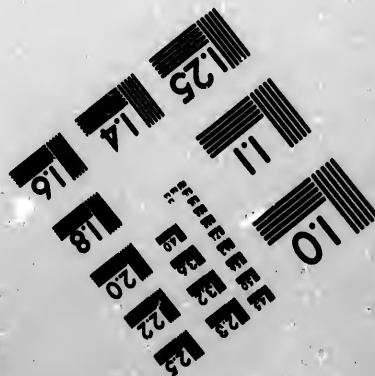
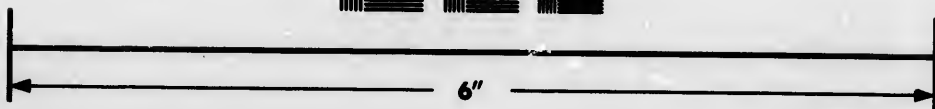
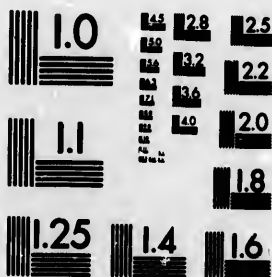


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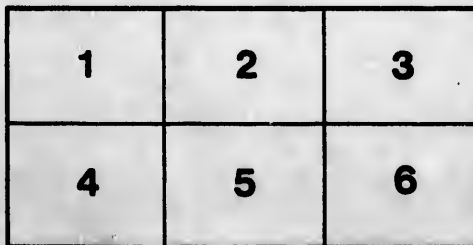
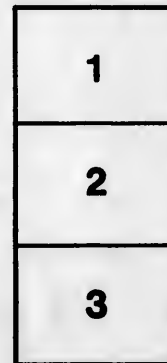
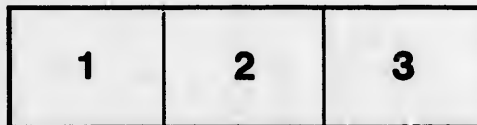
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THE PRINCIPLES OF THE REFORMATION.

A LETTER

TO

CHIEF JUSTICE DRAPER, THE VERY REV. DEAN
GRASETT, AND OTHER MEMBERS

OF THE

CHURCH ASSOCIATION.

BY THE REV. EDWIN DAY, M.A.,

Assistant Minister Church of the Holy Trinity, Toronto.

TORONTO:

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THE PRINCIPLES OF THE REFORMATION.

A LETTER, &c.

GENTLEMEN,

In the *London Times*, 19th Nov., appears an interesting letter from Mr. G. BRODRICK, who was present at Ottawa during the debate which ended in the resignation of Sir JOHN MACDONALD. Mr. B. refers to "the extreme lengths to which party warfare is carried, at the instigation of a most virulent, unscrupulous Press." Then he goes on to say :—"Even when the hitting was hardest and wildest, what Lord DUFFERIN aptly calls 'striking below the belt,' was very rare." "The whole temper of the debate was distinctively English, and not American." Now, gentlemen, it has pleased you to publish in the *Globe*, *Mail*, and *Leader*, a long letter, which amounts morally, if not legally, to a *malicious libel*. The clergy and laity of Holy Trinity Church are not mentioned, but all who know the city must see that we are pointed at. I wonder much, whether any of the laymen, thus shamefully held up to public scorn, intend to take up the matter. But for my part, I believe that good may be got out of this unprovoked attack. We have difficulty in rousing sufficient interest in religious questions, unless a personal element be introduced. The *Globe* has published a brief letter of mine to Chief Justice DRAPER, but the *Mail* and *Leader* have declined; the *Mail* inserting, however, a letter from Mr. DARLING. Seeing that Chief Justice DRAPER is not my Judge, I am careless as to what may be his private opinion of me and my doctrine. But he and his friend Mr. HOMER DIXON have been guilty of an open insult to our "beloved Church," in thus publicly insulting some of her Priests. If Mr. *Homer Dixon* will turn to the *Iliad* of the other HOMER, he will find the first word, one that means *lasting wrath*. What wonder if the clergy are sometimes roused beyond

