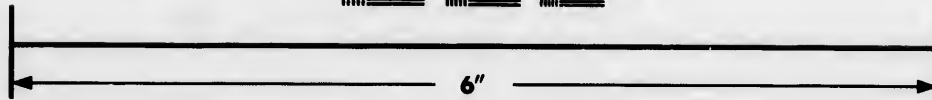
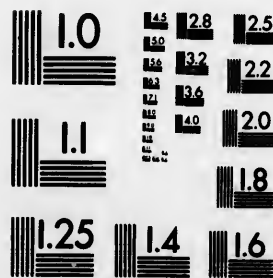


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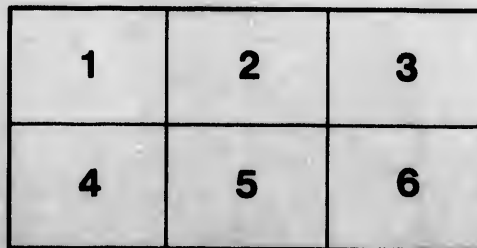
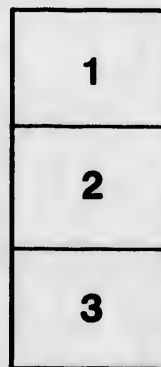
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# ARE WE IN THE OLD PATHS ?

**A Sermon**

PREACHED IN ST. BARTHOLOMEW'S CHURCH, MONTREAL,

NOVEMBER 20th, 1881, ON THE EVENING OF THE 4th ANNIVERSARY,

BY THE

REV. DR. USSHER.

*BISHOP ELECT*

OF THE REFORMED EPISCOPAL CHURCH, OTHERWISE KNOWN AS THE  
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## ARE WE IN THE OLD PATHS?

Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls. But they said, we will not walk therein.—JEREMIAH VI., 16.

### MY FRIENDS,

The history of the religious world, that is, of those who believe in the one Triune God, has been a continuous exhibition of faithfulness and unfaithfulness; and this one fact alone ought to convince men of their frailty, insincerity, and disposition to sin. With God there is only one standard of faith. He cares not in what casket that faith is borne, whether it be surrounded by the hallowed grandeur of a time-honored and singularly beautiful liturgy such as the Church of England enjoys, or the more rugged and simple forms of the sister churches which are thought to admit of a beneficial freedom, or in the Book of Common Prayer in use in the Reformed Church of England which at once gives you the beauties of the old with the freedom and elasticity of the new. God cares not what your form may be, if your heart be right, and your teaching scriptural. As I have said, the tendency of man is to err, to be unfaithful, to put himself into such a position as will admit of his gliding into the element he would occupy a place in. Like a ship waiting to be launched and held upon the ways by blocks, he is always ready of his own will to gravitate toward his natural condition of unbelief, if some plausible thought-hammer will only knock away the blocks that hold him. If we look at the church in the wilderness, we see one day a people bubbling over with religious zeal, singing and praising the God who delivered them from the Egyptians, and a little while after we find them launching off into the idolatry of Egypt and worshipping a golden calf. Then we find that God takes means to bring them to their religious senses and enables them to see the

enormity of their offence. In the text I have selected, we see one of these periods of backsliding, and out of the midst of the desolation the voice of one of God's servants cries aloud, "Thus saith the Lord." Now when these words were spoken, the ears of the wandering in Israel were touched, and, as it should always be, the messenger was lost sight of in the message. Jeremiah was about to speak God's word to the kingdom of Judah, a part of the once united nation, and to-night I speak in God's name to the Church of England, the Judah of the church of God, which of old times was pure and undefiled in its teaching of the faith once delivered unto the saints, and for which I love her, and by virtue of whose teaching in the protestant days of my boyhood I am impelled to make my feeble effort to uphold the faith as it is in Jesus, and preserve what is fast disappearing, the church service of my fathers; until that day when the true children of that portion of the Israel of God return to the old path and the proclaiming of simple evangelical truth by word and book, thought and deed.

