship, and that which began as an occasional luxury will be felt to be a regular want." (*Vide* No. 12 and 42.)

24.—OFFERTORY BAGS.

One of the so-called trifles, but the old proverb says "Many drops of water will sink a ship."

25.—DEDICATION FESTIVALS.

Which like many other Church (not necessarily Christian) ceremonies only tend to the ELEVATION OF THE PRIESTHOOD, by leading the innocent laity to believe that nothing can be done without the intervention of the so-called "priest." This having a separate ceremony for every passing incident is CHURCHIANITY, not Christianity.

26.—EARLY COMMUNION ENCOURAGED.

(Vide Nos. 17 and 38.)

27.—REREDOS.

Implying that the Communion Table is a *fixed altar*, which it is not, but on the contrary it should be a table in the ordinary sense of the word, on legs and *moveable*. (Vide No. 29.)

28.—CHANTING NICENE CREED.

In the American, the American R. E., and the English R. E. Prayer Books this is to be *said*. In the Canadian R. E. P. B. it is to be *read*.

29.—SUBSTITUTION OF "ALTAR" FOR TABLE.

The word "altar" is not in the P. B. God ordered but one altar in the whole world and that to be not where the people or even Moses desired, but where HE HIMSELF should choose. Moreover it was to be made of earth, or if of stone it was not to be made of *hewn* stones, and was *not* to be approached by steps.

At the Reformation the stone altars were removed and replaced by "decent tables standing on a frame of wood." In Laud's time however the priest party began to box them up and turn them into sham altars, nicknamed by the people "box altars." They also removed them to the east end of

the church, placed them altar-wise (*i.e.* with one side towards the wall and the other side towards the people) and not table-wise as they were previously, railed them in, and also introduced rich altar cloths, copes, credence tables and the like.

In 1876, Her Majesty's Privy Council decided that the Communion Table was a "table in the ordinary sense of the word, flat and *moveable*" and this last word is most important, for its being moveable makes it impossible that it should be regarded as an altar.

The table in Toronto Cathedral in the late Dean Grasett's time, was on castors.

The rubric says that at Communion time the Table shall have a fair white linen cloth *upon it*, but why is the cloth so often brought down to the floor, concealing the table, and making it look like an altar? Are other tables ever arranged in that manner? We have seen lately in the West End of London Holy Tables with the linen cloth *upon* the table and hanging down a little at each end, but not in front so that we could see under the table.

30.—SPECIAL SANCTITY OF CHANCEL.

Implying that it is Holy Ground only to be trodden upon by the so-called priests and their Assistants, as a higher caste, and *not to be polluted by the feet of the laity*, who if true believers are all priests (Rev. i. 6).

There never was but one Holy of Holies, but when the Jews fell into idolatry the Shekinah or glory-cloud was withdrawn forever.

When we took over the Romish Churches, the martyred Bishop Hooper and many others wished to have all the chancels bricked up, as they involved the unscriptural idea that the clergy are a priestly caste separated by some charm

from the people of God. Unfortunately this was not done. The choirs were however brought out of the chancels, (except from the Cathedrals)—but now we are putting them back again!

Some contend that because the Holy Communion is administered in the chancel it thereby becomes more holy than the rest of the building, but by the same rule those who have family prayers in their dining-room might claim that therefore that room was more sacred than the others, or that a bedroom where the Lord's Supper had been administered to a sick person was more holy than the other bedrooms.

31.—DATING LETTERS FROM FESTIVALS.

The late Lord Plunkett, bishop of Tuam, (uncle to the present Archbishop), received a letter from his neighbor, John R. C. Archbishop of Tuam, dated on the "Feast of St. Jarlath." Lord P. replied on the 1st of July, and dated his letter "Anniversary of the Battle of the Boyne."

32.—CROSS ON SO-CALLED "ALTAR"

Pronounced illegal by the Ecclesiastical Courts.

The book of Common Prayer of the Church of Ireland, contains the following Canon:—

"There shall not be any cross, ornamental or otherwise, on the Communion Table, or on the covering thereof, nor shall a cross be erected or depicted on the wall or other structure behind the Communion Table in any of the churches, or other places of worship of the Church of Ireland. (*Vide* No. 14.)

33.—LENT—SOMBRE CLOTHING IN LENT.

In the New Testament not a single Stated Fast is prescribed, nor any exhortation to fasting made, such as is repeatedly made to prayer and thanksgiving.

Both Dean Alford and Tischendorf showed that the word "fasting" was an interpolation in the New Testament in four places, and the Revised Version confirms it, and it was undoubtedly the cunning work of those who desired to have Biblical authority for fasting, against marrying in Lent, etc.

