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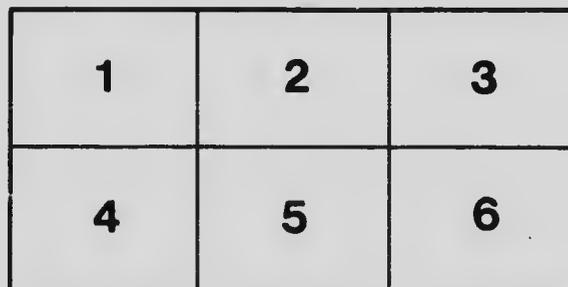
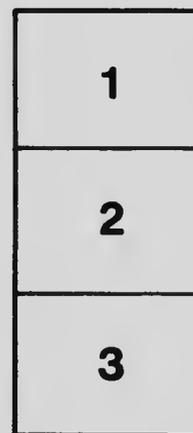
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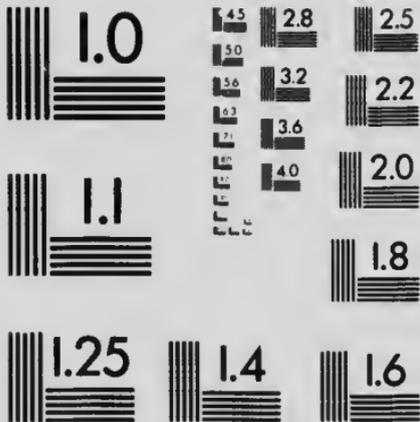
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## CLERICALISM

**CLERICALISM** in the first century betrayed Jesus through one of His Apostles, and crucified Him through its chief Priests.

**CLERICALISM** in the Dark Ages, through the Papal head of the Church, dethroned Jesus and set up a Cleric in His place.

**CLERICALISM** seeks again to hide Jesus from the people through its Sacerdotal and Ritualistic service whereby it conceals Him in seeking to exalt itse<sup>lf</sup>

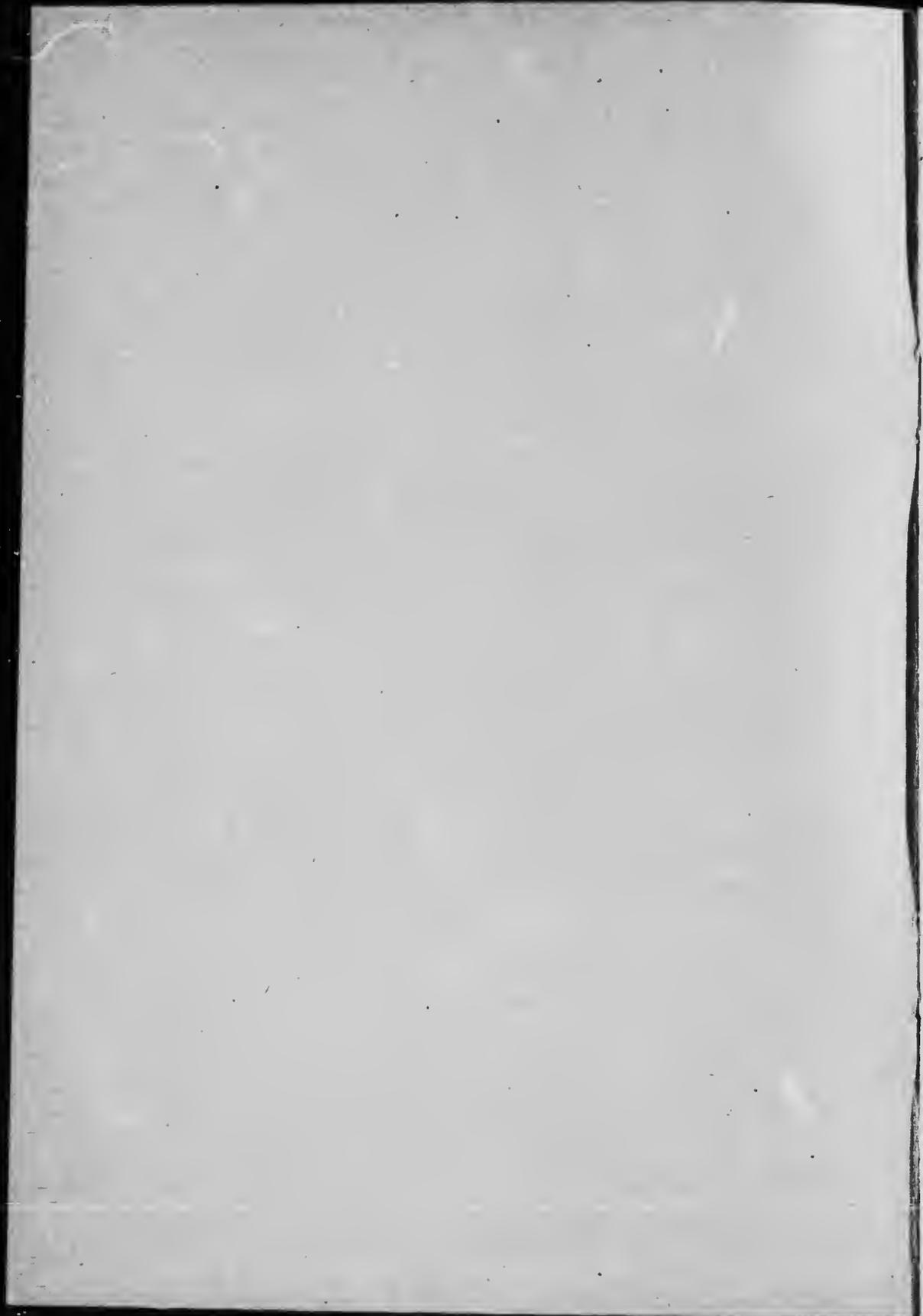
**CLERICALISM!** What will the Clerics of to-day do with Jesus?

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“By grace are ye saved through faith; and that not of yourselves; it is the gift of God.”—Eph. 2 : 8.