"Thus saith the Lord, stand in the ways and see." It is always a good thing if you are in the forest, or on the prairie, and darkness comes upon you, so that you have lost the trail, to call a halt, and find out just where you are, rather than continue to march on, following leaders who are either blind or wilfully bent upon leading you into some place which you would never consent to journey to if you knew where and what it was. It is absolutely necessary for you to know, individually, where you are being led by your blind guides. You started out in good faith, honestly wishing to go in the old Protestant paths trodden by the feet of the martyr-pioneers in the Reformation. Call a halt! stand in the way; "see" where you are being led; examine the trail; take note that you are *not* in the old beaten path hallowed by nearly nineteen centuries of journeyings. Blandishments, force, torture, death, failed to draw or drag the children of our Lord away from this old gospel path in the days of the Apostles. The same efforts failed in the days when the Church of England was born (in the days of the Reformation). Now a new course is being pursued, and enticing plausibility is leading old-time Protestant Episcopalians away to Rome, away to the arms of the treacherous



power that gave the martyrs to the rack and flame, and would do so again did it but dare.

Let us for a moment examine the paths the Anglicans are now treading, and enquire, Whither do they lead?

No longer do we hear the familiar name "Protestant" boasted in as of old by the so-called priests of the Church of England, but many there are who boldly declare the system a failure, and the Reformation a mistake. The Rev. Mr. Wagner, of Brighton, now, I believe, in the bosom of the Church of Rome, led there by the Prayer Book, declared in 1868, when he was a minister of the Church of England, "Protestantism is on its deathbed, it is fast falling, and, by God's favor, will soon be at an end." The Rev. Henry Fry, D.D., boldly declared, "The articles must be got rid of as Protestant and heretical;" the religion of the Church of England is declared to entitle her to be called the Catholic Church of England, and demands are made that it be healed of the "leprosy of Protestantism." In the Anglican Church to-day I ask you where are the old-time Protestant standard bearers? I will not cross the Atlantic for my facts, but will point you to Canada. Are you in the right path when you cannot tell the services of an Anglican Church, under a so-called Protestant rector and bishop, from a Church of Rome? May you not have reasonable doubts when the eye is greeted by an imposing altar and super altar, where should be an honest Communion Table? Are crosses, crucifixes, confessionals and other chance furniture of a recognized Romish pattern, what ought to be in a Church belonging to the Protestant Church of England? I think not! Is it in keeping with the custom of your father's parish church to have the service intoned, the Scriptures rendered in such a way that they might as well be in a dead language; and that one who, calling himself a priest, wears such a garb, and looks as if he had come directly from the Romish mass house to officiate to Protestants, and this in the Diocese of Protestant Bishops in no way held by the law of the Established Church?

The whole thing is an organized work resting on the Prayer Book authority. Dr. Pusey wrote to the *Church Times* as follows: "This, then, is the thing to do. Let the advanced posts remain

as they are; let each of those a little behind, and only a little, gradually take up the same position, and let the process be carried on, only without haste or wavering, down to the last in the chain. Let a gradual change be brought in. A choral service, so far as the Psalms and Canticles are concerned, on some week day evening will train the people to like a more ornate service, and that which began to be an occasional luxury will soon be a felt want. Where there is monthly communion, let it be fortnightly; where it is fortnightly let it be weekly; where it is weekly add a Thursday office; where all this is already existing, candlesticks with unlighted candles may be introduced; where these are already found, they may be lighted at evening song; when so much has been attained the step of lighting them for the Eucharistic office is not a long one. Where the black gown is in use in the pulpit on Sunday let it disappear in the week."

