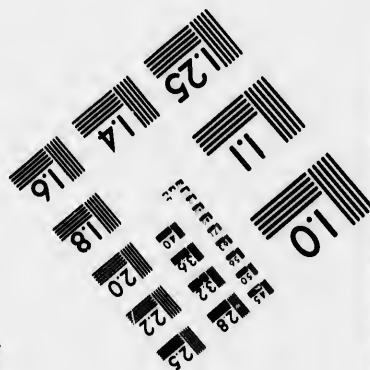
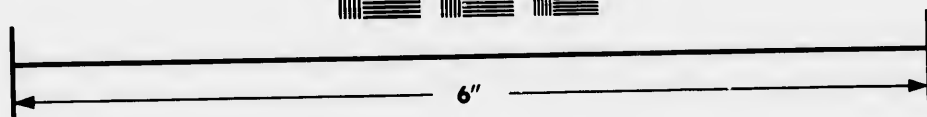
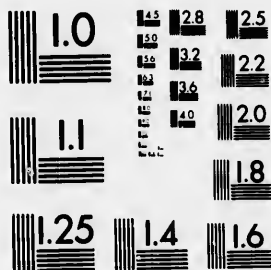


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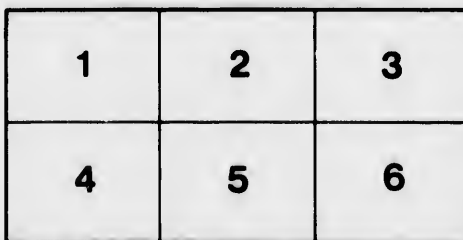
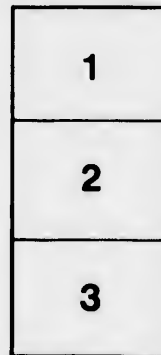
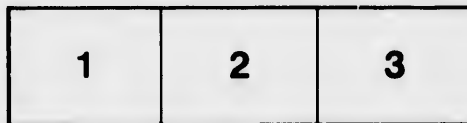
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# Reformed Episco

Address by Rev. Geo. B. Allen, at Grace

On last Sunday evening the tenth anniversary of the Reformed Episcopal Church was commemorated at Grace Church, in this city, by special services and an appropriate discourse by the Rector, Rev. George B. Allen, who, nearly two years ago, left the Protestant Episcopal Church and united with the Reformed Episcopal Church. The following is the address:

## WHEN, WHERE AND BY WHOM ORGANIZED.

On the second day of December, A. D. 1873, in response to a call issued by Right Reverend George David Cummins, D. D., who for seven years had been the Assistant Bishop of the Protestant Episcopal Diocese of Kentucky, a meeting was held in New York for the purpose of organizing a "Reformed Episcopal Church" on the basis of the Prayer Book of 1785, set forth by the Protestant Episcopal Convention of that year, under the special guidance of the venerable William White, D. D., afterwards the first Bishop of the same Church in this country. *The Church and State*, edited by the Rev. John Clayton Smith, D. D., who is still in the old Church, says: "The Bishop, with these seven or eight Presbyters and the laymen associated with them, are men of unblemished Christian character, and some, at least, are men of marked ability." In the *Observer* (Presbyterian), the editor states that "we were present last week on Tuesday, when the 'Reformed Episcopal Church' was organized, and there were some noteworthy signs to be observed, of which we will say a word. It was a *serious* business that the Bishop and they that were with him were engaged in. They looked to God for direction. The Bishop said if it was of God it would stand, and if it was of man he hoped it would fall. There was no self-sufficiency nor human ambition apparent. The whole proceeding was that of humble, prayerful, conscientious men, who were not seeking their own advancement nor the applause of men, but the honor of God only. In case of the Bishop there was positive sacrifice of place, power, salary and friends. He is poor in this world's goods and goes out in faith, for conscience sake. Such a man is always respected, whether men shake their heads at him or not. There were no pastors with him who had renounced their 'livings,' but there were men who were ready to put their future usefulness into the Church, into the same work with the Bishop, and it was announced that there were twenty five who were

long associations into some other ready organized, or to form a new Church? They were Episcopalian. They preferred an Episcopal and a liturgical form of worship, not feel at home without them, to have a Reformed Episcopal revised Book of Common Prayer all that has made the prayer-book devout souls for three centuries, that has been a burden to the evangelical men during all that period, in the clearest, plainest, manner, the truth, the whole truth but the truth, as it is in Jesus."

