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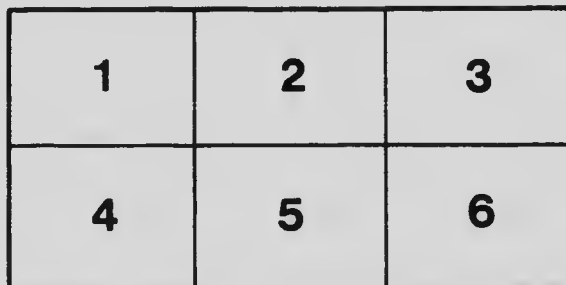
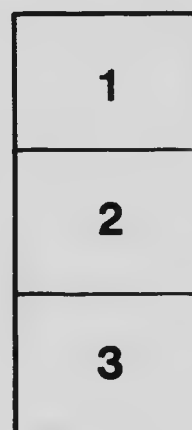
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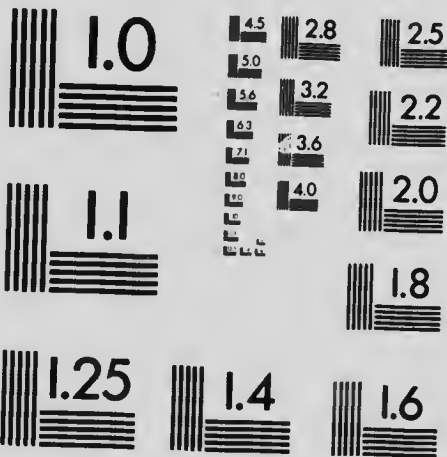
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**The Church of England in Canada
should be Protestant until Rome dies**

"There is no Discharge in that War."—Eccl. 8:8

"If the Trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Cor. 14:8

**Shall our Theological Colleges give well defined
Doctrinal Teaching**

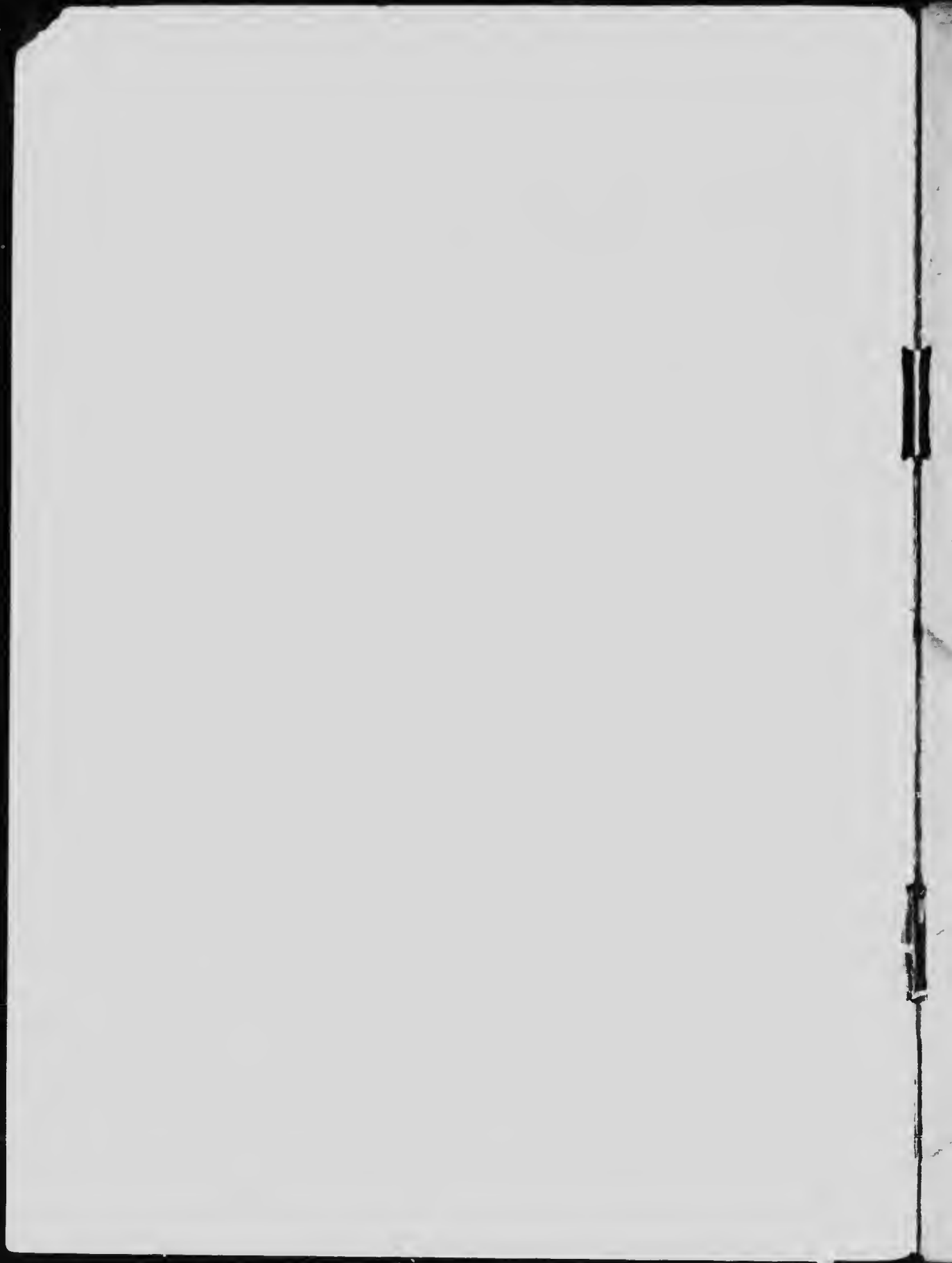
or

Trim to Catch "Every School of Thought"?

"Meddle not with them that are given to change."—Prov. 24:21.

"I, the Lord, change not."—Mal. 3:6.

**ANGELICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES**



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B47.15

The Church of England in Canada should be Protestant until Rome dies

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"If any man will give an uncertain sound, who shall require himself to the battle?"—1 Cor. 14:8

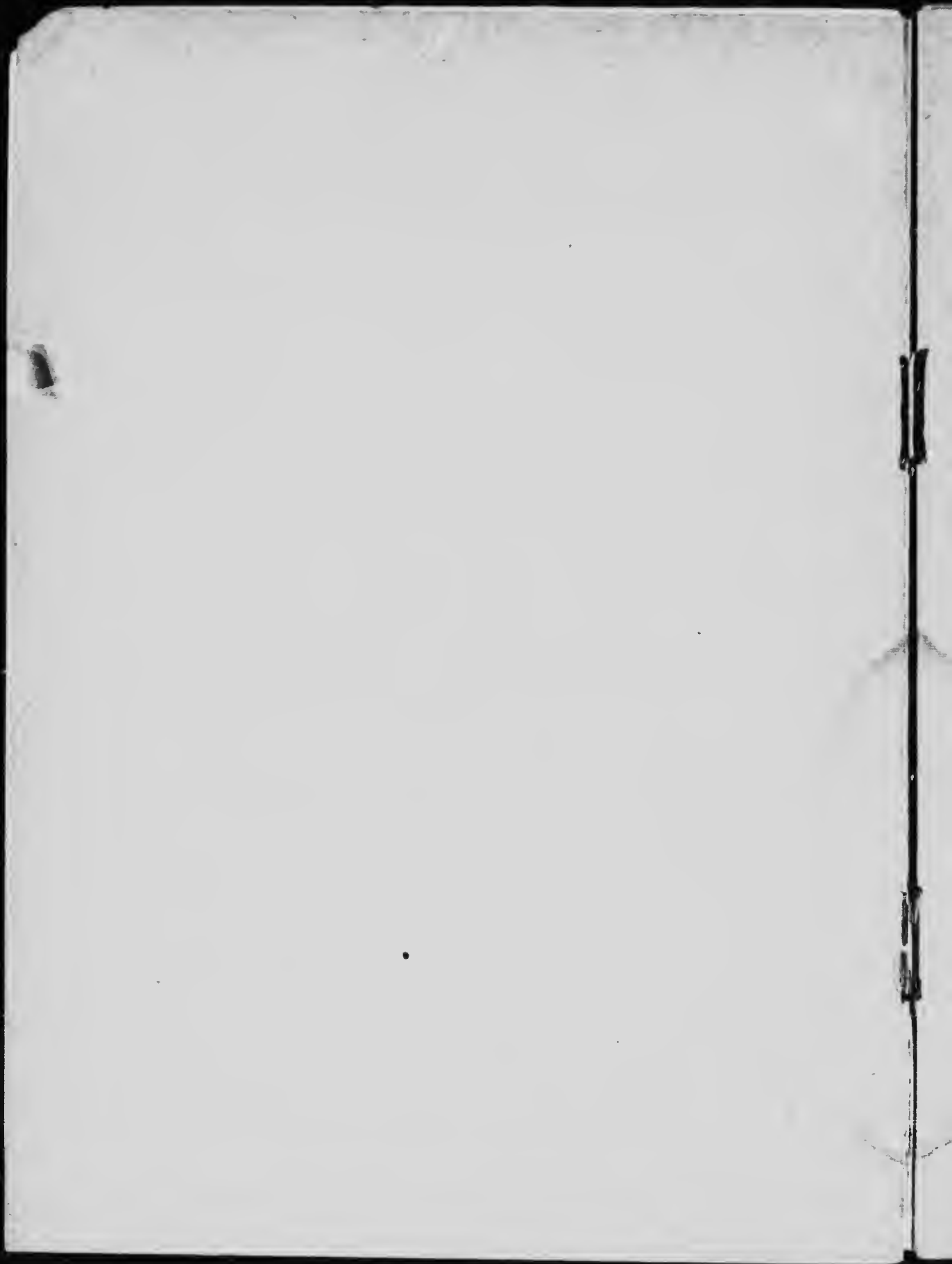
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LETTER NO. 47.

ARE ANGLO-ROMANISTS JUSTIFIED IN LOATHING THE
TERM PROTESTANT AND REMAINING IN THE
PROTESTANT CHURCH OF ENGLAND?

MY DEAR SIR:

You ask me—

(1) “Whence comes the bitter hatred of the Anglo-Romanist to the word ‘Protestant’ when applied to the Church of England?”

(2) “Is there any, and, if so, what reason, that Anglo-Protestants should be ashamed of this good old name, which for centuries meant so much, and was written in the blood of many saints, who counted not their lives dear unto themselves so that they might finish their course with joy?”

(3) You say: “A friend has loaned me a pamphlet, written in Canada, by an Anglo-Romanist, which states in the preface that—

“Doctrines, opinions and expressions distasteful to Protestant ears will here be freely advocated and used without apology.” You refer especially to “two of such expressions.” The one—

“We have to come out of mere Anglicanism to the higher standard of Catholicism. As Protestantism is mere incipient Rationalism, the first duty of Catholicism is to throttle it.”

And the other, the prayer for the arrival of the day when—

“Men shall loathe as now they love the name of Protestant.”

(4) Of this publication one of the daily papers said:

“Protestants should endeavour by some means to counteract the evil effects which must result from the circulation of such poisonous literature.”

You request me to “write something that will be helpful and make it public, so that other Protestants, like myself, may have an assurance that this title is one which we may still retain with loving regard.”

WHAT IS PROTESTANTISM?

I believe your request to be most timely. It will be an evil day when the Church of England strikes from its banner the title “Protestant.” She will then truly replace it with “Iehabod”—“the glory is departed.” It is the word which marks the separation from Roman error and opens the door to union with the largely increasing number of Protestant Churches that are with us in spirit and in truth, and which hold the doctrines and teachings of the first century as given to the Church by its Founder.

Now let us see what this word really means. Its derivation is simple: *pro testari*—to be a witness for—to declare—assert—affirm—proclaim—testify—and therefore a Protestant is one who believes in the protest made, against the errors of Rome, and in favour of the Protestant doctrine established at the time of the Reformation, and is not ashamed to take, not a mere negative, but an active position in sustaining it. It is worth while remembering that the Church of Rome found Protestantism so positive and aggressive a power against it that the Pope excommunicated Luther.

“Ye are my witnesses saith the Lord.” Witnesses for Christ—witnesses against Rome, not against Catholicism—true Protestants.

The word “Catholic” is one which at present is being brought into a good deal of prominence. It simply

means "universal," as in "Church Universal," or as in "the Catholic Epistles," "General Epistles." This name, at the time of the un-Catholic Act of Schism of the Roman from the Greek Church, the former Church sought to appropriate to itself. The Church of England is better entitled to it, as she is more Catholic than the Church of Rome, and can trace her doctrine and teaching back to the first century, which the latter Church fails to do.