The Jewish religion was a religion of ceremony. Ours is not, and when our Lord upbraided the Jews for not keeping their fast, He taught very plainly that He did not approve of ceremonial fasting. When He said that when He was taken away His disciples would fast, did He mean that they would keep a ceremonial fast, or that like David, they would be so overcome with sorrow that they would not care to eat?

"My heart is smitten and withered like grass; so that I forget to eat my bread."

If the former was the case, when did the disciples keep that ceremonial fast?

When our Prayer Book was compiled the Epistles and Gospels for Lent were continued from the old offices, and it appears strange that our Reformers did not notice that it had been impossible to find an Epistle for that day deemed so important, the first day of Lent, called the Head of the Fast, and that in the old Service Books they had been compelled to fall back to one of the lesser prophets of the Old Testament, and to this day the words "Turn ye even to me . . . with fasting . . . sanctify a fast," are read to us as if it was Biblical authority for a stated fast of forty days, even should the season be a prosperous one, more fitted for thanksgiving than for mourning. On the contrary, however, Joel foresaw an impending calamity of a water famine and plague of locusts and exhorted the Jews to keep a fast *for that particular occasion only!*

Was not our most blessed LORD's forty days fast part of

His temptation, for it was only after He was weak with fasting that Satan made proposals to HIM? *No stress whatever* is laid upon it in the New Testament; in fact Mark does not even mention it, and it is entirely ignored in the Epistles.

It is often called a miraculous fast, but where was the miracle? We are not told that our most blessed Lord did neither eat nor drink, as in Esther's case, but only that He *fasted* or restricted Himself to a very plain diet, perhaps bread, or even berries and roots and water only, and after forty days of such a diet He naturally hungered terribly.

Paul lived more than thirty years after our Lord's death, and wrote fourteen epistles, in not one of which does he recommend fasting.

Christ fasted forty days *once only*. If He had meant to lay down a law for an anniversary fast why did He not fast repeatedly? If we are following His example why do we fast repeatedly when He only did it once?

What Paul said was, "In EVERYTHING by prayer and supplication *with thanksgiving*, let your requests be made unto GOD." In *everything*—but not one word about fasting!

Lent originally *had no connection* with the forty days in the desert. It was first established by a Pope about A.D. 130, as a *tithe of the year*, or thirty-six days only. This lent of thirty-six days lasted for some centuries. It is not certain when the remaining four days were added. Some authorities say in 487, while others place it as late as the time of Pope Gregory II., who died in 731.

The additional four days were not recognized in Scotland however until the end of the eleventh century, and five centuries later the Presbyterians abolished it entirely.

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In plain English Lent was a church ceremony, introduced principally to enable the priests to fleece the laity, and to this day dispensations can be obtained, for money, in the Roman Church, to eat meat on fasting days, and others who break the Church laws are obliged to reveal it in the confessional, and are mulcted accordingly.

It is only since the leaven of Popery began to work in our church, within the last half century, that some of our clergy have annually, on the arrival of Lent, issued a notice that certain religious services would be held during the season. Thus leading the people to believe they should attend to their religious observances more during Lent than during the other months of the year. Our reformers on the contrary, knowing how the observance of Lent in Popish times had been productive of superstition, denounced it, and would not observe it.

Let a man lead a careless, worldly life for 325 days, and then as the Romanists say, *do penance* for forty days, and this for a score of years in succession. Should the angel of death then appear, a day only before the next Lent, what the better would he be for his twenty previous Lents? And yet there are myriads who think the old scores are wiped out, and who immediately open fresh ones, commencing often with the display of new bonnets and the like, firmly believing the old proverb :

“ At Easter let your clothes be new,
Or else be sure you will it rue.”

St. Pau! did not say pray more at one season than another, but what he did say was “ Pray without ceasing.”

There are some good Protestants who think they must eat fish on Fridays. This is not obligatory in the colonies, but is the law of the land in England, for after the blessed Reformation when the people were no longer obliged to eat fish, the Government feared the demand

would decrease, and the fisheries, that nursery for seamen, would decline, and this law was passed in 1579, "to reduce the high price of meat," and "to maintain the mariners and navy in this land by setting men a-fishing."

It is worthy of note that the Jews had *only one* divinely appointed stated fast. This was the great day of Expiation, appointed by the law of Moses, and it was a fast of *one day only*. All their other fasts were national ones, appointed at different times by the authority of the state.

There are no less than fifty-six hymns for Lent in the Hymnal Companion. Can Bishop Bickersteth find *one single* authority for this CHURCH fast in the New Testament?

34.—CHANCEL CALLED "SANCTUARY."

(*Vide* Nos. 30 and 36.)

35.—CHORAL CELEBRATION OF THE LORD'S SUPPER.

Which is really High Mass !

36.—SCREEN AND GATES TO SO-CALLED "SANCTUARY."