Has this not been the way according to the experience of some, right in this very city? Has it not been the same in Toronto and Ottawa, and scores of the smaller towns in Canada? For every one of these Romish innovations there is a Romish doctrine underlying it. In the Diocese of Toronto the direct challenge was given by the Evangelical party to the High Church or Romanizing party, and with what result? Why, in that Protestant Diocese, where it was boasted some time ago that a low church Bishop had been elected, the High Church party carried all before them, and now the chair of Theology in Trinity College is filled by a ministerial professor, who boldly declared in a sermon that the Bible is not to be considered the rule of faith. When Protestant Bishops march in procession with a cross bearer before them, in front of a Romish altar, and proceed to the pulpit attended by boys in cassocks and surplices, while his cross bearer again goes in front, and when a sermon that was Romanism pure and simple is finished, and the benediction pronounced, the extended crozier was used therefor, who will declare that these are the old paths? Miserable as all this is for Protestants to behold, it is more painful still to hear boldly taught the doctrines of the Church of Rome, auricular confession, the real presence, making prayers for the dead, and such like. I cannot now take the time to convince you that all the extravagant

unscriptural doctrines of the Church of Rome are taught by the Anglicans, nor do I think that at this late date it is necessary when there has been such a multiplication of evidence upon this subject, such tremendous and fruitless efforts in the courts to suppress the growing power which has now everywhere the mastery, yet, if there be any here who have any doubts about what I have said being uncolored fact I stand always ready to substantiate my assertions. I regard this as a time when bold utterance and warning is needed, as well as the convincing of Protestants in the Church of England that the disease of that Church is hopeless, so long as the Romish error in the Book of Common Prayer is tolerated, and the only remedy for churchmen is a return to the old high land scripture paths, where the Romish miasma is entirely absent and the ecclesiastical air Episcopal and Protestant.

Having shown that the path of the Anglican Church is Rome-wards and paved with Romish teaching, I say to those who have halted to "judge for themselves what is right," that the command of the Lord is, "ask for the old paths where is the good way and walk therein." I am well aware that I shall be told that the Prayer Book is the same as it was forty years ago, but the Prayer Book of the Church of England is not the same as Edward the VI. left us. Had the revision prepared in the reign of William the third, and only defeated in becoming the service book of the English Church, by the ignorant country clergy out-voting the educated city clergy been adopted, we should have had no Romanism in the Church of England, and no Reformed Episcopal Church, quite likely no Presbyterian or Methodist Church where floats the flag of England; but no sooner was the power of Rome overthrown in England than her Jesuitical emissaries set to work to lay their plans to restore it. Protestants became careless, they thought they were in an impregnable fortress, and went asleep, while the Romanists mined, and deceived them, and after three hundred years we see what has been accomplished; the citadel is theirs, and the Romish power in the Established Church of England cannot be overthrown. I believe it was Cardinal Wiseman who said, "give me the children of England and in twenty years, England will be Catholic." And then what? Why, the dread past will have to be gone over, for while

Roman Catholicism can, and does, accommodate itself to circumstances, the ascendancy of that church is the *ultimate and never absent purpose*, and where it is in power, liberty, civil and religious, are like the shorn Samson bereft of strength. Invariably that strength returns, it is coming back in Italy, France and Spain, but England is being fascinated by the Romish Delilah, and will find herself in the toils at last. All efforts to secure revision of the Book of Common Prayer have failed, it is said now by easy-going Evangelicals, let the tares and the wheat grow together until the harvest; but in the Church, every day is sowing day and reaping day, and the Prayer Book casting its Romish germs fertilized by High Church teaching is gradually choking out the good seed of the word of God, and the voice of the Church is louder than the voice of God, the "thus saith the Lord" is being exchanged for thus saith the Church, priestly power is usurping that which belongs to the Divine, and many people are honestly asking in bewilderment, "where are the old paths? where is the good way that we may walk therein?"

A few days ago I was in conversation with a member of the Anglican Church, an active worker in an old-time Evangelical Church in a sister city, which has long since gone far on its way to Rome, and driven from it many of its early workers, supporters and friends. At present, like the dove that went forth from the ark, he has found no rest for the sole of his foot. On two occasions he attended the services of this church, and asked by me for his opinion, he said, "I see no difference, it is just the old Church of England service as it used to be in the church I once belonged to." This is only one of numerous instances, but it has great significance, it proves that we are, so far as the eye of the old-fashioned Episcopalian can see, what we have claimed to be, the old Church of England as it was before a Romish interpretation was put upon the language of the Book of Common Prayer. There is no need for a reformed Presbyterian or reformed Methodist Church, they, as branches of the Church of Christ, are fulfilling the mission grandly, but there was and is need of a Reformed Church of England where the old-time Protestant Episcopalian could see the familiar service of the church he was brought up in and hear the