You must not be frightened away from the impregnable ground on which you stand by any *ad celandum* statements of the men who hate the word that we honour. They do so because they know and feel, that so long as it is found in connection with the Church of England, it presents a standing and unanswerable protest against the backward movement to Rome which occupies their attention day and night.

The word Protestant or Protestantism, as used in connection with our reformed religion, does not cover a mere negation as they affirm. It carries us back to the activities of that struggle, in which one by one the accretions of Rome were brought to the touchstone of Scripture, and—failing to stand this test—were cast away; and then was thus laid bare "*articulus stantis aut cadentis ecclesiae*"—the article of a standing or falling Church.

Buried amid centuries of Romish rubbish was found by the Protestant workmen the foundation truth: "By grace are ye saved through faith, and that not of yourselves: it is the gift of God"; and then with joy were set these "apples of gold in pictures of silver," when Protestantism displayed, as one result of its protest, the debris which it had pulled down and cast away—its work of destruction—and, as the other, the great truth which thereby it was able to present to the whole world as the positive result of its work. This was set in the silver picture which hid not with tawdry tinsel the beauty of the truth, but, by the simplicity of the setting

made it stand out so that all might see it, unconcealed by the surroundings of Priestcraft.

No, nothing can be more positive than Protestantism! If it were not for the great fact that it is a vital force, the Anglo-Romanist would gladly leave it alone. It leads us back to the Church of the first century, and places the Church of England in its true position, of being one with the Apostolic Church of the first century, from which Rome has cut itself adrift.

The Bishop of Bristol well said at the Church Congress of 1903:

“ ‘Protest’ and ‘Protestant’ are positive words, not negative, and connote a public declaration of positive testimony.” The translators of the Bible knew what the word meant in their day, when they made Paul say: “I protest by your rejoicing which I have in Christ Jesus our Lord I die daily.”

Every true member of our Church should weigh well these words of the High Churchman, Professor Sewell: “It is our glory and happiness to be Christians; it is our safeguard and our consolation to be Catholics; our sad and melancholy duty—a duty we can never abandon till Rome has ceased to work among us—to be Protestants.”

How this word links us with the early work of the Reformation! How careful have the English people been to preserve it! What care the nation took to safeguard it, and the truths which it covers!

“It hath been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince or by a King or Queen marrying a Papist.”

We have, thank God, the inestimable blessing of a Protestant sovereign ruling over a Protestant land in alliance with a Protestant Church, the outcome under God of the work of the Protestant Reformation, and largely supplied with money from the sale of lands set apart for Protestant purposes.

The term is one hated by the Anglo-Romanists. They, as they say, "loathe it"—they desire "to throttle it." Protestantism presents the bulwark which at the time of the Reformation the reformers elaborately raised against the errors of Rome, and which the Anglo-Romanist with Jesuitical art and persistence seeks to break down.

Such words of warning should awaken the devotion of every true Churchman. The alarm being sounded, each member should enter the ranks and determine to make this a life and death struggle. No more toying with changes and novelties, and the bending of the knee to Rome, but with the back to Rome, "set as a flint," the face to the strengthening of our loved Anglo-Protestant Church. It must be very convincing to those desirous of information to scrutinize the language of some of those high in the order of the Anglo-Romanists and who are guiding their movement to Rome.

WHAT IS, ANGLO-ROMANISM?

Observe then what they say for Anglo-Romanism when they think themselves strong enough to come out of their cover, and, dropping their economy of truth, speak their minds:

"The Institute (the Layman's Ritual Institute), in conjunction with other Catholic Societies, has no other work than steady perseverance in its course, against every obstacle opposing the spread of Catholicism and its Ritual, until such time as it and they shall have succeeded in banishing forever from the Church of England the *Bastard Faith of Protestantism.*"

"Perhaps not intentionally, but in fact, the so-called Reformation is a dark and in some sense *damnable spot* in our Church's history."

"She first needs purification from Protestantism."

“The first great hindrance that is before us arises from the Protestantism of England (!). Till this is removed the re-union of our Church, as the Church of England, with either the Greek or Latin Churches, is absolutely hopeless.”

“The Church of England is not fit for communion with either the Eastern Church or the Church of Rome; we are not good enough for them.”

“I am,” wrote Pusey, “frightened at your calling Rome anti-Christ, or a forerunner of it. I believe *anti-Christ will be infidel, and arise out of what calls itself Protestantism*, and then Rome and England will be united in one to oppose it. *Protestantism is infidel*, or verging towards it, as a whole.”

“The first Protestant of all was the Devil. Just as the first non-Catholic and anti-Ritualist was Judas.”

“Heretic means a choice, and it is not always perceived that *heretic and Protestant are much the same thing.*”

“Protestants can be shown to detest Jesus Christ and His teaching, and to prefer immorality, polemics and cant thereto.”

DO NOT THESE QUOTATIONS ANSWER FULLY YOUR QUESTION WHY ANGLO-ROMANISTS HATE PROTESTANTS AND PROTESTANTISM?

It would be well, turning from the bitter words of these Anglo-Romanists, to see how wide is the gulf fixed by them between themselves and the Evangelical Party in our Church, by considering the wise and well-weighed utterance of the late Archbishop of Toronto in his first Charge to the Diocese, on the 10th of June, 1879. Here we find the teaching for which Wycliffe College stands. It is given for the instruction and refreshment of its many loving friends, who delight in its work, rejoice in its teaching, and contribute to its success:

**WILL YOU WITH WYCLIFFE STAND FOR PROTESTANT-
ISM OR AID IN BUILDING UP ANGLO-ROMANISM?**

His Lordship says:

“I hold most strongly the Protestant Evangelical views of our Reformed Church, as opposed to the Sacerdotal and Sacramentarian views which are characteristics of Romanism.”

“There are those who have grown to be ashamed of the honest name of Protestant, and think it necessary to speak quite apologetically of the Reformation. But, I would ask, what existence have we as a Church duly constituted, with a polity of its own, with prescribed liturgy and authorized standards, except through the Reformation?”

Listen to the strong language which His Lordship uses when referring to the baseness of those who speak evil of the Reformers or of the work done by them:

THE BASE INGRATITUDE OF THE ANGLO-ROMANIST.

