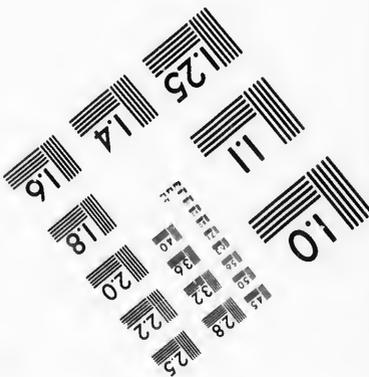
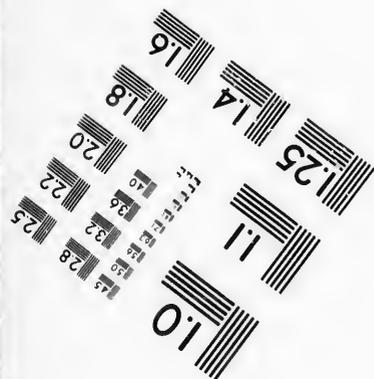
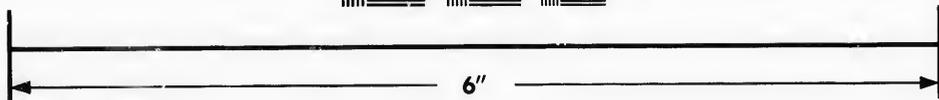
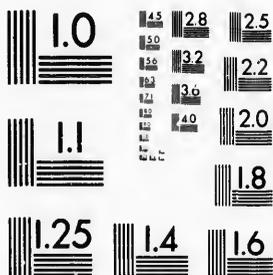


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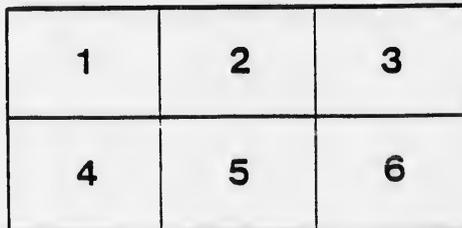
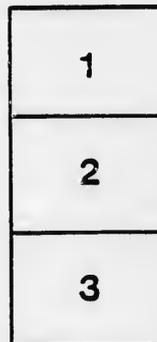
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69
CAN WE UNITE?

A SERMON ENTITLED

OF
MONTREAL
1875
21.1.1901

NEEDLESS BARRIERS

— TO —

CHURCH UNION,

— BY THE —

RIGHT REV. BISHOP USSHER,

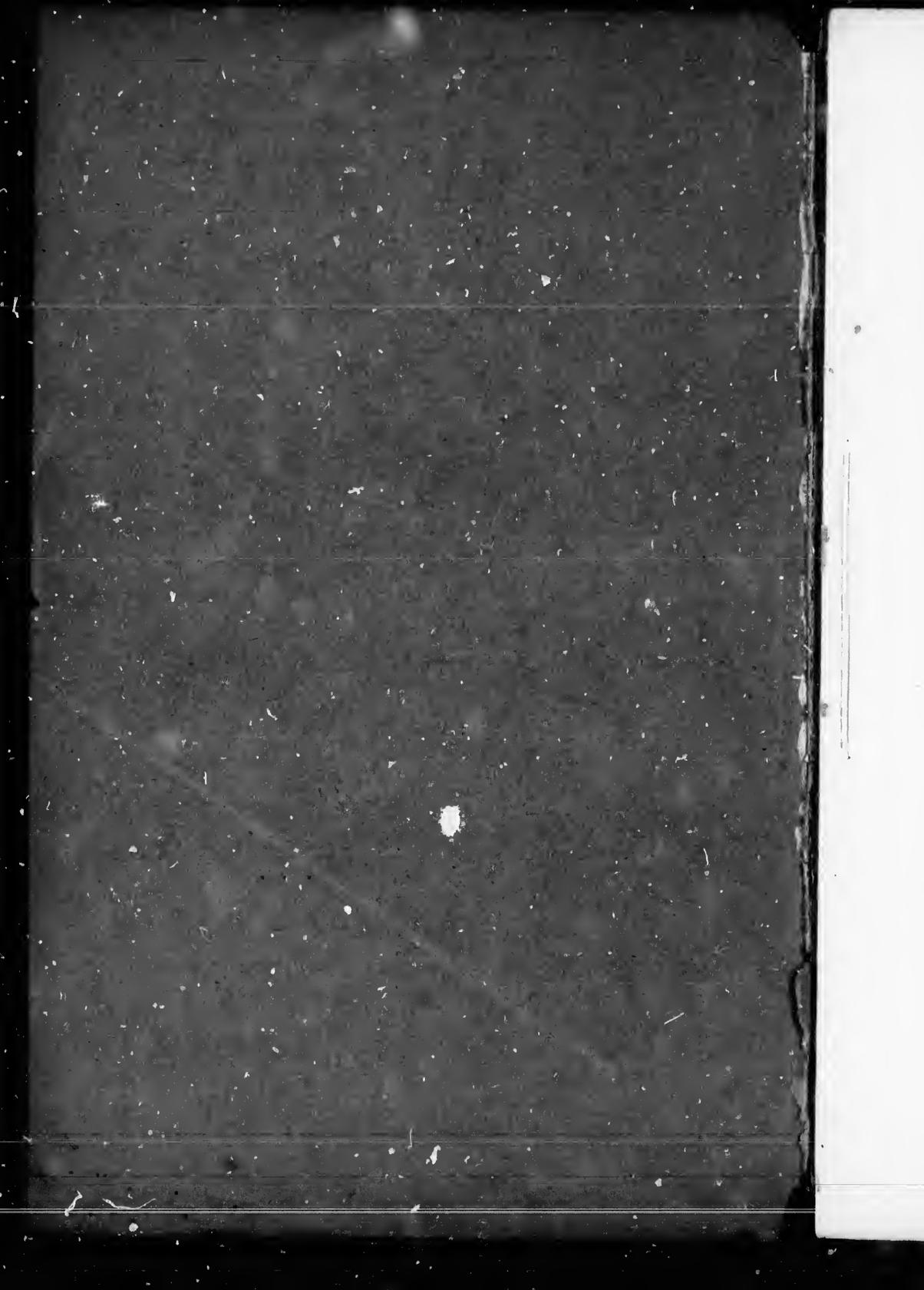
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SERMON