In the New York *Ecclesiologist*, published forty years ago, speaking of the new Trinity Church, we read as follows :—
"At the foot of the steps dividing the Chancel from the Nave, it has been found necessary to place a temporary screen, to prevent visitors going up into the Chancel. Now how much more appropriate and beautiful would it have been to have had a wood screen, with its HOLY DOORS always closed and locked, except during the performance of service. There would then have been no fear of *unhallowed feet* desecrating this holy part of the Church." (*Vide* No. 30.)

37.—TURNING TO THE EAST IN THE GLORIAS AND CREEDS.

Paganism again. (*Vide* No. 1.) Canon Mozley in his "Reminiscences," referring to a trip of Newman (now

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Cardinal) and Froude in the Mediterranean in 1832, says: "The yacht was their Church. They kept up their devotions like good Church of England men. All kept their eyes on the compass, as it lay on the cabin table, to be sure they addressed their prayers towards the east, that is to Jerusalem and not to Rome."

Could madness go further? Had they been in the Persian Gulf on the other side of Jerusalem, would they then have prayed to the east? In the Levant I have seen Turks and Arabs go to the man at the wheel and by signs, or perhaps the word "Mecca," ask the proper direction, when they would kneel down on deck and pray, and I often wondered that they trusted to a common sailor, whom they considered an infidel, without fearing that he might give them the wrong quarter, so that their prayers would be wasted! They were poor Mohammedans—Newman and Froude educated Englishmen—but all seemed to have believed not in an OMNIPRESENT GOD, but in a great idol propped up in one corner of the heavens, as if there was a North or South, East or West, in Heaven!

Now-a-days however the idea of turning to the east is different. The Ritualists believe that the Communion Table is an altar upon which a propitiary sacrifice is offered for the sins of the living and the dead, and they therefore turn to their so-called altar—which is their east—when they recite the articles of their faith.

38.—FASTING COMMUNION.

Which is advocated on the horrible degraded Romish notion of the *actual presence of Christ's body in the stomach*, and that it will meet with other food there! *And yet they are at liberty to eat and drink, as much as they please immediately after.* The so-called "Real Presence" must then assimilate with that food and pass away with it, but how does that agree with Holy Writ, "Thou wilt not suffer Thy Holy One to see corruption."

If fasting is only a natural and reverent instinct as some say, is it not strange that the original institution of the supper was *after* a meal. *Vide* No. 17.

39.—SEPARATION OF THE SEXES.

This was a custom of the early church, which may probably have been derived from the usages of Jewish worship, or it may be simply a feature of Oriental life and manners when females were kept in greater seclusion than in the West, but why revive such a custom now?

40.—CROSSING AT ENDS OF CREEDS.

(*Vide* No. 14.)

41.—CANDLES ON SO-CALLED "ALTAR."

But unlighted preparatory of course to lighting them. *Vide* No. 51.

42.—EXCESSIVE MUSIC.

Canon Bell says "The singing of our hymns should not be the performance of a choir but the worship and praise of the congregation. And few abuses in public worship can be more painful to a heart longing to join in the service of GOD, than that of a whole assembly of professed worshippers remaining silent, while a choir performs for their pleasure . . . Is not the choir too often made a musical stage for the display of the performers, and the House of God turned into a place of entertainment? There is no greater danger incident to an elaborate Ritual, than that of *mistaking emotion for religious feeling*. The music of soft voices, the pealing tones of the organ, the fragrance of incense, the rich light streaming in through the painted windows . . . may thrill the soul with delight and melt it into tenderness; and those easily excited emotions may be *mistaken for religion*. The most careless and godless may be moved to tears by the pathos of sweet music, or be held breathless by the touching spell of eloquent words. It is possible to be sentimental without being pious,

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And it has come to pass that many cannot confess themselves "miserable sinners," unless they do it to the sound of sweet music, sometimes too with the choir-master marking time like the leader of an orchestra.

43.—PROCESSIONAL CROSS.

Vide No. 10 and 14.

44.—KNEELING IN CREEDS.

The rubric says the creeds shall be said *standing*. It is the same also in the Irish, the American, the English Revised (P. B. Revision Society), and also the English, the Canadian, and the American R. E. Prayer Books, seven in all.

45.—COLORED STOLES.

Pronounced illegal by the English Law Courts.

46.—NO PRAYER BEFORE SERMON.

When a Ritualist commences his sermon with the Invocation to the Trinity it is meant to intimate that he speaks in God's name.

47.—ENCOURAGEMENT OF GUILDS.

Guilds, as the historian Madox tells us, were abolished at the Reformation "because of their inherent superstition." They were first introduced by the Pagans, and Popery borrowed them. The Reformation swept them out of the church; and now, after lying quiescent for more than three hundred years they are again galvanized into existence.