“We cannot deny, if we would, that what we are as a Church to-day was the work of the Protestant Reformers. To these noble, holy and learned men, even if they were erring, who shed their blood to purchase with it for us the priceless heritage of a pure faith enshrined in a form of worship that is sublime in its dignity, venerable for its antiquity, and glorious with the beauty of holiness, we owe a debt which we cannot over-estimate, a debt which it were the climax of base ingratitude for us to repay, as some who call themselves Anglican Churchmen have done, by casting opprobrium upon their blessed memory. The heritage they have bequeathed to us is indeed a rich one—a faithful version of the Holy Scriptures in our own tongue, that the unlearned may have free access to the Word of Life, and ‘The Book of Common Prayer,’ and administration of the Sacraments and other rites and ceremonies of the Church. The Thirty-Nine Articles of Religion form a complete summary of the reformed faith on the cardinal

doctrines of Christianity, and especially on those points which were matters of controversy with the Church of Rome."

THE PRAYER BOOK AND PROTESTANTISM IS AT ONE.

"I claim that in avowing myself a Prayer Book Churchman I vindicate my title to be held a Protestant Churchman; the Prayer Book is, as I regard it, the very bulwark of Protestant principles. I hold that the chief glory, the very *raison d'être* of the reformed Church of England, is that she is an Evangelical Church. The very purpose of her purgation from Romish traditions was that she might be the depository and dispenser of the pure, unadulterated Gospel of Christ.

"A sound, conservative Churchman, conservative of the Evangelical doctrine and Apostolic order as they have been bequeathed us by the Reformers, is what I aim to be, for I am one of those who are satisfied with what the Reformers have done, regretting nothing which they have abolished, and not wishing to see anything abolished which they have thought worthy to be retained."

It is well worth noticing the distinct stand that His Lordship determined to take in respect of the Anglo-Romanizing teaching to which I have referred:

"So utterly subversive of the Protestant doctrine of our Church on a matter of vital importance do I consider such teaching, that I will never knowingly grant my license to officiate in this Diocese to any Clergyman who is a member of this confraternity—or conspiracy, as it has been called—to undermine our Reformed Faith."

THE PRACTICES OF THE ANGLO-ROMANIST ARE AN OUTRAGE TO THE REFORMED PRINCIPLES OF OUR CHURCH.

He then proceeds to put his finger upon the great cause of difference that exists in this Diocese and throughout Canada. So long as Anglo-Romanizing

Priests are permitted to have a free hand in the introduction of Roman teaching and ceremonies there must ever be, and should be, a lack of union and a state of warfare. His Lordship points to the true reason of the differences, which are not in name only, which are not nominal, but which are real and existing and will be so until the Roman conspirators cease those practices which are "an outrage to the reformed principles of our Church."

His Lordship continues to point out what is well known to every man who seeks honestly to ascertain the reason of the differences amongst Churchmen in Canada:

**HIS LORDSHIP STANDS WITH WYCLIFFE FOR
PROTESTANTISM.**

"There can be no question in the mind of anyone acquainted with the religious aspect of the country, that the heart of the great bulk of our Laity is staunchly, jealously Protestant. I thank God for it. And in the endeavour to fulfill the difficult task that lies before me, my first and most earnest efforts will be directed to supply the Missions of the Diocese with Clergymen of sound Protestant views."

WHENCE COMES THE ANTI-PROTESTANT ELEMENT?

If he, as His Lordship claimed to be, and was, a Bishop who held "most strongly the Protestant Evangelical views of our reformed Church, and a body of Laymen who are one with him, as being staunchly, jealously Protestant," and yet if there exist, and this cannot be questioned, a want of harmony, is not the conclusion irresistible that this must arise from the Anglo-Roman Priesthood, the ungrateful children of their Mother Church, unworthy representatives of our noble army of martyrs who eat her bread and cast opprobrium upon their blessed memory? Except for them these men could not now stand as members of our Church of England. They seem to forget the jurisdiction under which they enjoy their rights and privileges.

**THE ANGLO-ROMANIST NOT ONLY UNGRATEFUL, BUT
DISHONEST.**

Have they not got the discernment to perceive that they are playing into the hands of Rome by decrying Protestantism and introducing Anglo-Roman methods and practices? But to speak thus of the term Protestant is for the Ministers and Laymen of our Church to be, not only ungrateful, but absolutely dishonest. If they have become dissatisfied with the terms on which, as Protestants, they received nearly a million of dollars from the Government, out of the lands of the Province, let them see that this amount with interest be repaid before they are dishonest enough to be false to the terms on which they received it.

This want of honesty in Church matters, introduced through the dishonesties of the Oxford Movement, is becoming more and more alarming. The Archbishop of Toronto in his memorable Charge calls the attention of Churchmen to the drift to Transubstantiation in our Church. The members of the English Church Union unblushingly publish to the world their position:

“We members of the English Church Union, holding fast to the faith and teaching of the one Holy Catholic and Apostolic Church—that in the Sacrament of the Lord’s Supper *the Bread and Wine*, through the operation of the Holy Ghost, *become in and by consecration*, according to our Lord’s institution, verily and indeed the *Body and Blood of Christ*, and that *Christ our Lord*, present in the same most holy Sacrament of the altar under the form of *Bread and Wine*, is to be worshipped and adored—desire, in view of present circumstances, to reaffirm in accordance with Christian faith, and to declare that we shall abide by all

such teaching and practice as follow from the doctrine of the whole Catholic Church of Christ."

This Society virtually says: You may now stop your juggling about names; we have passed all that. Come out boldly for Transubstantiation. For years we had the reality, now give it the name!

The number of members of the E. C. U., the C. B. S. and the Kilbourn Sisterhood, is largely increasing in our Dominion; and yet these men hypocritically lift up their hands in feigned horror when attention is being called to what they are doing and teaching in Toronto and elsewhere in Canada!

These Societies lead their members into this superstition of Rome and then point to means whereby they may deceitfully salve what they are pleased to call their ecclesiastical consciences. Does it matter whether it be called Transubstantiation, Consubstantiation, Augmentation, or The Real Presence? It is the presence of the *Res Sacramenti*—of the "Res" or "thing" expressed by the sign—the true body. That which was the sign ceases to be merely the sign, and there enters therein at the words of the Priest the thing signified—the Res, the thing, the true body. This is Roman Catholic doctrine. It was that against which the Reformers protested. It was made at the Reformation and is now the turning point. By all means be a Protestant and let nothing tempt you to be false to a name full of sacred memories.