“Needless Barriers to Church Union.”

TEXT:—JOHN XVII., VERSES 20 AND 21.

Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou Father art in Me, and I in Thee; that they also may be in us; that the world may believe that Thou did'st send Me.

MY FRIENDS,

Our blessed Lord taught the necessity of Christian Unity; aye, more, He prayed for it, and personally illustrated it, even to the profound humiliation of Himself.

In the text, we have the longing of His heart expressed for that complete union which existed between Himself and His Father to be universally extended, and we have the reason for His desire and prayer in those words of tremendous import, “that the world may believe that Thou did'st send me.” Christ desired to be “believed on in the world,” and it seems to me that if His Church is to rejoice in seeing the world won for Him, it must first close up its own ranks in solid unity and oneness of front, that will convince the world that Christ's spirit is leading it to victory only to be attainable when there is to be complete unity.

As you are aware this subject of Church union is exciting considerable interest. Our press, religious and secular, has been full of the theme; and I feel certain that there is not a Christian man or woman but would rejoice to see a grand invincible christian family compact, which would have for its purpose the winning of the world for Christ, the turning of sinners from darkness to light, from the power of Satan unto God. Denominationalism is to-day too frequently exalted over the Church of Christ, and the success of “*our cause*” is often more

eagerly sought than the success of *his* cause. If we are to approach this matter of Church Union successfully, the first absolute necessity is for us to forget that we have denominational interests to serve, and to see eye to eye, and to feel heart with heart, that that power which comes from unity of purpose is feebler than it ought to be in the Christian world owing to religious disintegration. If, then, we are to be successful, the mainspring of every thought and act must be the intense desire to glorify God through Christ in His Church.

For Christ's sake, then, we want union of all the branches of his Church; it is Satan's work when departures from "the faith once delivered to the Saints" split us up. Christ is not divided, and the early primitive Church shows us a glorious united Church until we have those unfortunate divisions to which Paul alludes, when he tells us that some said "they were of Paul, others of Appolos." So, then, let us declare ourselves to be for Christ now and forever; let us determine to bind His kingdom together as well as to enlarge it. Here we have one bit of solid ground upon which Protestant Christendom can stand. I saw it stated the other day that the entire population of the world could find packed standing room upon a plain ten miles square. I venture to assert that if only viewed in the right spirit the doctrinal ground to hold us all would be exceedingly small.

I am dealing now with Protestant Christendom, and when we talk of union between the denominations so as to form one great Catholic Church the mind naturally turns to the Church of England; that glorious mother of all our Anglo-Saxon churches, from whose historic side—we say it in no unkindness—we were driven forth, and to which, if she *make it possible*, many of us will with great joy return.