48.—COLORED SO-CALLED "ALTAR" CLOTHS.

Laud commenced to introduce these. As the "Altar" is illegal it follows they are also.

49.—SISTERHOODS.

Deaconesses were a recognized order in the Apostolic times. They were not to be admitted until sixty years of age, although later, forty years was allowed in some cases. They continued to exist until the fourth or fifth century, when they ceased to bear order in the Church, and vanished into the cloisters. This is the origin of sisterhoods.

The secrets of Nunneries have often been disclosed. As early as the fourteenth century, "The Revelations of St. Bridget" appeared, and these "Revelations" were subsequently recognized by the councils of Constance and Basil and by three popes. Describing the convents Bridget writes:—"The doors through which the sisters are pleased to afford an entrance to clergymen and laymen, are open even at night" And Clemangis, a Romish doctor of divinity in Paris, about the same time, when pleading for a Reformation, describes the sisterhoods of his day, in words which are too gross for quotation, and Bishop Ryle says, the discoveries made by Henry VIII's Commissioners, of the "goings on in many of the so-called religious houses, were such as it is impossible to describe. Anything less "holy" than the practice of many of these "holy" men and women in their professedly "holy" retreats from sin and the world, the imagination cannot conceive."

Even in the present century, Roscoe in his life of the reforming Italian Bis' op de Ricci, shows nunneries had not improved. In a French history "*Vie de Scipion de Ricci eveque de Pistoia et Prato*," published at Brussels in 1826, details are given which an English publisher would not dare to print, and this of nunneries filled with the noblest ladies of the land, who had in many cases to prove their sixteen quarterings of nobility.

And yet how many Protestants send their daughters to convent schools, where it has been proved times without number, that notwithstanding all promises to the contrary,

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(for what are promises in a church which considers lying a venial sin, and no sin at all if for the good of the church?) Romish doctrines have been instilled into young girls, who have been carefully taught to keep the facts secret from their parents, and when taught to cross themselves, they are told not to do it openly "but secretly, for fear of offending weak brethren."

50.—CLERGYMAN CALLED "PRIESTS."

(*Vide* No. 5.)

51.—CANDLES ON SO-CALLED "ALTAR" LIGHTED.

Derived from the Pagan fire-worship of the Sun. Baruch, who was living B.C. 586, and is by some believed to have died in Babylon after the destruction of Jerusalem, tells us that the Babylonians lighted up candles to their gods. "They light them candles, yea, more than for themselves, whereof they cannot see one," and Christians copied this custom at an early date, and before the year 305, as about that time the Council of Illiberis, in Spain, found it necessary to prohibit the use of candles at the tombs of the martyrs who had already usurped the place of the heathen demi-gods. Lactantius, known in his time (A.D. 330), as the Christian Cicero, said, "They light up candles to one as if He dwelt in the dark, and do not they deserve to pass for madmen, who offer up lamps to the author and giver of light?"

Before the end of the century lights were in full force in the churches for Vigilantius, about A.D. 400, denounces the multifarious paganisms introduced into the churches under the pretext of religion . . . "when heaps of wax candles are lighted up in clear sunshine," and Paulinus, of Nola, A.D. 407, says of his own church, "The bright altars are crowned with lamps thickly set. They shine by night and by day."

Candles, lighted, when not wanted for the purpose of giving light, have been pronounced illegal.

52.—EASTWARD POSITION AT SO-CALLED "ALTAR."

When the minister takes this position, standing with his back to the people so that they cannot see what he is doing, and his face towards the Communion Table during the consecration, it means that he is pretending to adore the real body of our Lord then present before him! His doctrine being that the Supper is a proper sacrifice, that he is a sacrificing priest, that the table is an altar, and that in the act of consecration some mysterious change takes place in the bread and wine.

Our Saviour did not consecrate the bread and wine. He "gave thanks." The back turned towards the people (save for arranging or ordering the elements) has been unknown as a practice in our church, until recent innovations, for the last three hundred years.

This position has been pronounced illegal by the Law Courts. *Vide* No. 37.

53.—TOLLING BELLS AT CONSECRATION.

Pronounced illegal.

54.—EUCCHARISTIC VESTMENTS.

Pronounced illegal.

55.—NAME "CATHOLIC" APPROPRIATED.

Catholic means universal, and that there should be no ambiguity, the American Church when they revised their Prayer Book a century ago altered this word in the Prayer for all Conditions of Men, so that it reads "Thy holy Church universal." By styling themselves Catholic the Ritualists wish to signify that they are not Protestants.

56.—SIGN OF CROSS IN ADMINISTRATION.

Pronounced illegal. *Vide* No. 14.

57.—BOWING TO SO-CALLED "ALTAR."