LETTER NO. 48.

**CANNOT ALL THE ANGLICAN STUDENTS OF OUR
CHURCH HAVE THE GREAT ADVANTAGE OF THE
TEACHING OF DR. GRIFFITH-THOMAS?**

MY DEAR SIR:

I have no doubt that many others are asking the same question that you present:

1. "As there is a larger number of Church of England students at present attending Toronto University than Trinity, why should not all such students have the great advantage of the course at the former University and attend there, as so many are doing at present?"

2. "As there is already a Church of England Theological College in the Queen's Park, in affiliation with the University, having 110 students in attendance, why should another Theological College, with all the expenses of buildings, Professors and maintenance, be opened here to do the work which Wycliffe is carrying on?"

3. "In the authoritative utterance of Trinity—'The Trinity University Year Book for 1907-8'—this statement is found at page 61: 'The Divinity class, however, numbers only 16, although there are many men, both in the Arts classes and the L. Th. course, who will be coming up into it in the next few years.' By a small extension of the present Wycliffe buildings, at a comparatively nominal cost, the needs of all the Church of England students could be answered, and they all could

thus have the incalculable advantage of the ripe experience and splendid scholarship of the Reverend Dr. Griffith-Thomas."

4. "Is it not time that some common sense should be introduced into this question of Theological teaching in our Church in Toronto?"

5. "Would not the splendid donation of \$200,000 enable this to be carried out without any further demands from Churchmen, and a Theological course, worthy of our Church, be thus given to us?"

I am sincerely glad that you have asked these questions. You may well say: Why should not the example of Knox and Wycliffe be followed? These Denominational Colleges have not asked for, and should not under the regulations in existence receive State aid. There is no need to-day to duplicate a Theological College in Queen's Park, and certainly not at the public expense. The one already there is ready and willing to undertake all this work. If aid be given to one it should be given to all that will accept it. This was the stand made sixty years ago, and it is as sound now as then.

Such a proposal as you suggest was repeatedly made at the recent conference between members of these Institutions, Trinity and Wycliffe. If accepted by Trinity it might have been carried out, and thus a very large and continued expense be saved to the Church, which money might well be applied to her other work.

It is well worth thinking over. It should be placed before the members of the Church of England for their best consideration.

LETTER NO. 49.

**“IF THE TRUMPET GIVES AN UNCERTAIN SOUND WHO
WILL PREPARE HIMSELF TO THE BATTLE?”**

MY DEAR MADAM :

Your communication has given me much pleasure. I shall gladly comply with your request. You call my attention to the fact that some loving members of our Church, my enemies—God bless them and give them more light and better judgment—think a mistake was made in not delaying the efforts to capture Wycliffe until I was dead. You must not sorrow over this mode of speech; it is in accordance with their Ritual.

To my mind, however, there need be no fear on this head so long as you, and thousands of other intelligent Anglo-Protestants, take the wise and lively interest in the welfare of our College that you do.

You ask me why in the world I should waste my time in discussing the impossible with Trinity?—that from its beginning, while pretending to be a Prayer Book College, it always followed the Oxford Movement; and while, when attacked, it assumed the role of an Evangelical Institution, it never was so in reality.

TRINITY THEN AS NOW.

I am glad to have this opportunity of explaining my position to you in this respect. I am perfectly aware that in 1854 Trinity College made precisely the same claim that it has frequently reiterated up to the “29th July, 1910.” It then posed as a supporter of the “fundamentals of Anglican Christianity”—as “the Church College for the Province of Ontario”—“the College of the Church”—“Charged as at its foundation with the teaching of the principles and practices of the Christian religion as laid down in the Bible and in the authorized formularies of the Church of England, without reference to, or distinction between, any of the historic Schools of Thought existing in the Anglican

community."—Ready "to obey the call of the Church whose University it is."—"The University of Trinity College is bound to maintain the whole teaching of the Church, including the wealth of the Evangelical truth and learning."

—"Its government is under the control of the Bishops and authorized representatives of the various Dioceses of the Church, as the surest guarantee of loyalty to the essentials of faith and order on the one hand, and of breadth and comprehension on the other. Its doors are always open to Churchmen of every School of Thought."

TRINITY AS IT REALLY WAS AND IS.

But notwithstanding all these protestations, men—Clergy and Lay—whose soundness in the Faith no one doubted, publicly called attention to the fact that Dr. Whittaker, the Provost, was carrying over from Oxford, and propagating in the College, "Tractarianism." Then began a war which never ended through the thirty years that he held office. It accelerated the formation of the Diocese of Huron. It caused the withdrawal of its representatives on the Trinity Board. The formation of Huron College. The formation of the Evangelical Association. The formation of the Church Association. A prolonged and bitter paper warfare between, especially, the Provost and the Rev. Drs. Cronyn and Hellmuth, Bishops of Huron. The foundation of Wycliffe College. The complete alienation of a large number of the members of our Church, not only from Trinity College, but from the Church itself. That the bitterness has continued up to the present date is shown beyond doubt, as the only cause assigned by Trinity for rejecting one of the candidates at the recent Episcopal election was: "No Wycliffe man should be Bishop of this Diocese," on which, as a solid body, its Clergy acted.

It would require many volumes to give in detail all that took place between 1850 and 1910, showing that Trinity never moved from the position taken at its foundation.

THE DISHONESTIES PRACTISED UNDER THE NAME OF PRAYER BOOK TEACHING.

It was, at an early date, shown that under the presence of teaching in accordance with the Prayer Book and Articles, non-Anglican doctrine was being taught and efforts made to assimilate our Church to Rome. You may remember that Dr. Newman's effort in the celebrated Tract No. 90 was so to interpret, or misinterpret, the Thirty-nine Articles, as that the errors of the Church of Rome might, notwithstanding the Articles, be held in the Church of England. Dean Stanley, in an article on "The Oxford School," stated that "The real conclusion of the tract was that all Roman doctrine might be held within the limits of the English Church." !!

THE NON-NATURAL SENSE.

Mr. Ward, possibly the most famous man in the early history of the Oxford Movement, is the inventor of the following celebrated phrase: "Our Twelfth Article is as plain as words can make it on the Evangelical side. Of course, I think its natural meaning may be explained away, for I subscribed it myself in a non-natural sense." !!