gospel faithfully preached, and remain uncontradicted by the Prayer Book used at the various services. We have struck at the root of the trouble, and killed it by the "sword of the spirit which is the word of God." But says one, what have *you* done, what is this trouble you speak of, is not the same Prayer Book in use in the Church of England, that was in use in what you call its best Protestant days? I answer yes, covering by that term the last half century, thirty years of which were free from the many exhibitions of Romanism. Over two and three quarter centuries have passed away since Queen Elizabeth was sepulchered in the chapel of Henry VII., in Westminster Abbey, yet the Ritualism the Church of England suffers from is the flower of seed of her sowing, and to that sowing Charles II., and the corrupt Laud, Archbishop of Canterbury, together with such men as Bishops Sheldon, Gunning and Morley, and later on King James, added the unscriptural errors to which your attention is so frequently directed,—and mark you, the discovery is nothing new for us to boast of, we have to thank the Church of England for making the designs of Ritualists known. Two great parties in that Church are at war, the High Churchmen or Anglo Catholics and the Low Churchmen or Evangelicals. With the Evangelicals *we agree*, holding the same scriptural views; they once walked as the majority in the old paths, but now they walk with the majority in the new paths, and talk as though they were in the old. We are Evangelical Churchmen who have taken a firm stand upon the principles of the Reformation, and refused to be either dragged or beguiled from the old paths, and while we could have been proof against the errors in the Book of Common Prayer, our children might not, and in order to be consistent and worship in peace free from the incessant conflict on matters of doctrine, we have made the Book of Common Prayer say what Evangelical men said in the past it meant, and what they try to prove it means still, but their hopeless defeat by the Ritualists in every battle proves that **THEY** are more consistent who understand plain English as it reads and are willing to abide by their Prayer Book and let the Bible go, rather than strive to cling to the two books which contradict each other, and the errors of which, as shown to exist in the Book of Common

Prayer, they are powerless to have corrected. But to briefly point out some of these errors. The Protestant's Bible admits now of only one priest and that one Jesus Christ — save as we are all "kings and priests unto God." The second Prayer Book of Edward VI., issued during the Reformation times, recognizes only "MINISTERS" in the Church of England, not PRIESTS. We have in this gone back to the old paths, and cast out the word "priest" as applied to Presbyters of the Church from our Prayer Book. With it has gone all that would in any way sustain what the sacerdotal priest claims. We read in the Bible that none can forgive sins but God alone, so we have made our Revised Prayer Book teach accordingly. You will look in vain for those familiar words:

*THE ABSOLUTION or Remission of sins,*  
*To be pronounced by THE PRIEST ALONE, STANDING; the people*  
*still kneeling,*

and in their place will find, as ordered by our last Synod, this significant change, so that by posture or gesture we may not convey a false idea:

*The Declaration of God's Mercy to all who truly repent and*  
*believe his Holy Gospel.*  
*To be said by the MINISTER ALONE, KNEELING.*

From the prayer itself has disappeared for ever in our Church those misleading words which state, that God "hath given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins." No longer is the mind troubled about those tautological words in the prayer, "absolution" and "absolveth." They have vanished and it now reads, "He (God) hath declared and pronounced to his people, being penitent, the Remission of their sins: He pardoneth all them that truly repent and unfeignedly believe his holy Gospel."

We have expunged the office of "the visitation of the sick" with its direction for special confession, after the manner of the Church of Rome, and the Romish and unscriptural form of absolution in those words which follow:

"And by his authority committed unto me I absolve thee from all thy sin."