## ITS POLITY, DISCIPLINE AND DOCTRINE.

It recognizes and adheres to Episcopacy as a divine right, but as a very desirable form of Church polity. The members of the Church are of the laity and laymen chosen by the congregation. The canons are liberal. An appeal lies to a higher court. No Bishop exercises tyranny over either the clergy or the congregation has the entire control. Clergymen from other churches are welcomed. Letters are received from those who come from other churches, to those who go from our Churches. It declares its belief in the Word of God; in the creeds called the "Apostles' Creed," and terms of grace substantially as set forth in the Thirty nine Articles.

## ITS PROGRESS AND FUTURE PROSPECTS.

In the last report to the General Convention statistics are given: members, 72; Sunday School scholars, 356; communicants, 7,181; valuations, \$883,969. There are twenty clergymen and ten Bishops and six in the United States, British America and three in England. There are ten churches in Chicago and one in the city of New York. Other churches are being organized.

Mr. Allen stated that while in England he was requested by Bishop Selwyn to visit New Westminster. At that time, most of whom were members of the English Church, signed a paper agreeing to unite themselves together for the purpose of organizing a Reformed Episcopal Church. A subscription was effected. A sufficient amount was raised to put the organization on a financial basis. A call has been issued to the members of the new Church.

# Episcopal Church.

n. at Grace Church, Petaluma, Dec. 9, 1883.

ciations into some other Church organized, or to form a new organization. They were Episcopalians by education preferred an Episcopal government and general form of worship. They would have remained at home without them. They decided to form a Reformed Episcopal Church and a Book of Common Prayer which "retains as made the prayer-book precious to us for three centuries, and rejects all that has been a burden to the consciences of good men during all that period. It presents the clearest, plainest, most effective and truest, the whole truth and nothing but the truth, as it is in Jesus."

## POLITY, DISCIPLINE AND DOCTRINES.

It is not a radical departure from the principles and adheres to Episcopacy, not as a right, but as a very ancient and dignified form of Church polity. The discipline of the church is in the hands of the rector or warden chosen by the communicants, and is as liberal. An appeal can be made to the court. No Bishop can exercise any power over either the clergy or laity. Each congregation has the entire control of its property. Members from other churches are not excluded. Letters are received from those of other churches, and are given to those who go from our Church to other churches.

It declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God; in the creed commonly known as the "Apostles' Creed," and in the doctrine substantially as they are set forth in the Thirty-nine Articles of Religion.

## PROGRESS AND FUTURE PROSPECTS.

The last report to the General Council of the statistics are given: Church building—Sunday School scholars, 10,673; teachers, 1,181; value of church property, \$883,969. There are about eighty churches in the United States, two in America and three in England. There are churches in Chicago and eight in Philadelphia. Other churches are being organized.

It is stated that while in British Columbia, requested by Bishop Cridge to hold a convention at New Westminster. About sixty ministers of whom were members of the church, signed a paper agreeing to associate themselves together for the maintenance of a Reformed Episcopal church. An organization effected. A subscription was commenced for the building fund and the support of the church. A sufficient amount was raised to put the organization on a sound basis. A call has been extended to the people of the city, and is expected to be answered.