Because the so-called "Priest" professes to believe that the body of our Lord is or has been there.

58.—SCULPTURED REREDOS.

Generally bearing images, and if so, contrary to the Second Commandment. *Vide* No. 27.

59.—KISSING THE HOLY GOSPELS.

Kissing the Prayer Book before reading the Gospel was declared illegal.

60.—WAFER BREAD.

Pronounced illegal.

61.—"MASS" INSTEAD OF LORD'S SUPPER.

The Article says "The sacrifices of masses in which it is commonly said that the priest offers Christ for the quick and the dead, to have remission of pain and guilt, are blasphemous fables and dangerous deceits."

The Abbe Malot expressing a doubt to Cardinal Richelieu, (who was a churchman of the Archbishop Sheldon type), as to how many masses would save the soul, the Cardinal replied, "Pho! you are a blockhead! As many as it would take snow-balls to heat an oven."

62.—MIXED CHALICE.

Pronounced illegal.

63.—SEVEN SACRAMENTS.

Christ ordained two only, viz., Baptism and the Lord's Supper.

64.—ELEVATION OF CUP AND PATEN.

Pronounced illegal.

65.—INCENSE.

GOD HIMSELF prescribed the ingredients and quantities for making incense. He decreed that priests alone should offer it, and that it should be lighted only by fire from heaven. And the penalty for infringing each rule was DEATH!

None, not even the Jews themselves, know what Hebrew words the spices mentioned specify, *nor are there any priests left*, for the line of Aaron has become extinct. Ritualists quote: "In every place shall incense be offered unto my name,"—and it will be so, but only when the lion shall eat straw like the ox, and the wolf lie down with the lamb." Incense has been pronounced illegal.

66.—ENTIRE CONGREGATION SPECTATORS AT "MASS."

Non-communicating attendance now taught by the Ritualists in connection with their High Celebrations or High Mass, is a corrupt and degenerate Roman practice, against which the Reformation was aimed. As the Homily of 1562, says, "Every one of us must be guests and not gazers, eaters and not lookers."

Comms is an Administration of the Lord's Supper, not a celebration nor a theatrical show.

The title Mass was discarded by the Revisors of 1552.

67.—PERENNIAL LAMPS.

Fire worship again.

(*Vide* No. 41).

68.—“AGNUS DEI” AFTER CONSECRATION.

When the “Agnus,” or in English, “O Lamb of God, that taketh away the sins of the world,” is said here, it means that it is then sung to the LAMB HIMSELF, who is there before the so-called “priest” on the so-called “altar.”

At the Reformation the “Agnus” was transferred to its proper place in the conclusion of the Communion service where it occurs in an address to the Trinity, after the elements have been consumed. The introduction of the “Agnus Dei,” where not authorized, has been pronounced illegal.

69.—MASSES FOR THE DEAD.

(*Vide* No. 61.)

70.—AURICULAR CONFESSION.

There is a sliding scale here, and it is a fearful one. An unmarried man asks young girls questions such as not only a father, but not even a mother would not dare to ask their child.

The leading questions upon the seventh Commandment teaching the previously innocent one immoral ideas, that would otherwise never have entered her head, for as Dr. Magee, Bishop of Peterborough, says: “It is impossible, however prudent the priest may be, to avoid *instilling vice by the confessional.*” Each question, step by step, is more searching than the last, and as the penitent is warned that a single omission vitiates all, the weak one reveals her inmost thoughts, if married perhaps telling thoughts or deeds that she would not dare to confide even to her husband.

When once the confession is made the priest becomes the master, the DIRECTOR, for he has acquired all the secrets of the family, and the penitent, man or woman, can never look at him again as an independent being. And

moreover can never feel confident that the priest, who is a frail human being, may not disclose the secret, and that this is often done is undoubted, for not only priests who have been converted, but laymen as well, have stated that they had heard priests at the dinner table, over their wine, jest upon what they had heard in the morning in the confessional.

The Duke of Buckingham, in his "Private Diary," relates the following:—"I know (the italics are the Duke's), a case where a Carbonaro had hid his diploma and arms in a part of his house where he had built them up. Imprudently he had entrusted his wife with the secret. Oppressed by the weight of it, she communicated it, *under the seal of confession*, to her confessor. He was villain enough to betray his penitent and her husband to the police. The next night the police came to the very spot marked out by the woman who had thus sacrificed her husband. The diploma and arms were found, and both husband and wife were carried off to prison, where they now remain." This was in Naples in 1827.

The director of a late King of Spain, and who was also the Queen's confessor, when the king upon a certain occasion declined to comply with his requests, insolently continued to press them, reminding the king, "I have your God* in my hand and your queen at my feet."