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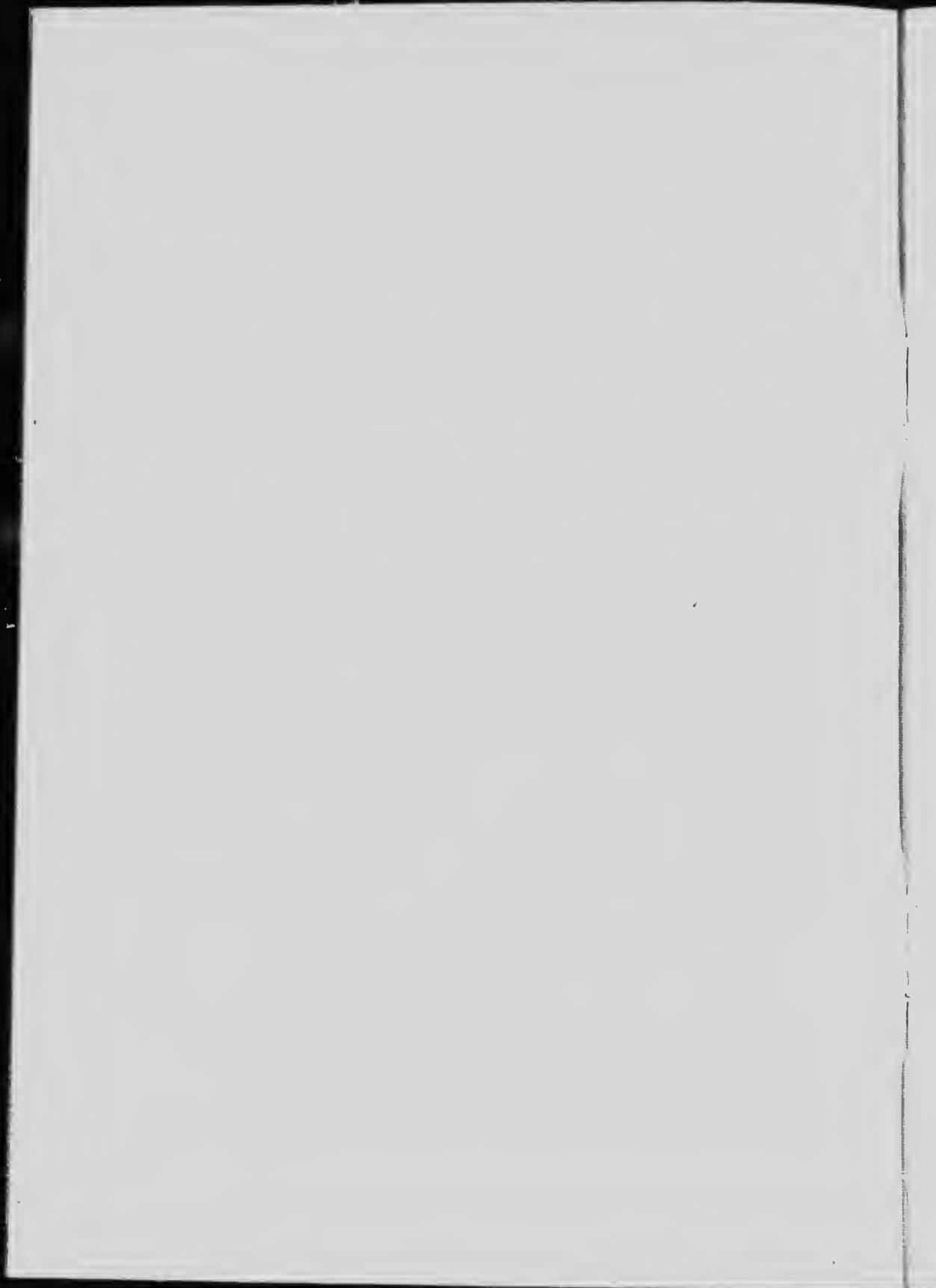
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## What is the cause and what the remedy?

"While men slept his enemy came and sowed tares."

"He said unto them, an enemy hath done this."—Matt. 13:25, 28.

### WHY?

Attention having been called to the dismal results shown in the statistical returns given in the last Synod Journal, the question has not unnaturally been asked — "What is the cause,—and what the remedy?" How is it that while the city is increasing with such wonderful rapidity in numbers and wealth, the seven churches which have previously dealt with stand out as the seven churches of the East—from which the candlesticks were at last removed—giving neither life to their members, nor light beyond their little circle.

Even if these were the only parishes in which our church is, amidst surrounding life and vigor, virtually dead, it would be worthy of the most earnest consideration of every layman truly interested in her welfare—but, unfortunately, they do not stand alone.

### CONVERSION AND FAMILY WORSHIP

And first let me suggest that while some of the columns giving our church statistics, might without loss be omitted, two should ever be found in the most prominent place as tests of true church membership—the one showing the number of conversions that have taken place during the year in each church; the other, the number of households in which the reading of God's Word and family prayer are daily found.

### CONVERSION

#### The Unconverted Ritualist Awakened

Nicodemus was

"A master of Israel"

"A ruler of the Jews"

"A member of the Sanhedrim"

No doubt his name appeared prominently in the statistics of the Church at Jerusalem as one in full membership, and foremost in all the ordinances, ceremonies and magnificent ritual of the Church. He had all the outward and visible signs. But our Lord

pierced this armor of mechanical religion by the simple words addressed to him at this enquiry meeting:

**"Except a man be born again he cannot see the Kingdom of God."**

**"Ye must be born again."**

**"Art thou a master of Israel and knowest not these things?"**

He here emphasized conversion by the word "must," as He did later on to his disciples—church members—in language than which none could be plainer and stronger:

**"Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven."**

### **FAMILY WORSHIP AND THE BIBLE**

Can we more clearly show our children and the other members of our household how little we really value the Bible or religious instruction in our common schools, or elsewhere than by omitting the daily reading of God's Word and family worship? Here is the outstanding opportunity for the head of the household to show that he really believes in the Bible and in prayer, and in the inestimable benefit of these means of grace. How shamefully are they neglected!

### **THE SINNERS' CHURCH**

The only church that can answer the needs of to-day is the church that recognizes that

**All have sinned**

**Jesus Christ will, and He alone can, answer the needs of the sinner.**

**By Christ, thorough faith in Him—the one Mediator—without any human intermediary, there is a full, free, and present salvation.**

**By the indwelling Spirit of the living God the believer is sanctified, enlightened and kept.**

### **THE HOLY CATHOLIC APOSTOLIC CHURCH OF THE FIRST AND TWENTIETH CENTURY—ONE AND INDIVISIBLE.**

Such a church deviates not by a hair's breadth from the message of Jesus and His apostles. By such doctrine and teaching its members can truly claim to be of the Holy Catholic Apostolic Church, as they can trace back the Church of which they are members to the days of Jesus and His apostles. The outward forms may and do differ; the methods are secondary, but the essence and

spirit of the religion of the gospel are ever found in this true Church, which makes all its members one in Christ. Thus tested, the Roman Catholic Church, the Greek Church, and the new Anglican Church sought to be set up by the Sacerdotalists and the Ritualists, calling themselves of the Church of England, are cut off from any valid claim to membership in the Holy Catholic Church.