The latter has led a moral, upright life and before he dies exercises faith in the Lord Jesus Christ. The baptized can have the service, the unbaptized is deprived of it. The excommunicated may have held the "truth as it is in Jesus" and lived a devoted pious life, but they can not have the service read at their funerals. Those who commit suicide do it generally in a fit of temporary insanity and are not responsible for the act. They may have been the most active members of the Church, but their friends cannot have the full services performed at their burial. The Revised Prayer Book has no such rubric.

The Communion Service contains expressions and requires acts which we believe are opposed to the teaching of Christ. The Reformed Church does not teach that "The Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine." It has a simple Scriptural Communion Service free from any mystical superstition. It does not regard the chalice more sacred than any other portion of the Church, the Communion Table more holy than the pew, nor that Christ is nearer to one than the other.

We also have more freedom in the use of our Service Book. Canon 12, Title I, reads: "On occasions of public worship, invariably on the morning of the Lord's Day, commonly called Sunday, and at other times at the discretion of the minister, the Prayer Book set forth at any time by the General Council is to be used in the congregation of his Church. Provided, that nothing in this Canon is to be understood as precluding extempore prayer before or after sermons or on emergent occasions." With the exception stated "on the morning of the Lord's Day"—the regular or an abbreviated or an extemporaneous service can be used.

The minister is not compelled to wear either surplice or gown. Some of our clergy wear both; some wear only the black gown; others wear neither the surplice nor the gown.

The Fermented or unfermented wine can be used.

The congregation has the entire control of its Church property. The Church edifice can be used for lectures on science, morals, and for benevolent objects. The ministers of other denominations can preach in its pulpits; members of other churches are admitted to the Lord's Supper.

These are some of the reasons why liberal Episcopalians want the Reformed Episcopal Church—not only for themselves but for their children. We desire that our children should be educated in the Christian religion. We would

names of him or it. There were no pastors within it who had renounced their livings, and there were men who were ready to put their entire belongings into the Church, into the same boat with the bishop, and it was announced that there were twenty-five who were willing to follow him."

The *Methodist Recorder* says: "It seems to have been a conscientious and honorable step in the direction of reform. The new organization, although small in numbers, includes already some of the most liberal and intelligent ministers and laymen of the age."

#### THE CAUSES OF ITS ORGANIZATION.

1st. The canonical restrictions whereby the clergy were prohibited from inviting ministers of other denominations into their pulpits, and the strong opposition to those who desired to allow the non-Episcopalians the use of the churches on special occasions. The cases were cited: The trial and public censure of the Rev. Dr. Fyng, Jr., for preaching the gospel in a Methodist Church, and the trial of Rev. Dr. Hubbard for exchanging with a Baptist clergyman

2d. The introduction of ritualistic innovations which Bishop Cummins could not suppress, and which he and those associated with him could not countenance by remaining in a church that permitted the same.

Writes Bishop Cummins: "I was compelled to stand in the presence of altar and super-altar, of brazen cross and candlestick, and to kneel priest and people turning again and again toward that altar and bowing in profound adoration toward it, while to my own soul such acts were idolatrous, dishonoring and insulting to Jesus, the church's only altar, priest and sacrifice."

3d. The refusal of the General Convention to grant the petition of five hundred clergymen for the privilege of using the Collect for Easter even after the baptism of a child, instead of the one which states that the child is regenerated. The trial and deposition of the Rev. Dr. Cheney for leaving out the word "regenerate" in the baptismal service, was cited.

4th. The publication of a pamphlet by a Presbyterian, who was born, educated and died in the Protestant Episcopal Church, entitled "Are there Romanizing Germs in the Prayer Book?"

Bishop Cummins says: "A copy of the Rev. E. S. Rising's tract reached me by mail, and I well remember the repugnance which the very title awakened, and with which I began its perusal. That simple agent was the first instrument for awakening my mind to the truths I had so long ignored, and to the facts of history, into the investigation of which I had shrunk from entering."