endurance ; not so much on account of personal calumny, but because he that despiseth God's minister, despiseth Christ Himself. In his published letter, Mr. DARLING has dealt with the question of our unfaithfulness, and thus shown clearly who are the traitors. It seems to me, that a crisis is at hand, similar to that under which our Sister Church in the States is beginning to suffer. Bishop CUMMINS has roused the courage of his opinions, and openly organized a new Church. It is not probable that you, gentlemen, will follow that example. I only wish that our Bishop felt himself strong enough to follow the course of Bishop WHITEHOUSE, in the matter of Mr. CHENEY. If the Dean of the so-called Cathedral of S. James, thought fit to organise a similar Church, no doubt his devoted followers would amply repay any pecuniary sacrifice entailed. At all events, I *know* he would gain the respect of many honest though obscure Churchmen in this diocese. I am obliged to listen to many a bitter sarcasm directed at the present system pursued in that "pure and reformed" congregation : sarcasms which I would never allow to be uttered in my hearing, unless I felt them to be, alas ! alas ! *all too true*. These are matters which I would shrink from drawing public attention to, were I not forced to ask the Public Opinion of intelligent Churchmen in out-spoken Canada, to consider whether it is seemly for these men to come forward as public accusers of their brethren. Clearly, they come under the reproof of the Psalmist, in that they have sat and slandered their own mother's son : their mother being the Church of Christ, and her sons myself and others.

One thing more, before I proceed to speak about doctrine. When this new Association was formed, a very beautiful and eminently Christian letter was addressed by the Bishop to it, signed by him as President of the Church Union. But no such courtesy as an answer, or even formal acknowledgment, was ever vouchsafed. The Church Union implored them to consider whether they could not join us on the broad basis of the Church of England, as existing in the several congregations in the city. It is greatly to be wished, that the letter should be published, in order that the Public might see, whether Vice-Chancellor BLAKE was justified in denouncing the Union as he did in Synod.

But now as to doctrine. 1st, of Baptism ; and, 2ndly, the Supper of the Lord. Whether the doctrine of new-birth in Baptism be true or not, can any honest man doubt that the Prayer Book teaches it ? You laymen have never been called on

to give your unfeigned assent and consent to that book, and with all solemnity to declare your belief, that the Prayer Book contains nothing contrary to God's word. But the clergy have solemnly declared this, in the sight of God and His Church. We have promised and vowed to teach, that the baptized are the elect, the election being to privileges, not to actual possession. Nor does this interfere with conversion, but rather is the cause of it. It is because we are *sons* that we prodigals, feeling the movings of grace, arise and go to our Father. If we are ever to oppose the Antinomian heresy, it must be by teaching, as the Apostles all did, that we are answerable for grace *already given*. I solemnly appeal to men who can think, and I ask them to judge for themselves, which doctrine is most liable to be perverted to our destruction, and which chimes in most readily with our corrupt leanings. The Church Universal, in all her branches, says this to us:—"You are brought into a state of salvation, which is not absolute, but has to be worked out in fear and trembling. You have been translated into the kingdom of God's dear Son; for *as many* as have been baptized into Christ, have put on Christ. Remember that God, having saved the people out of the land of Egypt, afterwards destroyed them who believed not. Already you are in some mysterious way a partaker of the Holy Spirit: grieve Him not, or at last you may quench Him!" Or shall we say to sinners:—"When grace is given you, it will be irresistible: if you have not felt that grace, you have not partaken of it. You have only been baptized with water; seek the baptism of the Spirit, and all will be right. You will be justified; all your sins will be forgiven, and you will then begin to live to God." Do we not know practically, that hundreds go beyond what the teacher intends, in the same direction, and say, "Well, then we will wait God's time for our conversion. What part have we *as yet* in David? What interest in Christ? Let us live to the world till God takes our salvation into His own hand; and by working in us this change, gives us a hope which now we have not." Do you not know how this teaching is as dangerous as any Roman teaching can be? The Church Universal tells the baptized sinner, living carelessly, that unless he repent, his condemnation will be that of one *who has received the grace of God in vain*. The Church never dares make her teaching even imply, that we may continue in sin that grace may abound.