For the existence of the great sister Evangelical Churches God will hold her responsible, and she is now experiencing it. She made separation necessary to avoid schism; from her must come the termination of the separation, and she is feeling the necessity.

As we look over the different Protestant denominations, we see with rejoicing that they are coming together closer and closer, the different sections of the Presbyterian Churches are now united in Canada, with the exception of the Church of Scotland, and we look for that as a thing not far distant, for the causes of separation are not sufficient, and men expressing such sentiments, as did the pastor of St. Andrew's in this city through the public press, cannot but soon see

that the first step to unity is to unite *all* Presbyterians in Canada as one Church, seeing that doctrines are evidently not a barrier.

Turning from this to the Methodist Church, we see its different sections united as one grand whole. There is nothing to-day to prevent these two branches of the Church of Christ uniting as one great body; the fence between them can be carried away out of sight by twelve godly strong-souled, strong-minded men, after one week's consultation, one general assembly, and one general conference, to ratify their joint conclusions.

To my judgment, the great Baptist Church could wheel into line without as much difficulty as may seem to exist through the doctrine of Baptism by immersion, and when there is no doctrine involved the zealous Congregational Church would not be found lagging in the march for union. Such questions as the use of a Liturgy would not long delay the consummation of the great desire, so long as it was scriptural and not repressive of freedom in prayer, or hampered by cast-iron laws that would make its use compulsory on every occasion when the inexpediency of using it was apparent, and evidently a hindrance to the efficient performance of the Lord's work. It seems to be the growing desire in these great Churches to have a Liturgy; and naturally the Liturgy of the Church of England, her justly-admired book of Common Prayer, suggests itself as the model.

It has in it the devout expressions of sublime piety, bearing the approval of centuries of Christian experience. Its language is simple, its petitions comprehensive, its articles are Protestant; but there is a *something* that renders it unacceptable to evangelical Christians outside the fold of the Church of England, and to some in it.

Two things rise as insuperable but needless barriers to the Christian unity talked of:—

1st. The sacerdotal error of the Book of Common Prayer.

2nd. The sacerdotal practices and exclusiveness of the majority of the Church of England ministry.

I hold, and venture to thus publically assert, that a union of churches with the Prayer-Book as it is, is impossible without a scriptural revision of that book being made; no vote for union could be carried in any evangelical denomination.

Go to the authorities of any Presbyterian or Methodist College where young men are trained for the ministry, (I refer to these two churches because they are the largest); go to either the general assembly

or the general conference of these respective churches where are gathered their ordained ministers trained in those colleges and ask them:—

1. "Is the christian ministry of your church a Priesthood save as all believers are Kings and Priests unto God, and they will answer you, No!"

2. "Ask them, has the Christian Church an Altar on which the body and blood of Christ are offered anew, and they will answer you, No!"

3. "Ask them, is there recognized in your branch of the Church of Christ such a thing as a sacerdotal sacrifice, and you will be told by Presbyterian and Methodist alike, We have no Priest but Christ, no Altar but that on Calvary, no sacrifice but the finished one of Christ, once offered never to be offered again."

4. "Ask them, do you believe in private auricular confession of sins to a Priest, and absolution by that Priest, and they would tell you, No! it would be unscriptural.

5. "Ask them, would you permit your ministers to wear sacerdotal vestments, and they would say, No! not as such"

6. "Do you teach the Doctrine of the Baptismal Regeneration of infants, they would answer, No!"

7. "Do you believe in the imparting of the Holy Spirit by the laying on of hands, they would say, No!"

On all these points everyone of the Evangelical Churches are agreed, except the Anglican. These are *vital* points. Not one of the Protestant Evangelical Churches will surrender one of them if they are true to their principles. Now we have been told in a recent sermon by the Anglican Bishop of Algoma, in which he most eloquently spoke of the desirability of all christians uniting in the fold of the Church of England, that she would *never* revise her Prayer Book, however, she might enrich it (and I regret to say that all the propositions to enrich it have had a Romeward tendency). If the Church of England will not revise its Prayer Book, then there remains the fact, that however evangelical ministers in her fold may strive to give the sacerdotal unscriptural error, an evangelical meaning it is there in plain language, which contradicts the evangelical teaching of these very churches with which she desires to have union.