There were clergymen and laymen who, after reading this tract, could not use the Book of Common Prayer without conscientious scruples. It must be revised. As the petitions signed by hundreds of clergymen and laymen from all parts of the land, asking for a few changes, were indignantly and contemptuously refused, the hope of relief was utterly lost, and the only consistent course for the souls so sorely oppressed was to go out from the Church of life-

zation was effected. A subscription for the building fund of a new edifice. A sufficient financial basis. A call has been made by the new edifice be ready for use on Easter.

The church at Victoria, B. C., Rev. Edward Cridge is rectified about nine years ago who then Dean of the English cathedral of his congregation, left the Ep. They have a large edifice costing in which is a pipe organ costing There is a large membership with the wealth, intelligence, social standing, and we trust the earnest devotion of that community.

All the Bishops report progressive jurisdiction.

A Presbyterian layman has gifted Episcopal Church 160 acres sole the limits of Chicago, the income is to be used for the maintenance of a school, which will soon be est-

#### WHY NEEDED, IN DETAIL.

We need a Reformed Episcopal Church in this place because we are Episcopalians. We prefer an Episcopal form of government, we desire a Liturgical Service. We conscientiously use the Prayer Book of the Protestant Episcopal Church. The Decree of the Council of Trent is a priestly act, as none permitted to use it. We use a book which includes the leader, whether a minister or layman. The service for the baptism of a child is regenerated. The act of baptism is performed, this is contrary to the teachings of the church. We cannot thank God for what He has not done. The baptism in the Revised Prayer Book is the baptism of the child to God in baptism into the visible Church.

"Sanctify this water to the use of the baptized," is omitted. What child committed? Can the water sanctify? If not, shall we ask God to do what He has not promised? We cannot baptize. It teaches that in baptism a man is made a member of Christ's Church and an inheritor of the Kingdom of Heaven. Is this true? Did that little child when he was baptized become a member of the Kingdom of Heaven? He said this child was baptized and blessed and one can enter the Kingdom of Heaven being regenerated and if children are not baptized, it follows that a child not baptized is forever lost. What is this? If we cannot believe it, how can we have a service or a catechism that teach this?

Before the Burial Service the officiating minister says: "The office ensuing is not to be used by unbaptized adults, any who die excommunicated or who have laid violent hands on themselves." Two persons die. One is baptized, the other has not. The first has a very wicked life and dies with-

is effected. A subscription was com-  
pleted for the building fund and the support  
of the building. A sufficient amount was  
received to put the organization on a sound  
basis. A call was then extended to a  
committee, and the new edifice is expected to  
be ready for use on Easter.

The church at Victoria, B. C., of which the  
Rev. Edward Crudge is rector, was organ-  
ized nine years ago when the Bishop,  
then of the English cathedral, with most  
of the congregation, left the English Church.  
It has a large edifice costing over \$11,000,  
and a pipe organ costing about \$2,000.  
It has a large membership which represents  
high intelligence, social and civil stand-  
ing, and a trust the earnest devoted piety of  
the community.

The Bishops report progress in their re-  
spective jurisdictions.

A Presbyterian layman has given to the Re-  
formed Episcopal Church 160 acres of land out-  
sides of Chicago, the income of which  
will be used for the maintenance of a theologi-  
cal seminary, which will soon be established.

#### WHY NEEDED, IN PETALUMA.

Why do we need a Reformed Episcopal Church in  
Petaluma because we are Episcopalians and  
because we are Episcopalians in the  
Episcopal form of government and  
liturgical service. We cannot  
conform to the Prayer Book of the Protest-  
ant Episcopal Church. The Declaration of Ab-  
solution is a priestly act, as none but a priest is  
to use it. We use a prayer which  
is not the leader, whether a minister or a lay-  
man, service for the baptism of children  
and the child is regenerated when the  
baptism is performed. We believe  
contrary to the teachings of the Scrip-  
tures cannot thank God for what we be-  
lieve not done. The baptismal service  
in the Prayer Book is simply a dedica-  
tion of the child to God in baptism and its re-  
lation to the visible Church. This sentence:  
"I give thee this water to the mystical washing  
of sin," is omitted. What sin has a little  
child committed? Can the water wash away  
not, shall we ask God to do what He  
promised? We cannot use the old