We have made it possible, for any man, woman or child, to tell the sinner that God will absolve him if he repent, but you know that in the Church of England none but a Priest can read the Absolution, and why? Because at his ordination the Bishop (whom we now address as Right Rev. Brother in Christ instead of Right Rev. Father in God), says to him what he does not say to the Deacon, and gives him, or rather claims he does, special power, as a Priest, to forgive sins. We do not believe a Bishop has this power to bestow, because the Bible does not give it to him: it is *usurped*, and dishonoring to God. Hence we have in this kept to the old paths and expunged those words in use in the Church of England ordination service reading, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; whose sins thou dost retain, they are retained," and replaced them by these which are in accord with Scripture, "Take thou authority to execute the Office and Work of a Presbyter in the Church of God, now committed unto thee by the imposition of our hands."—*Ordination of Presbyters.*

Our 33rd article reads as follows: "Private confession of sins to a Priest, commonly known as Auricular Confession, has no foundation in the Word of God, and is a human invention. Priestly absolution is a blasphemous usurpation of the sole prerogative of God. None can forgive sins as against God, but God alone."—*Article xxxiii. (R. E. C. or) Reformed Church of England.*

From the so-called Apostles' Creed we have expunged the words, "He descended into Hell," as unscriptural and misleading, and substituted the word universal for catholic, in order that we may say what we mean and shut the door in the face of the words, "Holy Roman Catholic Church," which might yet in the Anglican Church be thrust in there, by the victorious Anglo-Catholic party when the day of union with the Church of Rome comes round. Therefore we wish to make the distinction in advance.

That this is the design, the following from the *Union Review* will show:—

"The work going on in England is an earnest and carefully

organized attempt on the part of a rapidly increasing body of priests and laymen to bring our *Church and country* up to the full standard of catholic faith and practice, and eventually to plead for her union with the Church of Rome."

Again we see their determination. They say, "If we were to leave the Church of England, she would be simply lost to Catholicism. Depend upon it, it is only through the English Church itself that England can be Catholicised. In twenty years hence Catholicism will have so leavened our Church that she herself, *in her corporate capacity*, will be able to come to the Church of Rome, and say, Let the hands which have been parted these three hundred years be once more joined."

That astute prelate, Cardinal Manning, wrote thus of England: "It is the head and front of Protestantism, the centre of all its movements, and the stronghold of its powers; weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world; once overthrown here, the rest is but a warfare of detail; England once restored to the faith, becomes the Evangelist of the world." But this man may yet, somewhat after the manner of Wolsey, his brother cardinal of long ago, cry out in the midst of shattered hope, "Had I but served my God with half the zeal I served my Church, he would not in mine age have left me naked to mine enemies." For, mark you, the Romanists may win England's Church, but never England's heart. Too long that heart has pulsed with the blood of Protestant liberty, and there will come a day when the gilded fetters will gall, and Rome has no forge that can make binding shackles for the Saxon race when nationally roused, and when that day comes *ROME DIES* ecclesiastically to British soil. But, *in the days between*, our fathers' faith must be preserved, and that is the mission of the Reformed Episcopal Church, the seven thousand that will not bow the knee to Baal. We have discarded the doctrine of the bodily presence of Christ in the Lord's Supper, but the Ritualists accept the words literally, which are in the Communion service of the Book of Common Prayer, reading as follows:

"Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful



bodies may be made clean by His body, &c."—*Communion Service.*

And in the Catechism:—

"The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."—*Catechism.*

Contrast these words with our revision. In the one there is ground for the doctrine of the real presence, and not in the other:

"Grant us therefore, gracious Lord, so to commemorate in this breaking of bread the death of Thy dear Son Jesus Christ, that we may feed on Him in our hearts by faith."—*Communion Service.*

"The body and blood of Christ, which were offered once for all upon the cross."—*Catechism.*

When our ministers baptize a child, they do not have to say what they do not believe at the font, and correct the assertion of their Church (through her Prayer Book), when they enter the pulpit. Contrast these words first from the Prayer Book of the Church of England and then from our own:

#### CHURCH OF ENGLAND.

"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit."—*Baptismal Service.*

"In my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."—*Catechism.*

#### (R. E. C. OR) REFORMED CHURCH OF ENGLAND.

"We yield Thee humble thanks, O heavenly Father, that Thou hast inclined us to dedicate this child to Thee in Baptism."—*Baptismal Service.*