I have myself seen illegal vestments worn by Anglican Bishops and Priests, permitted by the majority; the evangelicals being in a hopeless minority, as has been lately evidenced in Montreal at the Provincial Synod. The vestments and ornaments are often of the sacerdotal pattern of those worn by the Bishops and Priests of the Church of

Rome. How comes it that such is the case? I answer the Prayer Book sanctions it, for just before the order for Morning Prayer I read the ornaments rubric worded as follows :—

“ And here it is to be noted that such ornaments of the Church and of the Ministers thereof *at all* times of their ministration shall be retained, and be in use as were in the Church of England by the authority of Parliament in the second year of the reign of King Edward VI ”

And what are the facts concerning the second year of King Edward the VI. reign? Why the Church of England was still using the vestments of the Church of Rome. The Reformation had not progressed far enough, and these Romish Priest's Vestments, Altars, Candles, Crosses, Crucifixes, etc., are now used under the cover of this rubric and in defiance of the Privy Council's decision. A Reredos here to-night there is in process of erection a monster Reredos in St. Paul's Cathedral, London, England, the national church building of the Englishman, and the prominent feature of this Reredos will be a large crucifix. I have in my possession photographs of the Bishop of Lincoln and his Chaplain in the full vestments of the Church of Rome. These are worn under the authority of the Rubric already referred to; and what is the real purpose of it at all? Simply to get the eyes familiarized with Romanism, so that when the true time comes for union with the Roman Catholic Church—a matter already mooted by the President of the English Church Union—there may be few to oppose, seeing that they have already been trained by symbolry and vestments, together with the doctrines as far as the Prayer-Book goes, and, further, when it is advisable; hence the numerous conversions of Ritualists to the Church of Rome.

Now let us turn from the minor matter of vestments and ornaments to the major matter of the *Doctrines* that give these vestments, etc., sacerdotal significance.

The sister churches of the Church of England have no Priest, their ministers cannot hear confession nor forgive sins; but, mark you, the Priest ordained in the Anglican Church is ordained to that power so far as the language is concerned, for in the ordinal it reads—

“ 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, and whose sins thou dost retain, they are retained.”

Even in the Jewish Church the Priest never attempted to forgive

sins. The Pharisees, ignorant of Christ's Godhead when they heard Him forgive sins, declared in horror, "this man blasphemeth, none can forgive sins save God only." The Apostles never forgave them, even Peter, the so-called head of the Roman Catholic Papal system, never claimed this power, but rather when Simon Magus was condemned by him told him to repent of his wickedness "and pray the Lord if perhaps the thought of thy heart shall be forgiven thee." There is not one word of the Apostle forgiving him, but in the Book of Common Prayer, let the interpretation be what it will, confession and absolution are distinctly taught if words can teach them; and these *needless barriers* must be taken away before union is possible.

You ask for proof of my assertion. Well, first let us take the matter of auricular confession and absolution. We have it taught in the communion service in which I read, as follows:—"If there be any of you who is by this means (that is the ordinary means), cannot quiet his own conscience herein, but requireth further comfort or council, let him come to me or some other discreet and learned minister of God's Word, and open his grief." Now this would be all well were it for pastoral, friendly, christian, ministerial sympathy; but what does it declare it is for? "That he may receive the *benefit of absolution* together with ghostly council and advice, to the quieting of his conscience and the avoiding of all scruple and doubtfulness."

That this is the meaning is further emphasised in the office of the Visitation of the Sick, where the words are, "Here shall the sick person be moved to make a *special* confession," not the familiar general confession, but private auricular confession of his sins to the Priest, and what follows when he has done this? Why the Priest says, "I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost." The Priest of the Church of Rome says just this in Latin. Against this doctrine of a human Mediator, I find in the Presbyterian Confession of Faith the following:—

"Religious worship is to be given to God the Father, Son, and Holy Ghost, and to *Him alone*, not to Angels, Saints or any other creature, and since the Fall not without a Mediator, *nor in the mediation of any other but of Christ alone.*"

This priestly absolution in the Church of England cannot be given by any but a Priest, for in the morning and evening services we have the general confession to be made by the people and minister, all kneeling. This can be read by a Layman or a Deacon, but over the

Prayer which follows, and is generally known as the absolution, there is a rubric with the following significant words, "The absolution or remission of sins to be pronounced by the Priest alone standing, the people still kneeling," and what follows, none but a Priest dare read at the public service, for he declares, "God hath given him power and commandment to declare and pronounce to his people being penitent the *absolution and remission of their sins*."

I am aware that good evangelical ministers, who do not consider themselves sacerdotal priests, strive to give a scriptural interpretation to these words, and say they have a right to declare that God will absolve the penitent, and they have a right to tell him so; but the Ritualist declares this is a distortion of the plain wording, and so it is. The language admits of the unscriptural interpretation, that, together with what I have quoted elsewhere, would form a barrier; and if it be not held and believed as true, by the majority of the Church of England; a needless barrier; for in our revised book in use in the Reformed Church of England, it reads, "The declaration of God's mercy to all who truly repent and believe His Holy Gospel. to be said by the minister alone, all kneeling;" while in the Prayer itself we have removed the sacerdotal sting and given to God alone the glory of having power to forgive sins.