### **PRIESTCRAFT AT WORK**

In the time of our Saviour the priests, with a knowledge of the letter of the Scripture, knew naught of its spirit; as its Lord said, they made the "Word of God of none effect." They crucified the Lord of life and glory. Up to the time of the Reformation the priests filled the Church with darkness, and buried its Lord amidst the mass of superstitions and man-made ceremonies and doctrines which from time to time they introduced—the ceremonies of ceremonies. They sought to exalt themselves before the eyes of the people into the position of makers of God; mediators between God and the people and absolvers of sin. Many of the priests of to-day have followed in their footsteps and are seeking to carry us back to this age of darkness; dishonoring and belittling Christ and His finished work and misleading people into the belief that they have sacerdotal powers and functions, the prerogatives of the great High Priest and of Him alone. Under these claims which they make, they conceal Jesus Christ, they bury the Gospel and present a man-made religion of forms and ceremonies without soul, without force, and without power. In place of the bread asked by starving people a stone is presented as the only food of the Church.

### **A FAITHFUL WITNESS**

Hearken to the extent that Priestcraft in the Church of England in Toronto is publicly at work:

On Sunday, the 29th day of October, 1911, the services at one of the above seven churches and its surroundings are thus faithfully described by an eye-witness then present:

If you doubt it go there & learn for yourself.

### **NO "HOLY TABLE" BUT AN "ALTAR"**

The "Holy table" is represented as an "Altar," with seven overhanging "Altar" lamps. There are six "Altar" lights on each side of the "Altar," and two large candlesticks at the foot of the steps leading up to the "Altar," which has a re-table with a large Cross and on the side of it a credence table with a Crucifix.

### **The Eight o'clock Service**

At the eight o'clock service the priest robed in his black cassock entered the chancel and proceeded to light one candle on each

side of the "Altar" Cross, also the twelve lights on both sides of the "Altar." Returning to the Vestry the celebrant re-entered the chancel in a couple of minutes later, wearing the sacrificial vestments, including the chasuble. He then placed the elements on the "Altar," and after bowing to it he commenced the service with his back to the congregation, which position he continued throughout the whole of the service.

#### The Nine o'clock Service "Solemn Eucharist"

At the nine o'clock service the acolyte entered the chancel and lighted the seven "Altar" lamps and the remaining four candles on the "Altar"; also, the candles in the candlesticks on either side of the "Altar" steps. All this was accompanied with repeated genuflections towards the "Altar," and then he genuflected himself out of sight. The organist came next, and at the sound of the organ a procession entered the church from the school-house. In front an acolyte bearing the Cross, followed by two more with lighted candles, another bearing the censer, and after him the celebrant carrying the elements. The procession closed by two acolytes who followed behind. The seven knelt before the "Altar," the priest on the top, and the acolytes on the lower, step. The celebrant was dressed in the Romish Mass vestments—white cassock, green covered stole with Cross, and over all this a green figured chasuble. The acolytes wore red cassocks with short white surplices bordered with red lacework. After the service commenced the celebrant lighted the censer and the acolyte proceeded to cense the "Altar" and those standing by it. In this he was assisted by the two candle bearers. During the reading of the Epistle two acolytes held up the corners of the chasuble, then all were thoroughly censed by the censer bearer, who next proceeded to cense the acolytes on either side of the "Altar" steps, also the one man in the choir, and the organist. Then he proceeded to cense the communicants in both aisles. After the reading of the Epistle the censer bearer proceeded to escort the priests and acolytes round the chancel. First the "Altar" was censed, next the credence table, then the congregation and finally the procession halted on the south side of the chancel, where, surrounded by acolytes, on each side, holding candles and the service book, the celebrant proceeded to read the Gospel. Re-forming the procession returned to the "Altar," and with his back to the congregation as before, the priest began the Nicene Creed. When the words relating to the Virgin Mary were reached the priests, acolytes and communicants knelt and repeated very softly the words—"and was incarnate by the Holy Ghost of the Virgin Mary and was made man." After this they stood up and finished the Creed standing. The offertory was not placed on the "Altar," but after blessing was handed to an acolyte who placed it on the credence table. Before and after

the prayer of consecration the priest knelt three times in succession. The elements were elevated, and then the sanctus bell was rung three times. Some of the communicants taking advantage of the unrailed portion in front of the "Altar" prostrated themselves after receiving the elements. Water was mixed with the wine and wafer bread was used. An acolyte with bowed head stood facing the "Altar," on either side while people communicated. The communicants genuflected in the aisle both going to and returning from the "Altar." The sign of the cross was made during the service. The celebrant took a considerable time to get through the ceremonial of consuming the water and wine assisted by two acolytes.

The recessional was formed in the same order as the processional. None rose from their knees until after an acolyte had returned to the "Altar" and extinguished the candles. This service occupied an hour. There were present at the service both communicants and non-communicants.

#### A Ten-Fifteen Quartette

At the 10.15 service on the same morning the congregation was composed of three ladies and a gentleman. During the whole of the service the back of the priest was turned to the congregation. The Litany was read from a kneeling stool in the centre aisle and at its conclusion an acolyte removed it to a position under the pulpit.

#### Eleven a.m. "Choral Eucharist"

At 11 a.m. on the same morning there was a service unknown to the Church of England, called "Choral Eucharist." The candles were re-lighted by the acolyte. The procession entered, the acolyte with the Cross and two behind, next the choir boys, of whom there were twelve, then ten choir men, two more acolytes, and then the priest in Mass vestments and the acolyte in rear. At this service the priest faced the "Altar" from beginning to end of the service. Before entering the pulpit the priest was divested of his chasuble by two acolytes, who accompanied him to the pulpit steps and proceeded at once to seats on either side of the chancel, and throughout the sermon sat with their faces to the "Altar" and their backs to the congregation. The congregation were informed that Thanksgiving Sunday, not being a church festival appointed by the church, they did not hold "high festival" on that day. It is needless to say that the grace of the sacraments was emphasized many times over. In the announcements given was one not for "All Saints," but for "All Souls' Day." Notice was given that requests for prayer for the departed dead would be received up to eight o'clock Wednesday evening, and a "solemn Eucharistic ser-

vice " would be held on Thursday at 7.30 a.m. At the conclusion of the sermon a final sign of the Cross was made in the pulpit, and then with the acolytes' assistance the chasuble was once more put on and the communion service proceeded with at which ten communicated, but none of the congregation left the church during the service.

### **WHAT CAN OUR LAITY DO TO END THIS MASQUERADE ?**

It is a disgrace to our church that such a masquerade of our service should be presented to our people. No minister should be permitted to turn God's " House of Prayer " into a poor travesty of the worship of the Church of Rome. It is most lamentable in its results. The congregation that comes to be fed and strengthened through the simple spiritual service which it has a right to find in our churches, is gradually led on to a mechanical, soulless, ritualistic service, until it, knowing no better, allows itself to be starved on the husks of, virtually, a non-Christian religion.

### **THE LORD DISHONOURED IN HIS OWN HOUSE**

It is dishonoring to our blessed Lord and Master as it displaces Him from His position of the Priest and Sacrifice of His people, and sets up another priest, another sacrifice, another mediator, which the people are asked to accept in place of the one Mediator between God and men.

Attention has for some time past been vainly called to the incalculable injury thus done to our church.