But, 2ndly, as to the Supper of the Lord. You, gentlemen,

FALSELY, and in a most *unchristian* spirit, charge us with unfaithfulness, because we use the term Altar, and call ourselves in some sort "Sacrificing Priests." In reply, I will briefly indicate the line of argument I have used in teaching publicly. If my doctrine be false, you are at liberty to prosecute me openly. When our Service Books had to be translated into English, what word did our Reformers use, to render Sacerdos into? They might have employed in all places, as they did in some, the term Minister or Pastor; but as they adopted the term Priest, I suppose they intended to preserve the ideas attached to the word at the time. At that very time, the Presbyterians rejected the word Priest, on account of the ideas belonging to it. As I have before stated, the Reformation took three distinct lines. In England, Bishops, Clergy, and Laity combined in the movement: the succession was unbroken, and the Church system remained entire and cleansed from some defilements. But in Germany, LUTHER, a priest was joined only by priests, and so was driven to a new doctrine, that priests can ordain priests; while in Geneva, CALVIN, not being in priest's orders yet receiving the income of three livings, was also driven to another new doctrine, viz. that we can do without priesthood or sacraments. Christ, he said, was the *only* Priest of the New Testament; and to say that any one, even an Apostle, was a Priest, is to take from the honour due to Christ alone. This is like saying, that no king can have an ambassador at another king's court; whereas, S. Paul says, we are ambassadors for Christ. On the same principle, Her Majesty, Queen Victoria, can have no Justice or Chief Justice in Canada; which is a consummation devoutly to be wished, if they are all like Chief Justice DRAPER, *slandervers* of their brethren.

But CALVIN had also to get rid of the sacraments, and most effectually has he done it; if, alas! that remarkable book be true, called "A Presbyterian Clergyman in Search of the Church." They must be called "bare signs;" symbols of grace, but not conveying grace: let us *separate* the sign from the thing signified. The faith of the receiver, not the act of consecration, must be the cause of grace: which is like saying, "Believe the sun is in the sky, it is there: believe it is not, and it is gone." In future, every man must be his own priest. The name and office of priest, then, which the English Church has consistently retained, and the Calvinists as consistently rejected, is the token and seal of our distinct systems. Let then an enlightened public discern (as no

doubt will be the case sooner or later), whether we or our accusers are the more faithful to the existing pure and reformed Church of England.

But let me briefly indicate the line of proof whereby we show that ours is the Bible doctrine. We admit that the term *hiereus*, or priest, is not applied in the New Testament to the office-bearers. But we look for the *idea*; because the priestly system of Divine worship was spread everywhere in a few years. A true priesthood attaches to all Christians, but there is also a true ministering priesthood. Our blessed Lord is most certainly *the* Priest of the New Covenant; but as there was a line of priests *leading up to* His first advent, so there is also a line of priests following it, and preparing for His second. In fact, there are three classes of Scriptures on this doctrine. 1st. The notices by the way. 2nd. The terms of the original commission. And, 3rd. The direct statements. Under the 1st head we have this:—The support of the ministry being in question, S. Paul refers to the law of the sons of Aaron, "They who minister about holy things, live of the things of the temple; even so hath the Lord ordained, that they who preach the gospel should live of the gospel." Upon which one may remark that, if report speaks true, the Dean of St. James's cathedral is fairly well endowed; whereas the stipends of the Clergy of Holy Trinity, if rolled into one, and then multiplied by ten, would hardly surpass his share of good things. But the most striking of the incidental passages is from S. Paul to the Romans. Dwelling on the grace given him for his office, he uses entirely the terms of the priesthood: "That I should be the *minister* (in our translation) *leitourgon* in Greek, a *priest* of Jesus Christ unto the Gentiles, that the *offering up* (another word used in a Jewish sacrifice), of the Gentiles might be acceptable, being *sanctified* (again a sacrificial term) by the Holy Ghost." Again, writing to the Corinthians, he urges an entire separation from idol-worship; and, in so doing, speaks first of the cup of blessing, then of the bread we break, and then this: "Behold Israel after the flesh; are not they who eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that what the Gentiles sacrifice, they sacrifice to devils: I do not wish you to become communicants of devils." The table and cup of devils are opposed to those of the Lord. They thought the demon was personally present, though