From this we turn to the barrier of Baptismal Regeneration. By neither the Presbyterian nor the Methodist churches is this held to be the result of their priests or presbyters sprinkling with water; nor is it believed in the Church of England by such men of the evangelical type as the well-beloved Bishop of Huron and those that hold with him; but no man can think that the Presbyterian or the Methodist churches would subscribe to the use of those plain Prayer-Book words, "Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church;" and, again, "We yield thee humble thanks, most merciful Father, that it hath pleased Thee *to regenerate this infant with Thy Holy Spirit*." Five times this statement of regeneration is made, and when that child is old enough to learn for itself it is taught in the Catechism what was done for it. Asked its name, the next question is, "Who gave this name?" Answered, "My godfathers and godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." This is not believed by Evangelical christians; none of this class believe the Holy Spirit can be imparted by priestly fingers, or that by

water baptism the infant can be made "an inheritor of the Kingdom of Heaven"; nor do any of these believe that the child unbaptised is lost, although the advanced High-Churchman does.

The Anglican Bishop of Liverpool says, "The only regeneration that I can see in scripture is not a change of state, but a change of heart. It is for the clergy and others who are engaged in teaching the public, to decide whether it is wise to make use of language and prayers that are not understood by the people to whom they address themselves. If they do not use the words and ideas current among the great bulk of their countrymen, they should not at all events blame the laity, who cannot be expected to be *au courant* with all these fine theological and ecclesiastical distinctions if they misunderstand them. I have already endeavoured to show that the ordinance of Baptism entails privileges and advantages greater perhaps than people who have not seen much of heathenish impurities imagine. Nevertheless it falls far short of that new birth without which none shall enter the Kingdom of Heaven. The Apostle describes that change by the strongest possible language, "Old things have passed away, behold all things have become new." The term baptismal regeneration is an heirloom handed down from the superstitious magical days which many continue to use, though, as a matter of fact, they do not hold a single one of the errors associated with it.

Again, the Presbyterian or Methodist Churches would not consent to using language that is capable of being used, to indicate that the memorial bread and wine in the Lord's Supper are, when consecrated, inseparably connected with a real presence of Christ. They would reject the idea of consubstantiation as readily as transubstantiation; but the language of the Prayer-Book forms a needless barrier. If the words be not believed save by a few, there is no reason that they should not be revised. That they ought to be, judge ye.

In the prayer known as that of "humble access," the following occurs: "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."

To prevent a *sacerdotal* application being made, our revised book reads: "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, and that we may ever more dwell in Him, and He in us."

The Presbyterian shorter Catechism shows a rejection of this Priestly sacrifice and pins its faith to Christ as the only Priest. The question is asked, "How doth Christ execute the office of a Priest?" Answer. "Christ" (not any one else, He needs no assistant), "executeth the office of a Priest in His once offering up of Himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us;" and the statement is fortified by scripture. Hebrews, IX., 28: "Christ was once offered to bear the sins of many." Hebrews, VII., 25: "Wherefore, also, He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them."

In the Church of England Catechism the question is asked, "What is the outward part or sign of the Lord's Supper?" Answer, "Bread and wine, which the Lord hath commanded to be received," Question, "What is the inward part or thing signified?" Answer, "THE BODY AND BLOOD OF CHRIST, WHICH ARE VERILY AND INDEED TAKEN by the faithful in the Lord's Supper." Is this true? Do we believe that the body and blood are verily and indeed taken?

In our revised Book of Common Prayer the following are the questions in this connection:—Question, "What is the outward visible sign in the Lord's Supper?" Answer, "Bread and wine, which the Lord hath commanded to be received." Question, "What do the bread and wine represent?" Answer, "The body and blood of Christ, which were offered once for all upon the Cross."