### **LAWLESS MINISTERS**

It has been well known for years that services of this class are being continuously carried on in a number of buildings in our city dedicated to the worship of the Church of England. Lawless ministers false to their ordination vows, while they receive the pay of our Protestant Church, boldly and openly introduce the errors and false doctrines which are the peculiar features of the apostate Church of Rome, and which embrace matters that the Church of England in her authorized standards—her Articles—has for over three hundred years rightly called "blasphemous fables."

### **THE PRESENT DUTY OF LAYMEN**

It may be helpful to present shortly the following list of what was seen in this Church, many of which innovations are found in other churches in our city. May this sound such a note of warning as that all Evangelicals will examine every request for aid in church

work, with the determination to give no money unless to churches in which none of these Romish practices are found.

The time for talk and remonstrance has passed, the time for prompt and decisive action has arrived.

### LIST OF DOINGS IN THE LAWLESS CHURCHES

1. The use of sacrificial or mass vestments during the ministering of the sacraments;
2. The elevation of the elements during the celebration of Holy Communion;
3. The use of wafer bread;
4. The use of lights on the Lord's Table;
5. The mixing water with the sacramental wine;
6. The use of incense during divine service;
7. The Eastward position, with back to the congregation during the service, thereby concealing the manual acts and mumbling the prayers before the "Altar";
8. Frequent prostrations before the "Altar" and the ringing of a bell immediately after the words of consecration, because of the then actual presence of the body and blood of Jesus Christ thereon.
9. The introduction of prayers for the dead, with a request for the names of all the deceased for whom prayers are to be asked on the following All Souls' Day;
10. Prostrations during the Creed at the words—"was incarnate by the Holy Ghost of the Virgin Mary";
11. The introduction of a new service called "Sung Eucharist";
12. Continued prostrations, genuflections, and adoration of the "Altar" by the priest and the acolytes, with crossings and all the surrounding accompaniments to be found in Roman Catholic Churches.
13. At appropriate times and season are taught and practised confession, penance and priestly absolution.

### STAND BY THE TEACHING OF OUR SYNOD

Every faithful son of the church must rejoice to know that his position in respect of these non-Anglican and Romanizing innovations and errors has had the unanimous sanction of our Provincial Synod. Be strengthened in your conclusions and determination—vary not the standard set for true churchmen.

Prior to the year 1868 the troublers of our Church were busy introducing some of the above mentioned forbidden non-Anglican

ceremonies. The Provincial Synod took up the matter and unanimously passed the following resolution:

**"It is resolved by this Synod that:**

**The elevation of the elements during the celebration of Holy Communion,**

**The use of incense during Divine Service,**

**The mixing of water with the Sacramental Wine,**

**Be hereby forbidden in this Ecclesiastical Province.**

**And whereas the Rubric at the end of the Communion office enacts that it shall suffice that the Bread be 'such as is usual to be eaten',**

**The use of wafer bread is hereby forbidden.**

**And this Synod would express their disapprobation of**

**The use of lights on the Lord's Table;**

**And vestments except the surplice, stole or scarf and hood, saying the public prayers or ministering the sacraments or other rites of the Church.**

**And their determination to prevent by every lawful means their introduction into the Church of this Province."**

#### **THE SYNOD STANDS FOR A PURE OLD FASHIONED AND SIMPLE SERVICE**

In the memorial of the Diocesan Synod of Toronto to the Provincial Synod, asking for the above utterance is found these words:

**"They (the Synod of Toronto) have resolved to invoke the aid of the Provincial Synod to assist them in preserving the pure and simple service and worship in our churches that have had the sanction of the Church for three hundred years."**

Do not allow yourselves to be threatened or cajoled into abandoning this true and solid position in which the Church by her Synod puts you.

#### **FOREWARNED IS FOREARMED.**

The invasion of Mirfield and other monks, innovators and enemies of our Church, no matter by whom endorsed, must not cause you to be misled. This is a matter of peculiar importance because of the more than frantic appeal of one Church, the hysteric cries of another and the evident intention of more to begin raids on the too

easy-going evangelical milch cow. You know now what in many cases will be done with your money.

The Mirfield monks are continuing, unchecked, their nefarious work of supplying "Manuals for the Million" written by one of the Fathers of "The Community of the Resurrection" which are being spread broadcast in Canada.

"Ye shall know them by their fruits."  
"Do men gather grapes of thorns or figs of thistles."  
Again I say unto you, beware! Stand fast!

### NOW IS THE TIME FOR ACTION.

This is a most opportune time for the true sons of our Church to awaken out of their slumber and to determine that this sowing of tares which has been so largely and constantly going on while they "slept," should cease.

As men loyal to our loved Church let us determine to rise up in God's name and in His strength and stem Romish aggression from without and from within.

It can yet be done in Canada. The plague has not gone so far but that the remnant left can, under the banner of the Lord on which is inscribed "Jehovah Nissi," overcome His enemies and place Him in the position of the Lord of His Church from which He is by them so largely displaced.

### THE RELIGION OF JESUS SUPERSELED BY SPECTACULAR DISPLAYS.

Is it any wonder that a member of the Church of England accustomed to attend her services as prescribed 350 years ago, and still found wherever there has not been an invasion of Romish error, should witness with dismay and alarm the mechanical, spectacular, non-Anglican display with which it is sought to supersede the religion founded by our Lord Jesus Christ?

### HOW RITUALISM CAME TO BE INTRODUCED.

In the earlier days of the Oxford Movement there was no such thing as "Ritualism." Dr. Pusey, whose knowledge of this movement nobody can controvert, in a letter to Bishop Tait says as to Ritualism:

"The writers of the tracts always deprecated it (Ritualism), especially any revival of disused vestments"; and in another letter he writes of the "Eastward position." "It certainly seemed against the Rubric." "Dear Newman consecrated to the last a the North end."

## THE WHY AND THE WHEREFORE.

About 1850, however, the young men determined, in order to assimilate their doctrine to that of Rome, that they should do so by teaching the doctrine through the Roman ceremonial. They proclaimed continuously and loudly their unity with the rest of the Catholic Church. "There are three branches of the Church," they declared, "the Roman, the Anglican, and the Greek, but in all essentials the doctrine and worship of the three branches are the same."!!!

### A SACRIFICING PRIEST? MUST HAVE AN "ALTAR" AND AN "ALTAR" MUST HAVE A SACRIFICING PRIEST.

Great stress was especially laid on two points of ritual in order to support the Romish doctrine then sought to be introduced. In order to understand the great importance placed by Evangelicals on these two matters it is well to understand what was meant by changing the "Holy Table" into "an Altar." It was and is thus placed shortly by them.

"The act of consecration makes the real presence."

When "the Priest has consecrated the blessed sacrament," there is then "upon the Altar, Jesus, my Lord and my God. It is His Body. It is Jesus Christ." You thus perceive the fundamental difference between the Tractarian and the Evangelical on this vital point and the absolute necessity, in order to strengthen the view of the former, to have an "Altar" and to discard the "Holy Table." Stand by the "Holy Table" and reject the "Altar," the basis of Romish error, with its "blasphemous fables."