"Patrick," said a priest to an Irishman, "how much hay did you steal?" "Well," replied Pat, "I may as well confess to your reverence for the whole stack, for my wife and I are going to take the rest of it the first dark night."

A few years ago a Scotch gentleman gave evidence in the Private Bills Committee of the Quebec Legislature conflicting with that given by his minister, the Rev. Gavin Lang. A French member hurried over to him, and

* *i.e.*, the wafer-god!

with a face full of warning, said, "Wait my fren till he get you in de confessional, and he make you pay up for dat."

The abominable questions, *especially upon the subject of purity*, are even put to little children. They are printed in *the Priest in Absolution*. The R. C. Monsignor Capel in a correspondence with Canon Liddon, in the *London Times*, January 16th, 1875, announced publicly that the Ritualistic *Priest in Absolution* was an adaptation from one of the R. C. books on Auricular Confession.

Scholars can find the questions asked (in Latin) in the R. C. published works of Dens and Liguori, and a few years ago Lord Oranmore had extracts from the equally vile Ritualistic book printed for the use of Parliament.

Were they printed here, we should render ourselves liable to prosecution for publishing obscene literature.

The first part of this book was published by Masters, London. The second part has no publisher's name, but contains the following notice:—"To prevent scandal, arising from the curious or prurient misuse of a book which treats of spiritual diseases, it has been thought best that the sale should be confined to the clergy, who desire to have at hand a sort of *vade mecum*, for easy reference in the discharge of their duty as confessors." So that, according to their own showing, an English clergyman is to have for his guide in the confessional, a book which to prevent scandal, must be circulated in secret, and is unfit to bear the name of a respectable publisher. It was well said that if the questions contained therein to be whispered in the ears of young women by clergymen of the English Church were proclaimed upon the house-top, they would heat to the boiling point the blood of the English people.

In the Roman Breviary sins are divided into cardinal (deadly) and venial (slight), and among the venial is lying! This sometimes works both ways, for it is told of an Irish-

man who had stolen a cheque for a large sum in pounds, shillings and pence, that he confessed only for the shillings and pence, (of course paying accordingly,) keeping back the pounds, and received absolution for his robbery.

The Romish priests generally receive confessions in public places, in churches, but the Ritualistic "priests" hear them in vestries and private rooms, and in England it is said that young women are closeted with a "priest," sometimes for an hour or more at a time!

One very important question, seldom, if ever omitted, is "*Have you told anyone what was said in confession?*"

Think of this, ye mothers, who have not already been caught in the toils.

The meddling priest, *an unmarried man*, is to be a dealer in confidences between your daughter and himself, which are forbidden to you *her mother!*

"Confess your *faults* one to another." (James v. 16; Tischendorf's translation) and confess your sins to GOD. HE can forgive sins, and HE alone.

73.—INVOCATION OF VIRGIN AND SAINTS.

To which we have been led by the Saint's Day's Services and Hymns, all of which tend to *dulia* or saint-worshipping.

How many are aware that no one knows the dates of the deaths of any of the Apostles, for they were placed in the calendar by different popes arbitrarily without any authority whatever, and taken over at the Reformation into the calendar of our P. B., which was never thoroughly reformed, and still contains too many "bits of scarlet," as the late lamented Dean Alford called them.

The Reformation under Edward Sixth was never completed. Cranmer meditated further measures, but the king died and Bloody Mary sent the Reformer to the stake. Our P. B. has undergone five revisions, the first book of Edward, that of 1549, being a wonderful work considering that it was composed by men who had most of their lives, held and advocated the doctrines of Rome, but a great advance was made by the Reformers in the next three years, as evidenced by the second book completed in 1552. This is the best P. B. the English Church has produced, and is far better than the one now in use. It was however still imperfect and had Edward lived a few years longer there would have been a more complete revision, for Alasco tells us that the king and his council were anxious to effect a far more thorough and extensive Reformation of the Church of England.

Elizabeth, who was religiously a Romanist, but politically a Protestant, unprotestantized the P. B. to make it acceptable to Romanists, and when a copy of it was sent to the pope, he was so well satisfied with it that he offered through his Nuncio Parpalia, to ratify it for England, if the Queen would only own the supremacy of Rome.

The changes in the next Revision under James I., in 1604, were not numerous, but still in the same direction of sacramentarianism, and those in the last, our present P. B. were worse still.

While some of whom it may be said they interpreted the P. B. by the second book of Edward, and became afterwards known as Low Churchmen, others who could not draw that distinction, were driven out and forced as it were, to become Presbyterians, Congregationalists, Baptists, etc.

The terms High and Low probably originated at the same time, and in 1661, Pepys, when complaining of the fearful depravity of the Court of Charles II. says, "And the clergy *so high*, that all people that I meet, do protest against their practice"

2.—DAILY MASSES.