These sacerdotal errors, introduced very early into the christian church, were so widespread in their subsequent adoption that the Church of Rome which practised them gave them official sanction, just as the High Church ceremonial is being forced by the majority in the Anglican Church to-day, in spite of the fact that it is contrary in England to the law of the State Church; but, law or no law, the illegal vestments and ornaments prevail, and the High Church party teach sacerdotal Romish doctrine, and they preach, teach, and practice it, because, as I have proven from the Prayer-Book itself, the language in certain places warrants it. Take away the few passages they lean upon, and Ritualism would die as a plant deprived of its root. But we are told by one who knows that the Prayer-Book of the Church of England "will not be revised." This is a rash assertion for the last half of the nineteenth century; but, if it be true, the doctrine of a sacrificing priesthood, the belief that the Lord's Supper is a sacrifice, and the

Communion Table an altar, together with all the Romish surroundings of vestments and furniture, remains a barrier. True, it is only since the late Dr. Pusey's time and the Oxford tract movement, from between 1827 and 1833 up to the present, that the plain language of the Prayer-Book has been taken as it reads; but the majority so take it now, and no motion against sacerdotal vestments, ornaments or doctrines in the Anglican Church chief Synods can prevail. We have seen that the battles fought have been lost.

The evangelical men of the past, taught as the Bible teaches, and interpreted the Prayer-Book as they believed, but now the Ritualists say the Prayer-Book, not the Bible, is the guide, the rule of faith, and it (the Prayer-Book) must be taken as it *reads*, not as a few men say, it means. For this reason, if the Bible and Prayer-Book do not teach the same thing owing to the wiliness of Romanisers in the Reformation who introduced error, then clearly the Prayer-Book must give way, not the Bible. Expunge the error, and clothes, furniture nor music will not form subjects for quarrel with sensible men, each congregat on can suit their taste, but so long as *false doctrine* gives significance to vestments and ornaments, there are still left a few *Protestant* Episcopalians that will not cease to protest.

Will the great Protestant Presbyterian Churches in Canada accept any union offered on this Priestly ground? I name the Presbyterians because I see that some Anglicans have proposed that efforts for union be first made with them.

In Dr. Hodge's theology, one of their standard Text-books, both here and in the United States, I find in Vol. III., page 466, a section headed "Christ our only Priest;" on page 467 he says: "The Roman Priests are Mediators, because it is taught that the sinners cannot for himself draw to God through Christ and obtain pardon and grace, but can secure those blessings only through their intervention they are sacrificing, because they assume to offer the real body and blood of Christ to God as an expiation for the sins of the people, and they are intercessors, not as one man may pray for another, but as having the power to forgive sins. They have, therefore, the power of life and death, the keys of the Kingdom of Heaven; they bind and no man can loose; they loose and no man can bind. No greater benefit was rendered the world by the Reformation than the breaking of this iron yoke. This was done by demonstrating from scripture, that the ministers of religion under the Gospel are not Priests in the official sense of the term. He

then goes on to say that by the Reformation it was shown that the word Priest (Hieruus) is never once applied to them in the New Testament—no Priestly function is even attributed to christian ministers, they do not mediate between God and man, they are never said to offer sacrifices for sins, and they have no power as intercessors which do not belong to every believer.

The Romish doctrine is derogatory to the honor of Christ. To suppose that we still need the Priestly intervention of men is to assume that his work is a failure. As Doctor A. J. Gordon, (a distinguished minister of the Clarendon St. Baptist Church, Boston, in an article on our Lord's after earthly ministry) says, (in the *Sunday School Times*, September 4, 1886,) "By one offering he hath perfected forever them that are sanctified." "And they who think to turn the Lord's Supper into an oblation, offering the body and blood of Christ in sacrifice upon the altar violate the Redeemer's blood bought rest, and call upon him to rise up and repeat his atonement." If the word Priest is simply, as some say, "Presbyter, writ short," then it becomes those who have the power to take away the reproach, that is born continually of the use of language which indicates he is something more to the plain dishonoring of Christ.

It has been publicly stated in England that the Church of England differs from the Church of Rome in but two things—1st. That the services of the one are in English, the other in Latin. 2nd. That the communion is administered in both kinds to the Laity, while in the Church of Rome only the wafer is given. Lord Ebury has received from the 'highest authority in England (His Grace of Canterbury) the acknowledgement in answer to a letter calling his attention to Romish practices in his jurisdiction, "that in the Province of Canterbury there are many churches where the services cannot be distinguished from those of the Church of Rome." And what is the reason? Simply because the "highest authorities" permit it and base their permission on the Book of Common Prayer: Aye, not only do they permit it but perpetrate it. But a little while ago the Archbishop of Canterbury, together with the leading clergy of his Province, held a service, with sermon, in the Latin language in St. Paul's Cathedral, the Primate himself pronouncing the benediction in an "unknown tongue," certainly not as "understanded of the people" as his Prayer-Book requires, and if the Fourteenth Chapter of First Corinthians is to be our guide, directly contrary to the Word of God.