### NO ALTAR, NO MASS!

The Eastward position dethrones Jesus and enthrones the priest. The second point in order to strengthen the doctrine of transubstantiation was to introduce "the Eastward position." For many generations clergy of every school had stood at the north end of the Holy Table and this position had been adopted by all the older Tractarian leaders. But a few men had introduced the practice of standing facing eastward with their backs to the people. Now, I want every Evangelical in the Dominion of Canada to understand the reason of this change and what is sought to be introduced by forcing it upon our congregations. In "The Life and Letters of the Celebrated High Churchman, Canon Liddon," you find this statement:

"This change (the Eastward Position) I feel to be most important. It is doctrinal"

You now perceive, firstly, that this was ' a change," and of comparatively recent date, and that this change was introduced because of the doctrinal teaching. This change is explained and is absolutely insisted upon in the Ritualistic Manuals, for the reason plainly assigned, " this is the position of a sacrificing priest."

The two following quotations taken from many found in the recognized Ritualistic authorities remove all doubt on the subject. Prynne, in his " Eucharistic Sacrifice," at page 187, says of the Eastward position:

" The position gives evidence of the great truth that in the Holy Eucharist a solemn sacrifice is offered to God."

And in Vernon Staley's ceremonies of the Church of England, page 187, this clear teaching is found:

" The adoption of the Eastward Position is grounded on the truth that the Eucharist is a Sacrifice."

The old position was that of a priest ministering to the congregation. The new position is that of a priest offering sacrifice to God for the people. The Evangelicals set their faces strongly against this change. It was introduced for the express purpose of symbolizing doctrine which they believed to be false.

The position taken by the advanced Sacerdotalists and Ritualists in England and insisted upon to the present time, and which is now being aggressively presented in this Diocese is thus distinctly stated in Buraght's " Catholic Worship," page 15.

" If the English Church be a true portion of the one Catholic Church of Christ, is it not only reasonable that her church buildings and services should resemble those of the other branches of the Church Catholic ?"

On the other hand, Evangelicals steadily maintain that between Rome and England there was a great gulf fixed, for the English Church in the sixteenth century had swept away the superstitious which the Dark Ages had devised, whereas Rome had not only retained them, but had ever since been adding to their number. One thing only they declared, could lawfully bridge that gulf, not imitation on the part of England but drastic Reformation on the part of Rome.

All these Ritualistic introductions unknown for three hundred years in our reformed Church circle round the central monumental error of Rome whereby the " Holy Table" is transformed into an " Altar", the Bread and Wine into the Body and Blood of Christ, the celebrant into a Sacrificing Priest.

We have the Eastward position to teach that the Priest stands as mediator between God and the people, and that as he has

made God, the Priest and Congregation are to turn to the "Altar" and in that position adore God and His throne "the Altar".

### ROMANISM CREATES DIVISIONS

Will Protestants stand for the Roman priest and the Roman service that, undermining our Church create a gulf between the brethren of our Church, and between the Church of England and her natural allies, the other Protestant religious bodies, with whom we should be fighting against the great enemy of civil and religious liberty—the Church of Rome? Should not the presentation of the above facts determine all loyal Protestants to form themselves into a Defence Association to protect our Church against foes within and without our communion?

### TRUE AND FALSE RELIGION CONTRASTED

How refreshing it is to turn away from these mechanical man-made services to the beautiful simple unencumbered religion of our Lord and Master Jesus Christ, the joy and rejoicing of Evangelicals!

"God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." John 3:16.

"He that believeth on the Son hath everlasting life." John 3:36.

"Him that cometh to Me, I will in no wise cast out." John 6:37.

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9.

"There is one God and one Mediator between God and men, the man Christ Jesus" 1 Tim. 2:5.

"There is therefore now no condemnation to them which are in Christ Jesus." Ro. 8:1.

How forcibly the Reverend Hay Aitken contrasts God's way with man's way in his well-known pamphlet "The Mechanical Versus the Spiritual." Suffer me to quote the last clause for your best consideration:

"Wonders have certainly been wrought by machinery in this most ingenious age, but no machinery, ecclesiastical or otherwise, will be equal to the task of turning out saints. Not even the twentieth century will achieve this; for saints can only be made by God, this is not God's way; but ecclesiastical machinery may produce any number of superstitious for-

malists, whose confidence in an unspiritual system will be the measure of their contentment with any unspiritual condition. It is against this perversion of our Church into one great manufactory of unspiritual devotees to an unspiritual theory that all who know what real spirituality means are called upon to make a resolute and determined stand."

### **BISHOP RYLE OF LIVERPOOL**

A paper written by the late Bishop Ryle, of Liverpool, on this most vital question, "How is Christ Made Our's?" will be found helpful and strengthening.

### **CHURCH MONEY IS NOT TO BE NEEDLESSLY SQUANDERED BUT INVESTED ON BUSINESS PRINCIPLES**

A map was prepared at the Synod Office showing the location and dimensions of the various parishes of the Rural Deanery of Toronto. This is too large for convenient use, and so some copies of it have been made on a reduced scale in order that the laymen of our city may master this subject from the standpoint of sanctified common-sense, and be able to advise what churches should be eliminated, what re-located, and what re-arrangement should be made in the interest of our Church. As the laity have to pay they should see where their money is going and satisfy themselves that it is not being wasted.

Should not a Commission of first-class business men be appointed to take up and report upon the whole subject? This is one of the most important matters from the business standpoint that is now before the members of the Church of England in this Diocese.

### **IS HISTORY REPEATING ITSELF?**

Three copies of cartoons, the work of Canada's celebrated artist, Mr. Beugough, executed between thirty and forty years ago were recently reproduced. As these must now be rare and they deal with some interesting phases of church work, they accompany this paper.

### **OTHER CHURCHES AND CLERGYMEN TO BE CONSIDERED HEREAFTER**

I had purposed to deal with the details of the Romish ritual found in other city churches and of the uselessness of some of those clergymen who do not "make good" in their parishes, to their great injury, whereby the number in attendance is deplorably small and the membership of the churches of the other religious

bodies is greatly increased, but I must reserve these facts for future consideration; as I have only time to deal with one other subject.

### **"STRUCTURAL BEAUTY," "CHURCHLY APPOINTMENTS," AND "SPECTACULAR FUNCTIONS"**

The primary charge of the first Bishop of Toronto—Bishop Strachan—was by him "delivered in the Cathedral Church of St. James, Toronto, on the 19th of September, 1841." Some now desire a second Cathedral and a great Cathedral establishment in the western part of the city. Let those who desire the erection of such a building and the foundation of such an establishment build and found them. No one should interfere with those who feel inclined thus to expend their money. It may assist in the elimination of some of the too many churches in our city. On the west of St. Albans at a short distance is the Church of St. Cyprians and to the east, not far off, is the Church of St. Thomas. Each of these churches, with a seating capacity of 500 or 600 may find accommodation in the central church, which it is said is to have sittings for between two and three thousand.