rite. It teaches that in Baptism the child  
is a member of Christ, the child of  
an inheritor of the Kingdom of  
Heaven. Is this true? Did not Christ say  
children were members of the King-  
dom of Heaven? He said this before He put  
upon them and blessed them. As no  
one enters the Kingdom of Heaven without  
being regenerated and if children are regener-  
ated in baptism, it follows that a child that is  
baptized is forever lost. Who can believe  
we cannot believe it, how can we use  
a catechism that teaches it?

In the Burial Service the rubric reads:  
"The ensuing is not to be used for any  
adults, any who die excommunicated  
have laid violent hands upon them-  
selves. Two persons die. One has been bap-  
tized and the other has not. The former has lived  
a good life and dies without repentance.

Supper.

These are some of the reasons why liberal  
Episcopalians want the Reformed Episcopal  
Church not only for themselves but for their  
children. We desire that our children should  
be educated in these principles. We would  
have them recognize us ministers of Christ all  
who preach the gospel, and as part of the uni-  
versal church all who belong to any Christian  
denomination. We desire to protect them from  
false doctrines and ritualistic innovations. We  
are Protestant Episcopalians. We protest  
against everything in worship that is not "in  
spirit and in truth."

Beloved, we have a church worth living for,  
and, if it be necessary, dying for. With love  
in our hearts for those who oppose us, let us  
adhere firmly to our conscientious convictions,  
and work earnestly for the church, which has  
not only the apostolic polity, but the apostolic  
spirit. Some of those who are now its warmest  
supporters have been its strongest and most de-  
termined persecutors. In the beginning of the  
Reformed movement, a clergyman, the Rev.  
William Newton, D. D., of Philadelphia, signed  
a paper stating that he had no sympathy with  
the organization—is now one of the most earnest  
workers in building up the Reformed Episcopal  
Church. Though it was a severe trial, no lan-  
guage can express it, for me to leave the asso-  
ciations of nearly thirty years, and those to  
whom I was so sincerely attached as friend and  
pastor, I have not the least desire to return into  
the Protestant Episcopal Church while it re-  
mains as it is; and there is no prospect of its  
becoming more Protestant and more liberal.

In the language of the *Episcopal Recorder*,  
our Church paper, "and now, as on this our  
Decennial Anniversary, we review all the way  
whereby the Lord our God has led us," it is  
with adoring gratitude we tell the story of His  
dealings with us. Though of such recent origin,  
so far as our *name* is concerned, it is most sig-  
nificant as to our real character and meaning,  
that we have no portion in, or sympathy with,  
any of the novelties of these latter days. On  
the contrary, all our affiliations are with the  
truths and the records of the past. With no  
presumptuousness of thought—but with simple  
thankfulness to God for the privilege—we  
claim we have built up "the old waste places;  
wrested from the footsteps of the destroyer, and  
raised up the foundations of many generations."  
We point to all that marks our character and  
mission as a Church as proof of this claim. We  
have no Altar but the Cross, no Sacrifice but  
the One offered thereon—the One Sacrifice for  
sins forever; no priest but Jesus Christ, and no  
absolution but that which He pronounces. We  
are one with all "who adhere to Christ by  
faith, who are partakers of the Holy Ghost, and  
who worship the Father in spirit and in truth."

The winds of trial have been let loose upon  
us. But we feel that they have made our roots  
go down deeper into the soil of the love of God  
in Christ, and prepared us, we trust, for bearing  
more abundant fruit to the glory of His name.  
And on this, our Decennial Anniversary, as we  
review the past and look forward to the future,  
we devoutly thank God and take courage.