We have heard in this city that the chief difference between the Church of England and the Church of Rome to-day rests in the claim of the latter to Papal Infallibility. If then, to us Evangelicals, the Church of Rome is wrong upon the sacerdotal question, then the Church of England Prayer-Book is wrong, judging it by the Word of God and the standards of the Presbyterian, Methodist and sister Churches, and not only are they wrong, but the evidence of it comes from within themselves. We have seen in the public press (*Montreal Herald*, September 14, 1886), that the Governors of the Montreal Diocesan Theological College has arranged to withdraw the college students from attendance at the Sunday morning service in Christ Church Cathedral, they considering them as now conducted "not evangelical," and the students, attendance at them not consistent with the principles and trusts of the college, and this has since been ratified, and the students required to attend the College Chapel. Here we have two hostile parties, two Colleges, the Diocesan and Lenoxville teaching the very opposite interpretation of the Prayer-Book, and the same is the case in Toronto between Trinity College and Wicklyffe College.

Would it not be well for this state of *schism*, in what claims to be *the* Church the body of Christ, to cease? Would not union at home be necessary before union abroad is even talked of? The cimeter of Prayer-Book revision is what will cut the rope of error, these two parties in opposition pull upon, and as they fall in a heap in the midst of their struggle, shame, at the wasting of their power may cause them to "rise up and build."

It has been stated that there is sufficient power in the Niagara River at the Falls to furnish electricity to light the world. And tremendous as this wasted power must be, it is but a fraction of that wasted power in the christian church which might be used for the dispelling of heathen darkness both at home and abroad.

To all that Dr. Hodge has stated in his theology, his Church, the Presbyterian, assents, for he is in full harmony with their standards.

It would be wasted time to quote from the standard works of the other evangelical churches. It is simply necessary to say that they all absolutely agree in this matter of opposition to sacerdotalism, and could not consistently, on scriptural grounds, use the Church of England Book of Common Prayer unless it is revised and made scriptural. Representing the evangelical teachings of the Church of England, in which we of the Reformed Church of England were

trained, and from whose principles we have never swerved ; in this being in reality the old Church of England, if principles make the Church. We have revised our Book of Common Prayer, and now it agrees with the Word of God. Every word of sacerdotal error has been expunged, and what is the consequence ? We find ourselves taking the touch of elbows with our great sister churches ; we are in complete harmony ; practically we are the bridge on which the evangelicals of the Church of England can cross. We have that *succession*, be it worth what it may, on which the Anglican Church bases its exclusiveness. Whatever His Grace of Canterbury has, is ours too, and this is admitted by the leading High Church authorities. We are Episcopal and Liturgical, yet emancipated from cast iron rules in the use of the Prayer-Book at all services. We are not exclusive, our pulpits are open to all evangelical Ministers of the Gospel in good standing, and we can officiate side by side in the administration of the sacrament, thus acknowledging the validity of their orders. We are not a new church but the old Church of England *reformed*, and until the Anglican Church makes its services agree with the principles and teachings of Her own Articles, and with the Protestant standards of the Methodist, Presbyterian, and other Protestant Churches, it is simply idle, however eloquently and sentimentally, to talk of union. Surely the conservative spirit has gone mad when it refuses to remove errors from the Book of Common Prayer because it is too sacred to be revised, yet consents to a revision of the Bible that it may get nearer to God's truth. But "truth is mighty and will prevail."

We, of the Reformed Church of England, have stepped out and *done* what the Evangelicals have *talked* about doing, and when the Evangelical party in the Church of England are powerful enough to do within the Church what we have done without, viz.: Give absolute permanency to the principles of the Reformation, and so revise the Liturgy as to make Romanism with all its sacerdotal errors, impossible ; then we will go back to the organization, with the principles we have preserved. Until then we will maintain the Protestant Religion in our Episcopal Church, and continue to be a refuge for Protestant Episcopalians. Some say we should have remained with the Anglican Church and helped to fight the battle, but history reveals the fact that Churches do not reform themselves, others say, we are a very insignificant section of the ultra Evangelicals ; if so, we have not been missed from the battle field within the Church of England, and where are the Evangelical victories ?

Unpopular we may be for a time, but we will never go with the tide to Rome. One fairly shudders at reading her pretensions as put forth by her Papal Ablegate, Monseigneur O'Brien. Hear them for yourselves as spoken in Toronto lately, and published in the Montreal *Star*, "The Pope speaks in the name of Christ, and the man who despises the Pope despises Christ. The world has been shocked, has been frightened at the expounding of this grave truth." Then it says, "there is only one in the world who has power to direct us. Are we all to bow down the knee to the one man in Rome? Are we all to be dependent upon this man for salvation? Are we to go to him, before we knock at the gates of Paradise and are we to be excluded forever if he should close the gates against us? Yes, notwithstanding the anger, notwithstanding the horror of the world, this is the revealed truth of God."

