

J. G. ...

“Have not the Oxford writers, all and singular, the liberty with which Christ has made us free, to think, and speak, and write, as conscience dictates, and their sense of duty urges them, of the high matters of his gospel and his church?”—*Bishop Doane, Brf. Ex.* p. 185.

If Oxford writers have this liberty in England, surely “A Presbyterian” may claim it here.

THE APOSTASY OF MR. NEWMAN,

AND SOME TRACES OF

NEWMANIA ON NEW JERSEY SOIL.

BY A PRESBYTERIAN.

“There were many also [in the English Church]—and from the beginning of the seventeenth century onward continually becoming more active and raised to higher dignities—who in their hearts hated the Reformation altogether, hated especially the foreign protestants, hated the doctrine of justification by faith, loved ceremonies and rites, idolized antiquity, preached up the priesthood; and in the words of Lord Falkland, ‘laboured to bring in an English though not a Roman popery; I mean,’ he goes on, ‘not only the outside and dress of it, but equally absolute; a blind dependence of the people upon the clergy, and of the clergy upon themselves.’”—*Arnold's Lec. on Hist.* p. 34.

It is generally understood that a distinguished prelate is about to appear before the public, defining his position in the ecclesiastical world, since the Hegira of Mr. Newman's apostasy. There seems to be just now a remarkable and laudable degree of sensitiveness—perhaps the precursor of a new Reformation—among the Puseyites, "all and singular" of whom have been preaching round about Mr. Newman with a kind of Puritanical zeal. An essay by Bishop Doane in condemnation of *any thing* in "Puseyism or Newmanism," is another of these "moral impossibilities," wrought by that great change-maker, Time. The following are some of the points which might naturally elicit at least a "brief examination:—"

1. The "savage exultation" of schismatics and dissenters.
2. A proper lamentation over Mr. Newman as a gifted man, trained up under the inspiration of the English liturgy.
3. The points upon which Mr. Newman's great mind laboured and which developed the easily besetting sin, here and elsewhere, of Popery.
4. His persecution out of the church by the evangelical party.
5. The probability of his returning to us, like Mr. Sibthorpe.
6. Our great endeavours, and failure, to keep him straight.
7. The Catholic system, like the Episcopal church, is not responsible for the apostasy of "individuals."
8. Unshaken confidence in Newmanism in its purest and early stages.
9. Foreign correspondence gives assurance that all is right in England.
10. No danger in this country anywhere, "on our word."

Any new publications on this subject will be looked for with an interest proportionate to the grade of the "three orders." If, in the effort to get rid of the odium of Mr. Newman's apostasy, the least signs of repentance for past sins in upholding his system appear, all will be forgiven by the community. Otherwise, an exposure of this constructive hypocrisy will be necessary; and in that case, "A Presbyterian" may perhaps come forward to the work, although he would gladly yield to another the performance of this duty.

"It is hard to jump but *half way* down a precipice."—*Bishop Doane*, p. 148, *Brf. Ex.*

THE APOSTASY OF MR. NEWMAN,

AND

SOME TRACES.

OF

NEWMANIA ON NEW JERSEY SOIL.

BY A PRESBYTERIAN.

"I repudiate as morally impossible the thought that Mr. Newman . . . has apostatized or ever can apostatize to Popery."—*Bishop Doane, Brf. Ex.* p. 184.

"Tendimus in Latium." (Romeward bound.)

"Arma, virumque cano, Trojæ qui primus ab oris
 Italiam, fato profugus, Lavinaque venit
 Litora: multum ille et terris jactatus et alto.
 Multa quoque et bello passus, dum conderet urbem
 Inferretque Deos Latio."—VIRGIL.

BURLINGTON, N. J.

1845.

IN a pamphlet entitled "Puseyism or Newmanism" by a Presbyterian, there was a pretty full development of the doctrines of that new system. The present pamphlet has reference *principally* to the rubrical and ritual changes—the outward variations of Episcopacy—which have been more or less connected with Newmanism in their origin and progress.

The writer most cordially wishes that some Protestant Episcopalian had come forward to defend his church against these unauthorized innovations. In the absence of such a son of Cranmer, (that generation seems to be passing away) "A Presbyterian" following the example of John Calvin, who performed various good offices for the Church of England, attempts to supply the present lack of service. He embraces the occasion of Mr. Newman's apostasy, to point out various infractions of Rubrics and of ancient customs and traditions.

NEWMANISM is the "*great Hydrargos*" of the church;—a monster whose bones, long concealed under the liturgical surface of stratified forms, have lately been dug up with antiquarian perseverance, and hooked together by the anatomists of the Newman school. The interior of this extraordinary monster has been already exposed to view. Public attention is now called to some its *foot-tracks* on the soil of New Jersey.

Burlington, N. J., November 24, 1845.

NEWMANIA.

APOSTASIES from the faith are multiplying in the hierarchy of England. Newmania is coming to its crisis. The Rev. Mr. Newman, the ablest champion of the new faction, has renounced Episcopacy for Popery, and has taken "orders" in the Roman Catholic Church. After sailing about for some time in the Adriatic of absurd doctrine, he has finally rowed ashore amidst the breakers of apostasy. This is the way heresy always ends—*bad*, worse, **WORST**.

The sad termination of the wanderings of this gifted man, suggests matter of useful reflection to every Christian mind. It is a warning to all to stand fast in the good old ways of the Reformation. Aberrations from Bible truth are displeasing to God. He sends blindness of mind and hardness of heart upon those who dishonour His word. Only a short time ago, the praise of these Catholic Churchmen was on many thoughtless tongues. Behold now the mournful, the humiliating spectacle of their shipwreck in the faith.