This shows the length that some Prayer Book Clergymen are prepared to, and think they can, go while remaining nominal members of our Church, and pretending to be exponents of her teaching. One of these men frankly admitted that "the ulterior object of the Tractarian Movement is reunion with the Church of Rome as the See of Peter—the end is to be reached through Catholicising the members of the Church of England." !! These men remained in the Church of England so long as they thought they could do Rome's work there, and then went over to her Communion.

So you see that ever since 1833 you must have some better safeguard than a vague statement as to teaching the Prayer Book and Articles under the supervision of the Bishops as these men then did.

WILL TRINITY MAKE ANY CONCESSIONS?

But as the person who made the generous offer of \$200,000 was a valued personal friend of mine, I determined to see whether in any legitimate way, without committing a breach of faith, the Theological work of our Church could be carried on in one Institution. My friend had the right to say, you should have tested the matter and found for yourself whether Trinity is still on the old lines, or has so far varied as that the original charges cannot now be truly made. I, therefore, for a period of six months sought to ascertain the true conclusion in this matter.

WHAT IS AND WILL BE YOUR TEACHING?

A large scaffolding was presented to me—and discussed—but I never could get my question answered. "What are you going to put inside this structure?" This was, and is, to me the important point. To put it shortly, my unanswered question was, "Will you be one with Wycliffe in protesting against the Anglo-Roman errors of the day, and join with her in that distinct teaching which will keep these non-Anglican innovations out of our Church? When I could not get an answer agreeing to these two propositions, I then concluded that if there had been a change in the teaching of Trinity it would have been made known to me, and that until I received such assurance it was useless to ask a College with distinct teaching against Anglo-Romanism, and in favour of the Protestant Prayer Book, to unite with a College whose "doors are always open to Churchmen of every School of Thought." I think it but fair to you, and to myself, to insert here the paper presented by me and read at one of these conferences:

**“MEMORANDUM OF S. H. BLAKE IN REFERENCE TO THE
PROPOSAL OF TRINITY COLLEGE FOR A MERGER
OR UNION OF WYCLIFFE COLLEGE WITH IT.”**

“To the mind of the writer it is impossible to exaggerate the necessity of distinct Evangelical teaching to the welfare, if not the very existence, of the Church in Canada.

The majority of our Laymen desire such teaching, and the effort to replace it with Sacerdotalism and Ritualism and a non-Anglican form of service, is generally disliked and resented.

It is essential to the life of the Church of England in Canada to continue and strengthen any provision whereby the Anglican rather than the Anglo-Roman system of worship should be preserved, and an earnest missionary spirit cultivated in every member of our communion.

It is because of the effort which is now being diligently made to introduce into Canada such Societies as ‘The English Church Union,’ ‘The Confraternity of the Blessed Sacrament,’ ‘The Kilbourn Sisterhood,’ otherwise called ‘The Sisters of St. John the Divine,’ with their convents, sisterhoods and all the surroundings of the Church of Rome, and such of her doctrines, as Transubstantiation, with the various phases of the Real Presence in the elements, Altar worship, the Confessional, and the long list of false teaching that follows in their train, that our Church most unfortunately is throughout our Dominion generally decreasing in numbers and consequently losing her power.

It cannot, therefore, be a matter of surprise to the members of this Committee to be told that I view with the utmost alarm any suggestion that has for its object the interference with the instruction which is being given in those clearly defined principles of Evangelical truth, based on the Bible, which are found in our Book of Common

Prayer and the Thirty-nine Articles. These I conceive to be necessary, not only to the well-being, but to the very existence of the true Church. While prepared to make large sacrifices in the cause of union in non-essentials, I am not prepared to sacrifice one iota in favour of a uniformity obtained by the abandonment of some matter essential to our Evangelical Church of England, or by the introduction of error that mars the simplicity of her service.

Therefore, in any union or merger of Wycliffe with Trinity, I consider it to be absolutely necessary, in the true interests of our Church, that the doctrines and teachings which represent these views should be preserved and safeguarded. We as a Committee are wanting in our duty to the Church, which in this matter we are representing, and which should be of far higher moment than the mere existence or non-existence of a Theological College, if we fail in devising the proper means for preserving and propagating these foundation principles of our Church.

Now both Trinity and Wycliffe, as Theological Colleges of the Church of England, claim that their principles are those of the Book of Common Prayer and the Thirty-nine Articles. But with these two Colleges, as with others erected on the same foundation, the structures built differ most materially and in most vital points. Some lean strongly *towards* Rome with her ornate, spectacular architecture, and with a strong mediæval bias, embracing altars, confessionals, and an elaborate paraphernalia suitable to such erections; while others lean *from* Rome and prefer the Reformed style and build accordingly.

Now, knowing all this, especially developed since the year 1850, let us face the question honestly and seek to ascertain what is, as before God, in the true interest of our Church, and conscientiously refuse to close our eyes to the vital differences that exist to-day in this very City of Toronto, and thence throughout our Dominion. Then let us seek to ascertain their cause, and thereafter proceed to find out whether or not we can agree so entirely to remove these

causes, that complete harmony may be established. Then shall our Church not only cease to retrograde, but begin an onward movement as a leader among Churches.

The class of matters to which I refer, as interfering sadly with the progress of our Church, without giving an exhaustive list, may be placed under the following enumeration of innovations:

(1) The Bible not treated as the Word of God, our sole Guide, but to be modified by tradition, the voice of the Church, etc.;

(2) Societies such as the C. B. S., the E. C. U., the Kilbourn Sisterhood, with their pernicious Anglo-Roman teaching, not only permitted but patronized in our midst;

(3) The Altar permitted to replace the Table of the Lord;

(4) The Eastward position, and back to the Congregation while consecrating the elements, thereby concealing the acts of the Minister;

(5) Eucharistic vestments;

(6) Wafer bread;

(7) The Reserved Sacrament and its adoration;

(8) The Real Presence in the elements taught by word or act;

(9) Symbolical lights;

(10) Morning fasting communion;

(11) The anathematizing evening communion;

(12) The Confessional, penance, Priestly absolution;

(13) Vespers of the departed and prayers for the dead;

(14) The use of incense;

(15) The blessings of the holy oil and extreme unction;

(16) The invocation of saints or angels;

(17) The stations of the Cross in the Church;

(18) The mixed chalice at the time of celebration;

(19) The placing of the "Body of Christ in the hand";

(20) The ablutions;

(21) The consumption by the Minister alone of what remains of the consecrated Bread and Wine;

- (22) The change of stoles at the sacrament of baptism;
- (23) The procession and blessings of palms;
- (24) Bowings, genuflections, crossings and adorations of the Table and the elements on it;
- (25) Convents and Sisterhoods, with all the Roman Catholic surroundings;
- (26) All attempts to introduce non-Anglican ceremonies from the Church of Rome under the specious plea of bringing back Catholic worship.