To my thinking this is the concocted blasphemy of man. I have told you from this pulpit that scripture reveals to us that we are in the end of the age. Just let me see. Place the Word of God, the truth, beside this man's utterances. In Paul's Second Epistle to the Thessalonians, 2nd Chapter, 2nd, 3rd and 4th Verses, he writes: "Let no man beguile you in any way for it will not be." (that is the second coming of Our Lord), "except the falling away come first and the man of sin be revealed, the Son of Perdition; he that opposeth and exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the Temple or Sanctuary of God, setting himself forth as God."

Surely this is fulfilled when a man in authority declares that the sinner is to be excluded forever from Heaven if the Pope closes the gates of Paradise against him. Christ's saving "to the uttermost" goes for nothing, His "Whosoever will may come" is weighted with the proviso, if it please the Pope. This assumption of power put before us officially by the Papal Ablegate, tells us what to expect, when the man of sin is revealed, and combines the corruption of his secular power to the corruption of the papacy, aiming at the securing of universal sovereignty.

Acquit *me* of Bigotry. The words I have quoted from the Pope's emissary are the outcome of that priestly system which the Bible fails to sanction, and Protestant Churches denounce; yet the High Church majority in the Church of England, not only tolerates, but fosters. God knows I have no unkindness in my soul. I hate Romanism, but not Romanists. I love the Church of England as she used to be; my

endeavor, and that of my brethern, is to preserve her familiar Protestant services. I love her liturgy purified, but I would make any sacrifice save one (including our revision of the Prayer-Book, for one acceptable to all classes of evangelical Protestants), in order that a union of Protestant Churches might be secured; but regarding the one, never so long as God gives me His help will I by word, deed or symbol give color to the Satan-made lie, that the work of the Son of God was in any sense a failure and needs the presumptuous interference of a human sinful being, designated as a Priest, to make it efficacious to the penitent sinner. Like the prophet Micaiah, the son of Imlah, I may stand as one to four hundred, but in the same spirit I say, "as the Lord liveth what the Lord saith unto me that will I speak." There may be many Zedekiahs who would smite me, but I say to my brethern who hold to the alone Priesthood of Christ, do not move for union until the needless barriers are taken away, for it will prove abortive. When the sacerdotal error is gone, and the exclusiveness is done away with, and all stand on the common level of churches, each with a valid ministry, testified to by the approval and divine recognition of God's Holy Spirit in their work for Christ, then let us draw nearer and adopt such common ground in our oneness with Christ as will enable the legions of our Redeemer to fight against sin to the conquering of the powers of darkness.

I see the day dawn of union coming, the Sun of righteousness is rising, but before it fully appears the darkness must deepen and the fires of persecution flare abroad. Who is on the Lord's side is now the cry; there must be no temporising, be faithful and the day will come when the world will know but *one* Church, *one* Priest and *he* Christ, the needless barriers will have been swept away; righteousness will cover the earth as the waters cover the sea, and the authority of the King of Kings will be supreme, acknowledged by all from the least to the greatest. There will be no idolatrous Church of Rome, its error will have been purged, and with it will die all barriers to unity, the iniquities of the present Papal system will go down after a desperate struggle in which it will be linked with a great secular power, as one in purpose with "the man of sin" yet to be manifested. And then will triumphant Christendom realize that the prayer of Jesus is fully answered, "That all may be one even as Thou Father Art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou did'st send Me." Amen.

After the sermon Bishop Ussher said :—The pulpit has sometimes been called the " Coward's Castle," to do away with such an impression in this case, I declare myself ready to meet the Anglican Bishop of the Diocese of Montreal, and discuss with him upon the public platform the following questions :—

1. Are their sacerdotal errors in the Book of Common Prayer now in use in the Church of England ?

2. Is modern sacerdotalism, as taught by the Prayer-Book and held by Priests in the Church of England, in keeping with the New Testament teaching, and the former teaching of evangelical men in her fold ?

The only book to be used at the discussion to be the Holy Scriptures and the Prayer-Book of the Church of England, together with the revised Book in use in the Reformed Church of England

It is my belief that when sacerdotalism is gone we can proceed with union, and not until then, and the avenue to union lies through the needless barriers. Let Protestants say with one voice, away with them !



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