Vide No. 61.

73.—TRANSUBSTANTIATION.

This signifies the pretended change of the bread and wine in the Supper of our Lord. (*Vide* Nos. 17 and 38.)

74.—PURGATORY.

The Scriptures speak only of immediate translation to happiness or misery, precursory to that which soul and body must experience at the resurrection, and no supplications of the living can help them. There are only two states after death, and St. Paul believed that as soon as he was "absent from the body," he would be "present with the Lord"—but the Roman Church in their cunning invented the doctrine of Purgatory at the Council of Florence, A.D. 1439.

A poor Spaniard went to his priest and made a bargain for a dollar, that the priest would say masses enough to get his father out of Purgatory. Meeting him next day he asked if his father was safe. "Yes, certainly," was the reply. "I'm so glad," said the man, "for the dollar was a counterfeit."

75.—RESERVED SACRAMENT.

Our twenty-eighth article says, "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped."

76.—KNEELING TO SO-CALLED "ALTAR."

Kneeling and prostration before the consecrated elements during the prayer of consecration were declared illegal.

77.—PYX OR SHRINE FOR WAFER-GOD.

The vessel in which the wafer is kept. If a host is there a lamp is always burning before it. *Vide* No. 60.

78.—COMMUNION IN ONE KIND.

Article xxx. says, "The cup of the Lord is not to be denied to the lay people."

79.—ROME.

The English Inquisition.

When speaking of Bowing in the Creed I used the words "The English Inquisition," and if it did not apply to the Star Chamber no one can deny that the Court of High Commission was deserving of the name.

The former was an ancient court, the members of which consisted of the Privy Council and the Judges, all of whom held office during the king's pleasure only. When he was present he was the sole judge, and Queen Elizabeth even suspended Archbishop Grindall, (who at the present day would be called a Low Churchman), because he refused to persecute the Puritans.

The Court of High Commission was even more terrible. It was formed by the Queen in 1583, after the death of Grindall, by Archbishop Whitgift's request. Of the forty-four commissioners twelve were bishops, and three members formed a quorum. They were exempted from all legal control, and empowered to make enquiries not only by the legal way of witnesses and juries, but by the rack, torture, etc. In a word, as Hume says, "this court was a *real inquisition*; attended with all the iniquities, as well as cruelties inseparable from that tribunal." Numbers were maimed or hung for their faith only. Two Congregational martyrs named Copping and Thacker were among

the latter. Burrows, a lawyer, and Greenwood, also Congregationalists, for writing books against the Church were hanged in 1593, by Archbishop Whitgift, he being then the ruling spirit. Others were fined and imprisoned in close prisons and dungeons where they died like rotten sheep. For nearly twenty years Whitgift waged war with the Puritans. He fined and imprisoned their clergy, suspended hundreds, and deprived many of their livings, so that the Queen's ministers became alarmed, and Lord Burleigh, the Lord Keeper, as the Chancellor was then styled, hinted to him that he resembled a Spanish inquisitor trapping his prey. At one time, it was said, nearly a third of the whole beneficed clergy were under suspension for refusing to comply with the habits and ceremonies of the church.

In 1630, Laud being then Primate, Dr. Leighton, a Scotch minister, for writing a work against bishops, not more censorious than we see now frequently, was fined £10,000, and condemned to be whipped, set in the pillory, have one of his ears cut off, one side of his nose slit, and be branded on his face with S. S. for *Sower of Sedition*. Then seven days after to be pilloried again and whipped, and have the other ear cut off, and the other side of his nose slit, and to be imprisoned for life !

When the sentence was delivered Archbishop Laud pulled off his cap, and holding up his hands, gave thanks to GOD who had given him the victory over his enemies.

Leighton remained in his dungeon eleven years, and until Laud was imprisoned in his turn, and when released by the Long Parliament he could neither walk, see nor hear.

Laud kept a diary, and the following entry related to Dr. Leighton.

“ November, 6th.”

First, he was severely whipped before he was set in the pillory.

Second, being set in the pillory, he had one ear cut off.

Third, one side of his nose was slit up.

Fourth, he was branded on the cheek with a red-hot iron.

On that day se'nnight, his sores upon his back, ear, nose and face being not yet cured, he was whipt again at the pillory in Cheapside, cutting off the other ear, slitting the other side of his nose, and branding the other cheek.

In 1632, Prynne, a lawyer, wrote a book decrying stage-plays, comedies, dancing, etc., and because the King and Queen frequented these amusements, and the latter sometimes acted a part at private theatricals at court, it was considered a libel against her. He was sentenced to lose both his ears and pay a fine of £3,000. Three years later he wrote a pamphlet against Laud and the bishops, and for this (it being far more serious than inferentially attacking the Queen), it was ordered that the remainder of the stumps of his ears should be cut off, and he to be branded on both cheeks with the letters S. L. This was done, the hangman rather sawing off the remainder of his ears than cutting them. He was also fined £5,000, and ordered to be imprisoned for life.