This latter will, therefore, in becoming a western church, when built, give a seating capacity sufficient to accommodate its own congregation and that of the two churches on either side of it.

At the same time, as a "noble structure" "worthy of Anglican traditions" in "its structural beauty" and "Churchly appointments," it will, as it is urged, serve for all the religious functions which it is contemplated to hold, and be an example to such other Churches as like the higher ritual and churchmanship.

### **THE CRYING NEED—THE MAN!**

The late Archbishop thus presented the most important aspect of this scheme; and the only one in which many can take any interest.

"Supposing that I had resident in Toronto say four Canons, men of thorough practical parochial experience, true missionary spirit; of a high order of pulpit power, of intense sympathy, and above all, full of earnest spiritual life, for they would need to be all this, the value of such a body of men would be incalculable, as counsellors and advisers."

### **THE INDIFFERENCE AND WORLDLINESS IN THE PEWS ARISES LARGELY FROM THE WANT OF MEN IN THE PULPIT**

This is a conclusion in which surely all thoughtful men will coincide. It is not, however, unfair to say that if such a body of four men could be found in the Diocese, it would not need a three

hundred thousand dollar Cathedral, the "Grand," "Great," "Residentiary," or any other kind of Chapter to set them in motion, but without these adjuncts you could not hold them back, liberty being given them, from entering on such a work as would revolutionize the Diocese.

### WANTED, A MAN!

The lament of the prophet made 2,500 years ago may truly be repeated to-day—"See now if ye can find a man," Jer. 5:1.

The crying demand of the present moment in our Church is for men who have the "know how" and who can "make good." Without these we may have stone and mortar to ornament our City, without any building up of our Church.

### IS THE VISION OF THE ARCHBISHOP BEING FULFILLED

From the last number of the "Monthly Notes" of the Cathedral of St. Alban the Martyr we find that three, possibly, of the four contemplated men, have been added to "the Clergy of the Cathedral":

The Venerable Archdeacon Charles Ingles, M.A.;

The Reverend Canon Richard W. E. Greene;

The Reverend Canon George B. Morley.

We shall naturally look with interest to see how far these three men will "make good," and to what extent the vision of the Archbishop will be thereby fulfilled.

But let every Evangelical in our Rural Deanery remember that very earnest and strenuous exertions will be needed on the part of every Protestant member of our Church for the next three years to complete and pay for the buildings in progress of erection, for the additional ones which are proposed and for the enlargements needed for Church, Sunday-School and Missionary work. Evangelicals are pledged to complete the Endowment of Wycliffe College, which God is pleased to use so largely as the power-house for supplying men for His work, and to answer the cry of our Deaconess Home so urgent for increased accommodation and additions to the staff. We are wanting in our duty if we fail to supply every parish asking for a deaconess, one thoroughly trained for this work. The demands from the spheres of action for which we are responsible in the foreign field cannot be overlooked. How pressing and instant are the wants of China, Japan, India, Africa and South America! These are all live objects for which Evangelicals are primarily responsible. We must put first things first and complete the Church and Sunday School buildings which we have undertaken and free them from debt. The amount needed to accomplish this is large. We must raise the sum needed to place Wycliffe and the Deaconess Home in the pos-

tion they should occupy as institutions which we inaugurated, and as they are faithfully doing their work, we are bound to sustain.

### THE TRUE SCHECINAH

The schecinah is needed rather than a gorgeous building and an elaborate formal service. We want the trumpet blast of Jesus from one end of the Dominion to the other.

"God is a Spirit and they that worship Him must worship Him in Spirit and in Truth," John 4:24.

The Jewish prophet mournfully cries out—

"I sought for a man among them but I found none," Ezek. 22:30.

Who will be Peter the Hermit of the twentieth century and awaken our ministers and our people to a sense of the low level of our church life and of the high standard set us by our Lord and Master? Is it altogether hopeless to look for a living voice from one of our twenty-three Bishops in Canada?

### MIRFIELD "MANUALS FOR THE MILLION"

I had here intended to close, but I have just been sent a copy of a pamphlet called "Manuals for the Million," on which I think it well to make the following remarks:

This is one of a large series of Manuals written by members of the Community of the Resurrection—Mirfield—Yorkshire—which emphasize various phases of their teaching which they call "Christian" and which are being distributed broadcast in preparation probably for another Mission in our city. The members of our Church were warned when there was a contemplated invasion of these Fathers of our city in the beginning of this year. It was well-known that they belong to the most dangerous Romanizing community in England.

In place of steps being taken to prevent the propagation of false doctrine through the pulpits of the Church of England in our city by these men, although attention was called to their intended coming, and their doctrine and teaching were plainly presented, their services were loudly heralded, people were earnestly urged to attend, advertisements were distributed far and near, and it was sought to galvanize our churches into life through these Missioners. This work, however, thank God, did not reach beyond the band of well-known Ritualistic Churches where clergymen in harmony with the work being carried on by the Mirfield Community are permitted to endeavor to carry on the same work in this Diocese.

The most melancholy feature, however, connected with this

Romanizing demonstration was the language used by the Bishop of the Diocese in his Charge delivered on the 13th of June last, in which he says:

"The Lenten City Mission, general, as far as the City and Deanery of Toronto were concerned, was also an enterprise of great moment, and fraught with much good to the spiritual life of the community. . . It is estimated that fully 20,000 people came under the influence of the Mission, and the expenditure, amounting to a considerable sum, was cheerfully financed by the church officials in the various congregations. God grant that the seed sown by the preachers may be watered by the dews of the Holy Spirit, and bring forth fruit a hundredfold to the honor and glory of His Holy Name. Our thanks as a Church, are due to those brethren who came to our help from distant Dioceses in the motherland, in the Church in the United States, and from other Dioceses in our own land, and who contributed, by giving us of their very best, to the great spiritual and numerical success of the Mission."

This is not pleasant reading to the large body of Evangelicals in the Diocese who earnestly desire to co-operate with their Bishop in the work of the Church, and at the same time, being Evangelicals by conviction, cannot abandon their belief and become co-workers in sapping the foundations of our Church and introducing the ritual and doctrine of Rome.

We derive this very great advantage from the perusal of this "Manual" that we have here at length presented the true object of the teaching and preaching of these Romanizing Communities. Until quite recently, when it was asserted that their intention was to assimilate the Church of England to the Church of Rome, and when it was shown that the means used could have no other result, this assertion was always strongly denied. We find at page 4 how absolutely lawless these men are. They have no law but their own will. The writer says:

"The Book of Common Prayer gives very few directions to guide us in this matter. (Ritual). So when the Prayer Book does not give directions the Ritualist tries to perform them as they were performed when our Prayer Book was first introduced into our Churches."!