invisible ; and the Apostle wishes them to understand, that what the heathen worshipper believed to be the object of his offering, is made real in the Christian sacrifice, for that Christ is present in a heavenly and spiritual manner : a manner all the more *real*, because it is *heavenly and spiritual*. I respectfully submit to the Clerical members of this great and good Society, that such is my own belief respecting this most holy mystery. But I pass, 2ndly, to the terms of the original commission, which we have to gather from scattered notices. Speaking of admission into the covenant, the commission runs, "Go ye and make disciples of all nations, baptizing them, &c.;" not a word here about conversion, though perhaps it may be included. Then there is the teaching with authority, "Teach them to observe *all things*." If you, gentlemen, would lay to heart the word "*all things*," you might come to a larger frame of mind, and give us the benefit of your improvement in the grace of that charity which believeth *all things*. Next there is the judgment in controversy, "he that heareth you, heareth me." And since you have called on our brethren of the Church of England in Canada to despise us as traitors, let me add, that you come terribly near the other words, "he that despiseth you, despiseth me." After this comes the reconciling power, "whosoever sins ye remit, they are remitted, &c." Then take the offering of sacrifices, where there is a marked resemblance between our system and the Jewish. "This do (Greek *poieite*) this *offer* in remembrance of Me." In the Septuagint, we find the same Greek word in another tense: "Moses said unto Aaron, Go unto the altar, *and offer* thy sin offering and thy burnt offering, and make an attonement for thyself and for the people." Take, lastly, the intercession, "Is any sick among you? let him call for the elders of the Church, and let them pray over him; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." To my great sorrow, I have discovered, that some of the laity hold their clergy in bondage, and compel them as far as possible to explain away these passages of Holy Writ. Such is not the case in our congregation: some members are not liberal with money, and our work is hindered in consequence, but we do not live in daily fear of starvation. Our people encourage us to speak our mind; and I, for my part, do speak boldly, as I ought to speak. I have taught them, and shall now strive more earnestly to teach them the very doctrines which you are pleased to stamp as

false. I do not believe the Pope of Rome to be infallible, nor any Popes of the Protestant persuasion to be infallible. Nor do I believe, that although they who ministered to the chosen people were real priests, we who have to minister to all nations, "through the offering of the body of Jesus Christ once for all," have no priestly character. You, members of the Church Association, are at liberty to differ from us openly and honestly, but you are not at liberty to publicly denounce us as unfaithful, and yet expect us to remain quiet under so terrible a charge. The Priest whom you have already smarted under—the Rev. Mr. DARLING—I am proud to work with. I believe that many men of all classes in this city (and some too from the parish of S. James) will bear me out when I say, I do believe him to be a faithful and zealous and most kind-hearted servant of God. As we all have our faults, so he has his; but if it should please God to give him the rest he greatly needs, there will be many a tear shed for him, and many a devout wish to have another like him in his place. Take him for all in all, we shall be glad to look upon his like again. And as to the effect of this your *slander—your hitting below the belt*—mark my words, that it will have a different effect from any you fondly dream of. Religious questions now engage great attention: the eye of other Christian Bodies is upon us; and if we may judge of the opinion of other dissenters by what Mr. SPURGEON says, we are quite sure that, assuming the Prayer Book as the standard, they have long ago decided who are the more faithful to that standard. Mr. SPURGEON has poured out a tremendous sarcasm. He said, that much as he disliked the Ritualists, he must express his opinion, that the Evangelicals (so called) are nothing more or less than *dissenters who have lost their way*.

There is one name which I am very sorry to see among your list of officers, that of CHARLES JAMES BLOOMFIELD; for this reason: the pew-rent system is in vogue even in a Church dedicated in honour of S. James (proh pudor, or, as some spell it, proh pew-door,) whereas the venerated prelate whose memory is highly esteemed in the Diocese of London, was very severe on that system. He used to designate proprietary chapels, "Five per cent. speculations in the Gospel," or a selling out of the Gospel at so much per square yard.

Respecting the word Altar, which you hold up as a kind of bogey, to frighten our people out of their senses, pray look at Hebrews xiii. 10, where S. Paul says, *we have an Altar*.

When I was a very young man, I one day thoughtlessly spoke to my mother in a disrespectful manner. She was a tall, handsome Englishwoman, and over sixty years of age. In a dignified manner she came to my seat, and gave me a tremendous box on the ear, and said, "Take that, sir, and leave the room." In the solitude of my own room, I shed many tears of repentance, and my sorrow was accepted, I believe, by God my Father. You, gentlemen, have openly insulted me and the other clergy acting with me; yes, and through us you have also insulted our Mother, the Church of England: but such is the terrible blindness which Calvinism brings on its victims, that we hardly expect you will express any sorrow. If I could ever imagine myself to be guilty of disloyalty to the Crown of England, it might take the form of publicly insulting Her Majesty the Queen in the person of Mr. Chief Justice DRAPER.