"At my Baptism, when I became a member of the visible Church of Christ."—*Catechism.*

Thus have we eliminated the doctrine of baptismal regeneration. Our prayers are made to God for all ministers of the Gospel, and not specially for Bishops, Priests and Deacons, as though the ministers of sister churches were not ministers as much as those of the Church of England. Not only do we consider them such, but we throw open our pulpits to them and partake of the Lord's Supper with them, and, as occasion may permit, they assist us in its

administration. By the action of our late Synod the word deadly, (deadly sin) was stricken from our Litany to prevent the Romish distinction between mortal and venial sin; the word "seventh" in the 4th commandment was made read Sabbath, as it does in the 20th chapter of Exodus; the use of one Creed instead of two in the morning service was made admissible; and in the so-called Athanasian Creed the damnatory clauses are expunged. By our law the wearing of the black gown in the pulpit was made obligatory, and, as you will see by the following article, departure from the old paths was made very difficult, if not impossible, because our Declaration of Principles is unalterable and is the same as drawn up by the human founder of this Church, the late Right Rev. George David Cummins, formerly assistant Anglican Bishop in the Diocese of Kentucky.

Article X. reads as follows:—

"Nothing calculated to teach either directly or symbolically that the Christian ministry possesses a sacerdotal character, or that the Lord's supper is a sacrifice, shall ever be allowed in the worship of this church; nor shall any altar or communion table constructed in the form of an altar, nor shall any cross, crucifix, candles, molten, painted or graven images be introduced, or intoning used in any service connected therewith, or by any minister, and the Bishop shall have power to suspend any minister from duty until the next meeting of the Canadian General Synod persisting in any violation of the letter or spirit of this Article. Except when otherwise canonically specified, or when contrary to Evangelical and Protestant principles, this church conforms to the laws and customs of the Church of England, and is thus not a new but an old church (*re-formed*)."

I think I have shown you that we are in the old paths. And why? It is true we have left the bricks and mortar that we helped to pay for, and the loaves and fishes behind us; we are like the conies, feeble folk, but we dwell among the rocks, and we have found what our text promises, and enjoy, because we are in the old paths, what God promises "rest for our souls." Our laymen are not disturbed by unscriptural Romish teaching or symbolry, and our ministers are released from the intolerable burden of explaining away the plain language of their Prayer Book,

or excusing the inconsistent position they occupy as ministers of God's truth. With us the work of the Lord Jesus Christ is a finished work, we have only to proclaim His message as His ministers. Our Great High Priest abolished the priesthood by His own offering, rent the vail of the temple on earth to show that the work on earth was done, and entered into the Holy of Holies in Heaven. We, who believe, are all now upon equality, "all kings and priests unto God?" For the sake of decency and order which Paul commended, we have men set apart for the ministry, but they have only one office and one message, theirs it is to be "your servants for Jesus sake," and give you that message of love, recorded in the 55th chapter of Isaiah and 7th verse, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God and He will abundantly pardon." Seek then God's pardon, not through human priests, but through Him who alone can give it, His Son Jesus Christ our Lord.

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DECLARATION OF PRINCIPLES  
OF THE  
**Reformed Episcopal Church.**

(ADOPTED DEC. 2ND, 1873.)

**I.**  
The Reformed Episcopal Church, holding "the faith once delivered unto the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed, "commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

**II.**  
This Church, recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

**III.**  
This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

**IV.**  
This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word :-

- First*, That the Church of Christ exists only in one order or form of ecclesiastical polity :
- Second*, That Christian ministers are "Priests" in another sense than that in which all believers are "a royal priesthood ;"
- Third*, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father :
- Fourth*, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine :
- Fifth*, That Regeneration is inseparably connected with Baptism.