So that the Ritualist finds a Prayer Book which omits the word "Altar" and the ceremonies which used to surround it, but so deals with his conscience that each "Priest" considers that he is justified in looking through the Romish ceremony and ritual for ought that will support the position that he desires to take, and introduce this into the ceremony of his Church. Hence the

endless differences that occur in the Ritualistic Churches, and the introduction of a ritual and ceremonial absolutely foreign to that of the Church of England. It is well for Evangelicals now to know the position of the Ritualist, and that there is no limit to the introduction of all the errors and peculiarities of the Church of Rome.

We naturally are not surprised to find in the introduction to this "Manual," that they (the Manuals) "were written in the hope that they might do something to restore the Holy Eucharist to its place in our Church's worship." For half a century Evangelicals have been warning the members of our Church that the aim of these Romanizing Associations was to introduce the foundation error of the Church of Rome—Transubstantiation—into our Church. If this matter be not checked we may have in our lifetime the Church of England taking part in the next Eucharistic Congress in the City of Montreal in and through the Jesuitical influence of her associates in the Church of England and yet not of it.

Possibly the specious and inconsequential statements of this Father could not be better illustrated than by the following contained in the same note:

"Belief in the Real Presence is an abiding protest against materialism."!

The error of the Church of Rome in connection with this false doctrine is based on materialism, and satisfies this materialism by assuring the recipient that the material he receives is the Body and Blood of Christ. The non-materialistic view carries the soul beyond the materialistic elements, to Jesus Christ sitting at the right hand of Glory, and His Spirit witnesses with the spirit of the recipient that there is communion between them.

Another means of cultivating this gross materialism is found in the following at page 7:

"When the Church was founded God gave to St. John a Revelation of worship in Heaven. As we read it in our Bibles we see all the stately symbols of candles and lamps and incense and vestments and crowns, the flash of jewels, the glitter of gold, the bowings and prostrations of the Heavenly Host. So we try by a grand and stately ritual to make our worship on earth as much like the heavenly worship as we can."

And so the spiritual aspirations of the soul are to be stifled with all this theatrical display, which appeals to the physical senses but starves the spirit.

So constantly has the attention of ceremonialists been called to the fact that all this ritualistic paraphernalia is simply an

attempt to Romanize the Church of England, that this writer now tells us that the ritualist in place of apeing the Roman Catholic worship is apeing the "worship of heaven."!!

Again, at page 8, the writer feels called upon to endeavor to defend the illegal use of the gorgeous Roman vestments, and audaciously seeks to defend the use of a special vestment at Holy Communion:

"The revival of a splendid ritual in our churches satisfies the needs of the poor and the instincts of cultured people."

This is a melancholy picture of the manner in which the Church feeds the needy soul whether it be "poor or cultured." The writer, however, asks the question, as, if he does not do so, he knows that his reader probably will:

"But are not vestments illegal, and are not those who use them law breakers?"

To which he boldly answers:

"No. Those clergy who wear a special vestment at Holy Communion are strictly obeying the rule of our Church, which is called the "Ornaments Rubric" and is printed in your Book of Common Prayer."

It might be sufficient to refer to the conclusive judgment of the Privy Council in this matter were not the point covered distinctly by the finding of our Synod, referred to at page 10 of this pamphlet.

Every Minister in our Church is a lawless "Priest" who misapplies the "Ornaments Rubric" and uses a peculiar vestment at the period of administering the Holy Communion, so as to emphasize his pretended sacrificial functions.

The question so often asked by the large tribe of moderate men who desire to induce Evangelicals to let them have their own way in all things, "Why cause differences in our Church by objecting to such matters?" is answered by this Mirfield Father at page 9:

"This care about dress is quite right. Dress is sacramental and symbolical."

This is further emphasized at page ten when in reference to the "Eucharistic Vestments" used at the "Holy Communion," it is stated "That it is desirable for the Priest to wear some special vestment when he celebrates it."

An altar—a sacrifice—a sacrificing Priest—a sacrificial vestment. The Ritualists Metamorphise of the Supper of our Lord.

Let this explanation be noted by every true churchman, and let him see that in what appears to be mere outward matters of small

moment, the intention is to introduce false doctrine fatal to the ritual and practice of our reformed Church.

Possibly there could not be a more untrue statement, combined with an extraordinary reductio ad absurdum, than is contained in the following apology for this illegal ac:

"These vestments of the Priest, which the Ornaments Rubric in your Prayer Book says are 'to be retained and had in use' were originally the ordinary garments such as our dear Lord and His Apostles probably wore when the Holy Communion was first instituted in the upper chamber." !!

If this were not a serious matter it would be comical to place alongside the account given in the Gospels of our blessed Saviour as He administered the Communion, sitting simply with His Apostles, the Priest of to-day clothed in his magnificent millinery, standing before the Altar with his back to the communicants. How can people follow Priests and Fathers in these childish reasons for destroying the simple service of our Church?

But I want you very earnestly to consider what the real motive as given in this same page is for the wearing of these vestments:

"They witness to our unity with the Holy Catholic Church in every land, for these eucharistic vestments are used by every branch of the Church in other lands"

Here is presented plainly the work of our enemies. They state that there are three branches of the Holy Catholic Church—the Roman, the Greek, and the Anglican, and their great effort to assimilate the three will be aided much if the vestments and the ritual both teach the same error.

At pages 10, 11, 12, are given the following as helps to worship:

- "The Altar and its surroundings."
- "The Cross and Candles."
- "Seven Sanctuary Lamps burning before the Altar."
- "Incense ascending before the Altar."
- "The Sign of the Cross."
- "The touching with the right hand first the forehead, then the breast and then the left shoulder and so to the right shoulder."
- "It is generally made when we begin to pray."
- "At the Gospel."
- "The end of the Creed."
- "The Glory be to God on High."
- "Before receiving the Body and Blood of Jesus Christ in Holy Communion."
- "When praying for the departed."

- “In blessing our food and giving thanks after each meal.”
- “Before going to sleep.”
- “And on awakening.”
- “Bowing the head. . . .”
- “Don’t be afraid to make a low bow, not merely a friendly nod.”
- “On coming up to the Altar to receive the Holy Communion of the Body and Blood of Christ many persons genuflect or go down on one knee.”
- “So we bow to the Altar on entering or leaving the Church.”

The manner of attempting “to restore the Holy Eucharist to its proper place in our Church’s worship” is found at page 14 and the following pages:

In the Sacrament the “gift” which is “taken and received is the Body and Blood of Christ.”

“Christ is really present in Holy Communion and really gives us His Body and Blood.”