I have the honour to be, Gentlemen,

Your obedient Servant,

EDWIN DAY.

P.S.—Since the above was in type, I have been informed that an answer (very insufficient as a reply to so earnest an appeal) has been received by the Right Rev. President of the Church Union. You, gentlemen, having caused us to lift our arms, we have laid on the lash unsparingly: let us hope and trust that this painful episode may lead to a better understanding.

The following letter from Mr. DAY, is reprinted from the *Globe* of Dec. 9, 1873.

THE ANGLICAN CONTROVERSY.

(To the Editor of the *Globe*.)

Sir,—After waiting some days, in order not to act in haste, I believe it my duty, as one of the clergy of Holy Trinity Church, to inform the Chief Justice DRAPER and the public of what I have said to that congregation. After speaking as strongly as I can against the Calvinistic doctrine of Election, on the text, S. John x. 20, I added :—"Brethren, one reason why I have brought forward this important subject is this : certain members of the distracted Church of our Baptism have thought fit, in their *charity* and great Christian love towards us, to charge us, both clergy and laity, with unfaithfulness to the principles of the Reformation. Probably these accusers of the brethren, who talk so unctuously about dwelling together in love, have never considered *the fact*, that the Reformation took *three distinct lines*. In England, bishops, clergy, and people *combined*, and the result was, in brief, the first Prayer Book of Edward VI ; the second line was that of Luther, in Germany, who invented a *new doctrine*, that priests can ordain priests ; and the third line was that of Calvin, in Geneva, who professes to have got from St. Augustine that doctrine of Election, against which our English Church protests in every page of our Prayer Book." If, then, this new society, headed by a distinguished Chief Justice, publicly charges the clergy and laity assembling here for worship and public teaching, with unfaithfulness to the doctrine that Christ died only for a few, I, for my part, gladly plead guilty. Years ago I discovered that the baptismal services in the Prayer Book (to say nothing of other parts of the book) can never be true if the cruel doctrine of Calvin be true. Everything in religion turns on this question of our position *now* in the Church of Christ. Some of us may love more of outward ceremony and some less ; but until we can agree as to our being or not being *now* the sons of God, as St. John says we are, we had better work in our several parishes *on our own plans*.

Nothing, in my view, can be more *hollow* and *delusive* than the pretence of working *together*. But in other matters, in social family life, and in urging forward a better understanding of the ground we have chosen, something has been attempted here in the City in our Church Union ; and the men who have refused to join us on the broad basis of obedience to our church-head—our Bishop—have come forward now, and *publicly* made an attack on us, and so worded it as to point the finger of scorn at the clergy and laity particularly of this congregation. We of the clergy are so accustomed to this kind of treatment, that we do not much lay to heart this charge against us *as clergy* ; but we much grieve that our less instructed brethren through all this Dominion should possibly be misled by that which is from beginning to end *entirely false*. This is my only reason for drawing attention to a public statement intended to hinder us in our up hill work. It is not my intention (I speak only for myself) to take further notice of this matter, but simply to say publicly that I repudiate the charge of being unfaithful

to the principles of the Reformation as expressed in the Prayer Book of the Church of England. To the Calvinistic teaching which some of the clergy think fit to favour, I as publicly declare my unbounded hostility. As long as I am permitted to teach here, I shall never cease to declare that the Prayer Book, in my estimation, cannot be reconciled with that terrible heresy. We clergy have to give our unfeigned assent and consent to all and everything contained in that book, and that it contains nothing contrary to God's word. If in our solemn times of study, and above all in the more solemn hour of ordination, we *patter* with this question, let our Almighty Judge judge us, but let us reject at such times and for ever the judgement of any earthly Chief Justice." This much I publicly stated last evening to our congregation, and I have since added this in a letter to the Chief Justice: "It is sweet to see an engineer hoist with his own petard; so nothing can give me more pleasure than to see a Chief Justice brought to the bar of an enlightened public opinion."

I am, Sir,

Yours obediently,

EDWIN DAY.

Toronto, December 8, 1873