Henry Sherfield, a bencher of Lincoln's Inn and Recorder of Salisbury, was tried in 1632, for breaking a window, so blasphemous that I hardly dare describe it. In this window were seven pictures of GOD THE FATHER, in form of a little o'd man in a blue and red coat, with a pouch by his side. One represented HIM creating the sun and moon with a pair of compasses, others as working on the business of the remaining days of the creation. In the fifth day a naked man is laying upon the earth asleep, with so much of a naked woman as from the knees upward growing out of his side, and on the seventh day the LORD GOD sat in an elbow chair at rest!!!

Many simple people did reverence to this window in their going in and out of the church, because they said the Lord their God was there.

Laud spoke up in excuse of the paintings, and moved as Sherfield had taken them down *in contempt of ecclesiastical authority*, that he be fined £1,000, be removed from the Recordership, and be committed a close prisoner till he paid the fine and gave bonds for future good behaviour. To all which the Court agreed, except the fine, which was reduced to £500.

The Rev. John Workman preached a sermon against pictures and images, for which he was suspended by the High Commission and imprisoned. He was so much respected that shortly before this the City of Gloucester had given him an annuity of £20. For this the Mayor and authorities were cited before the High Commission, and the annuity was cancelled. Then Mr. Workman set up a small school, but the Archbishop hearing of it, inhibited him. He then commenced to practice medicine, which the Archbishop likewise absolutely forbade. So that being deprived of all means of subsistence he fell into a melancholy disorder and died.

The severity of this court was generally ascribed to Laud's passionate disposition. The people could enjoy no rest, until at last, after eighty years of persecution from the Crown and Bishops,* as violence naturally engenders violence, the oppression produced its bitter fruit. The blame must largely rest upon their instructors, for "curses like chickens, come home to roost." A vindictive spirit arose among the people. The Revolution took place. Acts of retaliation followed, but the sufferings of the Puritans during the three previous reigns were far greater

* During this period, Grindall, as already stated, would not persecute the Puritans, neither was Abbot willing to do so, and both accordingly lost the favor of the Court. Grindall was Primate for eight years and Abbot for twenty-two.

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than those of the Episcopalians during the Commonwealth. The jails were not crowded by Episcopalians as they had been by Puritans, nor were Episcopalians branded or mutilated. To be sure numbers of the Royalist clergy were deprived of their livings, amounting, according to some, to sixteen hundred, according to others, twenty-four hundred. A fifth of their income, however, was allotted to their families.

Many of these clergy however had been so unmindful of their spiritual duties as to separate themselves from public sympathy. The "great scarcity of preaching ministers" was early noticed, and just before the Revolution in "A certificate from Northamptonshire, 1641." Brit Mus. it is told of a parsonage, worth three hundred pounds a year, (probably held by a pluralist), where not even a poor curate remained to read prayers, catechise children, or bury the dead; and of a vicarage, where the nave of the church had been pulled down, the lead sold, the chancel made into a dog-kennel, and the steeple turned into a pigeon house.

After the Restoration the Bishops determined to revenge themselves, for what they had suffered during the Protectorate—and one result was our book of Common Prayer, in which they endeavoured as far as possible *to spite* the Puritans.

King Charles II. called for all the clergy to subscribe to his book, but upwards of two thousand, or about one-fifth of the clergy of that day, had conscience enough to refuse to do so, and were driven from their pulpits.

Nearly eight thousand Protestant Nonconformists (so-called because they would not conform to the P. B.,) perished in prison in the time of Charles II. In 1662, four thousand two hundred Quakers were then in prison!

In June 1663, the Conventicle Act made it penal for more than five persons, besides the family, to assemble in

private houses, "for any exercises of religion in any other manner than is the practice of the Church of England ;" and the penalty might be inflicted by the justice of the peace, *without a jury!* For the first offence the punishment was three months imprisonment in the common jail, and a fine of five pounds ; for the second, six months, and a fine of ten pounds ; and for the third. (now, however, after conviction by a jury), banishment for life, to some of the American plantations, excepting always, as too congenial an abode, the Puritan colonies of New England.



Agnus D.
Altar—S
Apostolic
Auricular

Bowing i
Bowling t

Candles.
Catholic.
Chancel
Chanting
Chanting
Choral S
Churchy
Colored
Colored
Commur
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Crosses .

Daily M
Dating I
Dedicati

East, Tu
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Eucharis

Fasting
Floral I
Flowers
Font...

Guilds .

Harvest

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