“In Holy Communion God is especially present in the Blessed Sacrament. We the Holy Church, offer to God bread and wine. Jesus accepts them, and by the power of the Holy Spirit takes them into union with His Divine Humanity. They become His Body and His Blood, the veils of His presence and the channels of his Life; and through them He bestows Himself on us . . . We offer God the bread and wine, the dust of the earth, and the Holy Spirit breathes upon them, and they become the Body and Blood of Christ, the veils of His Presence and the Channels of His Life.”

“The waters of Holy Baptism are the tears of God that cleanse a lost world. Holy Communion is the kiss of God on a world redeemed.”!

There is no error of the Church of Rome in connection with the Communion that is not found in the above. The simple commemorative service is turned into a sacrifice as if the work of Christ was unfinished and stood in need of some priest craft to make it effective. Let us reject absolutely this dethroning of Christ in favor of a poor fallible priest with his man-made addition to Christ’s complete work of redemption. The recent pamphlet of the Rev. Dr. Griffith Thomas, called “What Did Our Lord Mean?” deals fully with this error of Rome. A copy is sent herewith.

This “Manual” would be very incomplete, according to the notion of the Anglican Ritualist, if it did not teach confession and absolution. It is thus dealt with at page 21:

7

"A young man who had wandered far away from God was brought to repentance, and truly converted. He was much troubled about his sins, so he went to his priest and bravely confessed all the sins he could remember. When he heard the priest pronounce 'God's blessed forgiveness,' and our Lord Jesus Christ who hath left power through His grace to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; 'And by His authority committed unto me, I absolve thee from all thy sins, in the name of the Father and of the Son and of the Holy Ghost. Amen.' He felt a great load roll away from his soul," &c.

Is it any wonder that these priests do not encourage the distribution reading of the Bible, which would be so fatal to their religion and their claims?

"If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, 1 John 1:9.

At page 24, more erroneous teaching as to the "Holy Sacrifice" is given, and a priestly function replaces the Gospel of the Lord Jesus Christ

"In England people have forgotten that the Holy Communion is the one service of Divine appointment. It is the true and only 'Gospel service instituted by God Himself.' All the other services, such as morning and evening prayer, were invented by men as a preparation or thanksgiving for the one great Christian service of the Holy Communion." !!

#### WHAT AN IMPUDENT ATTEMPT TO REPLACE THE BLESSED GOSPEL OF OUR LORD AND SAVIOUR JESUS CHRIST BY THE ROMISH FABLE OF THE MASS!

And so the advice is given "That you will resolve to join in offering this Holy Sacrifice at least on every Sunday and Holy Day."

"The Holy Communion is both a Sacrament and a Sacrifice."

At page 25:

"As men learned the holiness of God they realized their own sinfulness and felt that they must bring a sin offering when they approach God to express their sorrow for sin and obtain pardon."

Should not any Church which thus teaches the insufficiency of the one offering once forever made be called absolutely non-christian? What possible warrant can there be in the reformed

Church of England for teaching its members that "they must bring a sin offering"? And that "whenever we celebrate the Holy Eucharist we join our Great High Priest in offering and pleading His perfect sacrifice."!!

The Church of Rome sixteen hundred years ago found it very difficult, in imitating pagan worship, to introduce an offering or a sacrifice, but they made the bread and wine to answer this purpose, and so this priest says, at page 27, imitating the pagan ritual:

"Bread and wine. First we offer to God a little bread and wine and money."

And then again at page 28:

"The Lamb of God. But we know that it is only through the sacrifice of Christ that we can approach the Father, and that our gifts can be acceptable to Him. So at the prayer of consecration, in answer to our prayers the Holy Spirit overshadows the bread and wine, and Jesus takes them into union with Himself. They become His Body and Blood, the veils of His Presence and the channels of His Life."

"When we have offered to God the 'one full perfect and sufficient sacrifice of His own dear Son, then we are able to offer Him in union with that sacrifice ourselves, our souls and bodies."

And again at page 29:

"We offer Jesus the Lamb of God, who is really present with us in this holy mystery, to God for the pardon of our sins."

"You don't go to church to get but to give. You go to Church to join in offering the Holy Sacrifice."

And at page 30:

"Then on the Lord's Day all the members of Christ's Body throughout the world gather round their head, and Christ's Great High Priest offers us—His Body—to God the Father."

Then the materialism, which pervades the whole service, is strongly emphasized at page 31:

"Receive Holy Communion fasting."

"It is an important act of reverence to always put God first, and to receive the "Bread of Life" before we touch any other food."

The reason of this is set out at considerable length in other treatises on the subject of Fasting Communion, wherein we are disgustingly told of the impropriety of having God in our stomach with other food. Theories are given as to what becomes of Him at or before the process of digestion. This abominable materialism of Rome leads into many irreverent and childish conclusions which it would not be convenient to deal with at large at the present moment, but they are to be found in Romish text-books ad nauseam. It is sufficient to say that no one has ever been able to point out the means whereby the finished work of Christ is supplemented through the stomach of the recipient receiving the emblems of His cross and passion, whether before or after a meal.

This false teaching the Father tells us cannot be begun too soon, and so he advises to "bring your children with you. All who are baptized are allowed to be present and assist at the offering of the Holy Sacrifice. If for any reason you cannot receive the Holy Communion on any Sunday you should still come to the religious service and join in the prayers and praises and assist in offering the Holy Sacrifice"

Again another peculiar and lucrative error of Rome is insisted upon:

"Remember the departed. Every Eucharist is offered for the faithful departed as well as for those on earth." This our Church denounces, in her articles as "blasphemous fables."

On the closing page—32—there is another attack on the sufficiency of the complete sacrifice of Jesus:

"Say, O My Father, I desire to offer Thee this Holy Sacrifice."

"Every Sunday you will bring to God a precious offering of all you have done and suffered for Him and offer it up to Him in Union with the Sacrifice of His dear Son."

Does not God draw good out of evil? This Manual now presented to us displays the plan of the campaign sought to be introduced into this Diocese by the Mirfield Community, from without and their confreres from within. It is not necessary, I should hope, to make further comment on this Manual. The Roman errors are so plainly displayed that he that runneth may read.

But let me in conclusion beg most earnestly every true churchman of this Diocese, as a faithful steward of the means with which God has blessed him, to examine well all appeals made to you for money to assist in church building or for any other church purpose, and to refuse peremptorily any donations or assistance except to those causes which commend themselves to you as being free from any Ritualistic or Sacerdotal taint and will surely build up the cause of Evangelical truth in our Church. Designate your gifts,

so that they may indeed be gifts offered to God. Give liberally, so that the Church of England may be lifted up from the humiliating position into which it has sunk, as the fourth in order of church givers! But give prayerfully with discretion, and freely to the glory of God.

May great benefit result to our Church by the timely warning now given by the Mirfield Fathers of Yorkshire, and their confreres in Toronto, of their intention to pervert us from the spiritual religion of Jesus Christ to the mechanical, man-made substitute of Rome.

Faithfully yours,

S. H. BLAKE

11th Nov., 1911.

11

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