**HINTS AS TO OPENING PLACES  
IN CONNECTION WITH THE REFORMED EPISCOPAL CHURCH,  
OTHERWISE KNOWN AS THE REFORMED CHURCH  
OF ENGLAND.**

1. Let everything be done with prayer. (Phi. iv. 6.)
2. Know first what you want to do, and then do it.

3. Let *one* person thoroughly understand the subject.
  4. Call a few friends together ; talk it over, and distribute papers bearing upon the subject.
  5. Examine carefully the *Revised PRAYER BOOK.* (J. F. Shaw & Co., 48 Paternoster Row, E. C.; Messrs. Dawson Bros., Montreal.)
  6. Apply for admission. (See *Canons.*)
  7. Elect Churchwardens and form Vestry. (See *Canons.*)
  8. Get a suitable Room or Building as a temporary place of worship, and make it known.
  9. Defray Expense by local Subscriptions (or seat rents), and the Offertory after each Service.
  10. Invite one of the Bishops, or a duly licensed clergyman of this Church, to preach.
  11. Hold (if desirable) a Meeting with a deputation. (Have a good man in the Chair.)
  12. Have a thoroughly Missionary spirit. Be very courageous. Have warm hearts and cool heads, and *USE common sense.*
- N. B.—Care should be taken to examine the Credentials of those representing themselves as Ministers of this Church. All ministers authorized to represent the Reformed Episcopal Church (otherwise known as the Reformed Church of England), should be able to produce a duly attested License from a Bishop of this Church.

Prayer Books, Constitution and Canons, and other publications, at Messrs. Dawson Bros., St. James Street, Montreal.

Subscription Fund supported by special donations, subscriptions and quarterly collections in each congregation. The funds are controlled by the General Standing Committee. Their use is to aid in the support of ministers laboring with feeble congregations, and pay for printing authorized by Standing Committee.

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**GOD SAVE THE QUEEN.**

IN CONNECTION WITH THE REFORMED EPISCOPAL CHURCH  
 OTHERWISE KNOWN AS THE REFORMED CHURCH  
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The Prayer Books at present for sale in Canada are those printed in England by Messrs. Shaw and Co., and do not contain the points of revision made by the last Canadian Synod held in Montreal on the 15th September, 1881, which are as follows :—

That the words in the original declaration of principles concerning Episcopacy being a desirable form of church polity, "but not of divine right," be inserted in paragraph No. 2 of Declaration of Principles appearing in the preface of the Prayer Book; that the title Primate, in keeping with the action of the English Synod, be stricken out whenever it occurs; that the wearing of the black gown in the pulpit be made compulsory. Wherever the word Jesu appears make it read Jesus. The word kneeling was added to the rubric over the "Declaration of God's Mercy," to prevent the use of any gestures that would convey the idea of absolution being given. In the prayer known as the "Declaration of God's Mercy," the words "absolution" and "absolveth" are both stricken out, and in the alternate form the word absolved is changed to forgiven. In the Creed, the words "he descended into hell" are left out, and the word "catholic" changed here and elsewhere to "universal."

The prayer for the "Governor-General, used in the Anglican Church, was revised and adopted as follows :—

"Lord of all power and mercy, we earnestly beseech Thee to assist, with Thy favor, the Governor-General, appointed by our Sovereign Lady the Queen, over the Dominion of Canada: cause him, we pray Thee, to walk before Thee, and the people committed to his charge, in truth and righteousness; and enable him to use his delegated power to Thy glory and to the public good, through Jesus Christ our Lord, Amen."

By this change the unsound doctrine that His Excellency can use Her Majesty's delegated power to the advancement of his own salvation is omitted.

In the prayer for the clergy, and wherever else it occurs, the words, "all ministers of the gospel" are substituted for "bishops and curates."

In the Litany the word "deadly," which makes a Romish distinction in sin, was omitted in the sentence, "From fornication and all other deadly sins."

In the communion service the word "seventh" in last clause of the fourth commandment was made read "Sabbath."

These comprise the changes, with the exception of making the leaving out of more than one prayer for the Queen, and the use of the second Creed possible by the changing of the word "shall" for may."

Make these changes in the Prayer Book you purchase.

The final revision of the Prayer Book will be printed for Canada when the translation of the Psalms is given to the public by the Bible Revision Committee.