I do not mean to say, as I have above stated, that the list given is exhaustive. I have only referred to those matters in respect of which complaints have been made to me within the last year, by those who have felt so aggrieved at their introduction into the services of the Church, that with some it is a cause for leaving the Church of England, and with others a matter of grave consideration as to whether they can honestly remain in her, or what the action taken by them should be.

When I refer to the above grounds of complaint, so largely disturbing our Church at present, it must be borne in mind that it will not satisfy those to whom I am referring that these matters be treated in a Laodicean fashion. They are vital matters, as to which the answer will not be accepted, 'Let those that like them have them, and those that dislike them reject them.' They must be considered as proper subjects for distinct teaching, and the distinct teaching as to them must be that they are non-Anglican, alien to our Reformed Church of England, do not represent the Evangelical teaching for which our Church has stood for over 300 years, and are the outward visible signs of the Anglo-Roman movement, which has determined to unite the Church of England with the Church of Rome, and to assimilate the doctrines and standards of our Reformed Church with the 'errors,' 'fables' and 'deceits' of the Church from which we have separated.

Our Church has now a College, in which for over thirty years this distinct teaching has been given with a large

measure of acceptance. It is affiliated with Toronto University and has the great academic and financial strength that flow from this union. The Laymen of our Church approve of this College and of this union, and express their liking and sympathy, not only in words, but by the support which they generously and freely give. So heartily have they from time to time up to the present appreciated the arrangement and its result, that almost the whole endowment of Wycliffe has been given on the distinct understanding that it shall continue, and, if it is varied, or ceases, the moneys conditionally given shall revert to the donors.

It is said that it will be in the interest of our Church to enter into a merger or union with Trinity, and that to accomplish this all necessary sacrifices by Wycliffe should be made.

But is it in the interest of our Church to ask the Council of Wycliffe now to make such a change, that the present system, tested, tried and found eminently successful, shall be brought to a termination? And would the Trustees be justified in answering such request by abandoning this sacred trust, and enter into other undefined and untried alliances, which might result in seriously interfering with the present crying need of our Church—a supply of Clergymen for all parts of the Dominion?

In looking at this matter simply from the standpoint of the best interests of our Church the following considerations strike me as most important:

As Wycliffe stands at present she has:

(a) Buildings admirably situated and fitted to carry on her work;

(b) An endowment, in these buildings and in money, which amounts to nearly \$300,000. This will be lost to the Church if the proposed merger be carried out, as it will revert to the donors;

(c) An arrangement whereby through the Toronto University education in all subjects but Theology is given to the students;

(d) This enables the College to devote all its time, money and energy to instruction in Theological and kindred subjects;

(e) A staff of Professors who command the love and respect of her students, and the confidence of her supporters;

(f) An income almost reaching \$40,000 a year—sufficient to answer her present requirements—and a body of subscribers prepared to help in extensions as the need for them may from time to time arise;

(g) A Board of Trustees in absolute harmony with her principles and teaching, and ready, with God's blessing, to continue to carry on Wycliffe so as to make her from year to year an increased help to our Church.

Now, so far as the vague presentation of the arrangement proposed enables one to form a conclusion, it would appear to place the Church in the following position:

(a) Wycliffe to cease to exist as a College;

(b) Complete large expensive buildings to be erected in the neighbourhood of Queen's Park to replace those at present on Queen Street, which will cease to be used for College purposes;

(c) The students at present at Wycliffe to be withdrawn from Toronto University and to receive their education at Trinity;

To effect this a complete staff to be introduced into Trinity, to give the instruction at present found in Toronto University;

(e) But in considering these matters of vital moment the following questions naturally arise:

(1) If the Wycliffe students part from Toronto University, what guarantee is given that the education which Trinity promises will equal that given by the former University and shall continue to be given free of charge?

(2) Will there be provision in the new buildings for Wycliffe students, and will these buildings replace the present Wycliffe College buildings, and where will they be situated?

(3) Will Trinity College undertake to finance annually the present \$40,000, all of which must be made up, as the endowments will be lost? What guarantee will be given for the fulfilment of this undertaking?

(4) What guarantee is proposed that the teaching of the Church as above defined, and as at present given to Wycliffe students, will be continued, and if not continued, what is to be the result? This is to me a very vital consideration, as the eliminating such teaching would be a fatal blow to our Church.

To me it is immaterial whether the proposed Theological College be called Trinity, St. Paul's, St. Latimer, or Wycliffe. I will agree to any of them. This is a non-essential. The teaching is essential and must be safeguarded.

I still trust that you may, in the interest of our Church, end the question you raise, and that you will see your way to have but one Theological institution, and to permit Wycliffe to be the educating College for all Divinity students that will come to her from this Diocese or elsewhere. A reasonable addition on the vacant ground to the east of Wycliffe would give the needed accommodation, and enable this proposal to be carried out at a very small cost, giving all Divinity students the great benefits now found at Wycliffe.

If there be not essential differences to interfere with union, then permit Wycliffe to continue the work on the above defined lines in the present location so well situated, and with the free use to all of the great advantages given freely next door by the Toronto University. Let us thus work together and save to the Church the very great

cost of additional buildings, Professorial staff, and the display of a want of harmony in our work.

If there be differences which prevent a union, let us honestly admit it and live apart.

'Can two walk together except they be agreed?'

I recognize the courtesy which caused the offer to be made to me of the position of Chancellor of the proposed Institution. I feel, however, it would be my duty to decline it, as my acceptance thereof must necessarily be most distasteful to many Trinity College Graduates and supporters, whom I would not like to place in so false a position.

S. H. B.''

“18th April, 1910.

WHAT WAS THE POSITION OF TRINITY AND WYCLIFFE IN 1879?

I send you a copy of Extracts from a splendid utterance of the late Archbishop of Toronto, his first Charge, and commend it to your most careful perusal. This is of great importance in considering the position of Wycliffe and of Trinity. At the date of this Charge, Trinity College had been the Theological School of the Diocese for twenty-five years. Wycliffe had been in existence for two years. There was time enough, therefore, fully to comprehend what was the nature of the teaching of Trinity and what were its results. Two years of the aggressive work of Wycliffe had also begun to tell. Let us see, therefore, what His Lordship found to be the state of the Diocese when he accepted his office; what he had to complain of; and what he looked forward to accomplishing. It will please you there to find that

what he determined not to have in the Diocese, is that which Wyclifé seeks aggressively to cast out; and that what he propounds as the true teaching of the Church is that for which Wycliffe stands. This demonstrates the complete divergence between these two Schools of Thought in our Church and presents the teaching of each.

The Bishop says—

1. There are parties in our Church.
2. I hold for the Protestant Evangelical views of our Reformed Church.
3. I hold against the Sacerdotal and Sacramentarian views.
4. I endorse the honest name of Protestant.
5. The Reformation gave us our Church as to-day duly constituted.
6. It then renounced the errors, the idolatries, the superstitious ceremonies of Rome.
7. What we are as a Church to-day was the work of the Protestant Reformers.
8. I am a Prayer Book Churchman—that is, a Protestant Churchman.
9. The Prayer Book is the very bulwark of Protestant principles.
10. The *raison d'etre* of the Reformed Church of England is that she is an Evangelical Church.
11. I am an Evangelical Prayer Book Churchman, gladly accepting the work of the Reformers as it stands.
12. The heart of the great bulk of our Laity is staunchly, jealously Protestant.
13. My most earnest efforts will be directed to supply the Missions of the Diocese with Clergymen of sound Protestant views.
14. There are a large number of Country Missions in which our Church is dying out.

15. Means necessary to the support and extension of our Missions are held back, to a large extent because of a want of sympathy and confidence on the part of the Laity in the teaching of the Clergy.

16. Habitual confession is an erroneous and strange doctrine, foreign to the teaching of our Church.

17. Habitual confession is an outrage to our Church, to be loathed by pure-minded people.

18. The authorized way of a sinner's reconciliation with God is not through confession to a Priest and Priestly absolution.

19. The Real Presence is an erroneous and strange doctrine foreign to the teaching of our Church.

20. In its extremest form, as Transubstantiation, it formed the chief point of issue with the Church of Rome.

21. As set out in some of the Manuals, the Bodily Presence of the crucified Christ in the Consecrated Bread and Wine is virtually asserted.

22. Such practices, attitudes and gestures as teach the doctrine of the Real Presence should cease.

23. The Sacrament of the Lord's Supper was not to be reserved, carried about, lifted up, or worshipped.

24. The elements should not be consecrated with the Celebrant's back turned to the people.

25. Nor should there be—

(a) Elevation of the consecrated Bread above his head;

(b) The prostration of the communicant before the Holy Table;

(c) The receiving of the elements with profound obeisance;

(d) Non-communicating attendance.

All these practices have the semblance of a superstitious adoration of the sacred symbols.

26. The C. B. S. is a confraternity or conspiracy to undermine our Reformed Faith.

27. There should be the dignity and beauty of simplicity, and not the tawdry tinsel and mimicry of Rome, which drives so many out of our Church.

28. The introduction of excessive decorations, floral and symbolic, continual bowings and genuflections, candles lighted in broad day, peculiar shaped vestments and many-coloured stoles, and otherwise what has been called "the mimicry of the outside of Rome," should be avoided as giving serious offence, and have been the means of alienating the affections of great numbers of the simple people of our Church.

29. It is my duty to set my face against innovations in Ritual and worship, and as far as my authority extends to check and resist.

30. Do not offend your brother with decorations, but decide "I will set up no cross while I live, lest I make my brother to offend."

The position of the Bishop in this matter is further emphasized by the fact that, with all his knowledge of the needs of the Diocese, and the teaching of the two Theological Institutions, at the first meeting of Wycliffe College after his election as Bishop, he was pleased to accept the office of one of its Visitors, which office he held so long as he lived.

On that occasion he stated that

"He was glad to see such a large and enthusiastic meeting interested in this Divinity School, and to know that he would have his hands strengthened by those graduating from it. He knew the needs, and he valued the source from which he should obtain the men needed so largely in the Diocese."

He further stated that

"He trusted that through the means of this School much good would be done for the Church, not only in this Dio-

cese, but throughout the country. The report which had been made by the Principal was most satisfactory, and he sincerely looked forward to the time when he would be able to ordain and send out to the Missions of the Diocese men from this Institution thoroughly well fitted both in head and heart. He wished the School every success, and would give it all the fostering care he could, so long as the circumstances of the Diocese required that it should be conducted as a separate Institution."

This relation existed up to the period of the lamented death of His Grace. One of his latest public acts was to open, on the 21st of February, 1908, the new hall and additional accommodation connected with Wycliffe.

Under his fostering care, during the period of his Episcopate, nearly 190 graduates were sent out as Ministers of the Church of England, now doing work in all parts of the world.

I trust that this short record of material facts, in connection with the attitude of Wycliffe College during the recent proposals for union, will serve to answer the question you ask, and I trust also that it will satisfy you and all our other friends that the course pursued by those approached was in the best interests of the Church and the College.

It is now open to Wycliffe to continue untrammelled her work of educating on the lines laid down by our late Archbishop, men for the ministry of our Church. It is for those that value the great truths and principles from which she has never deviated and to which she has always been true, to rally round her afresh and not to let her want for such financial aid as is needed to enable her to continue as the Protestant Episcopal Divinity College of our city and Dominion, the great work for Christ with which God has entrusted her.

Let not your heart be troubled because the Anglo-Romanist calls the Reformation "a damnable spot"; "Protestantism a bastard faith"; "Anti-Christ"; "In-

fidel"; and says "The first Protestant of all was the devil"; that the first anti-Ritualist was Judas"; that Protestants "detest Jesus Christ and His teaching and prefer immorality, polemics and cant."

Rather let it determine you and the large band of faithful women of our Church, to form an "Anti-Ritualistic Women's Circle." You could do a splendid, helpful work for our Church by holding meetings, distributing literature, and especially warning and educating our young men and women so that they be not led captive by the designing agents of the Anglo-Romanizers, through their schools or spiritual advisers. There is now a large responsibility cast upon the holy and devout women of our Canadian Church. Who will lead in this holy war?

Faithfully yours,

S. H. BLAKE.

14th August, 19.





502 Yonge Street, Toronto