The public opinion of the Church calls upon the abettors of this Romeward heresy "to acknowledge and confess their manifold sins," without any attempt to "cloak and dissemble them." It is impossible to evade the issue established by the Rev. Priest, Mr. Newman. One of the originators of the heresy, he has practised what he preached, and gone where he belongs. He has for some time been more of a Papist than a Protestant Episcopalian. Those who have been deceiving the people by assuring them "on their word" that there is no danger of Popery, ought to pause in their heedless career. Brethren! confess that you have been yourselves deceived!

Mr. Newman's apostasy naturally brings to mind the critical ecclesiastical position of his follower, Bishop Doane. His departures from the Articles and practices of the Reformation, are too notorious and alarming to be passed by without exposure. It has been my duty several times to confront this high functionary, "because he was to be blamed." Towards him personally I entertain the kind feelings of a neighbour—a neighbour by locality, but not in the faith. The present crisis demands another warning, however hard the case may be. "We hold the truth," says Bishop Doane, "only by dint of never-flinching firmness."

My reasons for calling public attention to this distinguished prelate, in connexion with Mr. Newman's apostasy, are the following :

1. Bishop Doane has always been the *head man* of the Puseyites and Newmanians in this country. The only competitor for the honour of leadership was the late Bishop Onderdonk, of N. Y., between whom and the prelate of the Episcopalians of New Jersey, there has ever been a cordial affinity of theological views. The New Jersey prelate, however, has commonly been looked up to, or perhaps down upon, as the leader of the new ecclesiastical agitators—the Demetrius among the Ephesian craftsmen, who cry “great is Diana !”

2. Bishop Doane has in his various *writings vindicated Puseyism, root and branch*. His “Brief Examination” of only 230 pages is a laborious, if not an elaborate, justification of the new school in church theology. He has since, in numerous efforts, endeavoured to engraft Newmania on a branch of the New Jersey vine; and whatever success has followed his exertions, it is due to him to bear testimony to his zeal, his perseverance, his labours, his fidelity, his devotion, as co-worker with Mr. Newman in driving evangelical truth from his diocese.

3. Dr. Doane has, in particular, taken great pains to show that there was *no Popish tendency* in Puseyism. He has scouted the idea with all the horror of innocence and all the blindness of self-deception.

“The charge of Popery is seen at once to be erroneous or malicious.—” Brf. Ex. p. 158.

“This outcry against the Oxford writers as teaching Popery !” p. 29.

“Their general tendency was not to establish the dominion and superstitions of Rome, but to purify and invigorate the church of England.” p. 16.

“This calumny of Popery has been thrown upon the greatest lights of the church.” p. 2.

Let any one look over Dr. Doane's Brief Examination, or the proofs from it in “Puseyism or Newmania,” by “A Presbyterian,” pp. 6, 7, 8, and he will see that the possibility of Romanism was denounced in the most positive, comparative and superlative degree. Even after Dr. Pusey was silenced for his Popery, Bishop Doane put forth a pamphlet entitled “*Puseyism no Popery !*” The warnings in regard to the future developments* of the system he ridiculed as idle surmisings, as “paulo post future Popery.” This “paulo post future,” in spite of Bishop Doane's imperative mood, has now crept into the present tense. All the odium of direful Popery is likely to be realized in Catholic abundance, notwithstanding the very unprophetic calculations of sundry bishops, priests and deacons.

* Priest Newman is about publishing an “Essay on the *development* of Christian doctrine.” No doubt he will send some copies to his friends in this country.

4. Bishop Doane has been active in *circulating the writings* of the Newman faction. The Semi-Popish High Churchianity of Hook, Palmer, Percival, Pusey, Newman, &c., has been recommended to the community in the shape of "Examinations," "Offerings," "Pastorals," books, letters and pamphlets. The Bishop publicly recommended the *British Critic*, the organ of these errorists, until the book became so bad and rank that Protestant decency required its suppression, as a nuisance. About that time, the Bishop withdrew his recommendation!

5. Bishop Doane deserves another warning at this juncture, because he has plumed himself as the *friend* of these agitators. Every one is certainly at liberty to form friendships with whom he pleases; but in forming them he is responsible for the example of thereby recommending, so far as he has any influence, heretical and dangerous men. When the *Burlington Gazette* about two years ago published the simple fact that Dr. Pusey had been silenced for preaching Popery, the "Rector of St. Mary's Church" was very indignant indeed, and in a public letter declared his astonishment that such matters of facts should be chronicled in a newspaper, where *his* children could read the charge against their "father's friend." (See this curious letter on the cover of the above mentioned Pamphlet by a "A Presbyterian.") This letter was properly answered in the next *Gazette*; since which time there have been no more newspaper efforts in Burlington to save Puseyism from merited reprobation. The friendship of Bishop Doane for these men—even before he went to England to form their acquaintance—was so warm that he thus boldly endorses their counterfeit notes on the treasury of the English church:

"He repudiates as *morally impossible* the thought that Mr. Newman, Dr. Pusey and Professor Keble—the *holy three* for whom especially the furnace is now heated—have all, or any of them, apostatized, or *ever can* apostatize to Popery." p. 184.

The Bishop could not then see—although others did—the "paulo post future" apostasy of his cherished companions and relatives in the faith.

6. One more reason for holding Bishop Doane accountable for the spread of this pestilential heresy in the Episcopal denomination, is his *cordial and practical adoption* of its ritual, its names, its ceremonies, its trifles, its innovations, its delusions.

This declaration will be sufficiently substantiated in the remaining pages of this pamphlet.

It will be seen, I think, that although the foot-tracks to be pointed out vary in distinctness, their identity is beyond a question.

I. The jealous appropriation of the term "CATHOLIC," is one of the marks of Newmania. No. 2 of the Oxford tracts is on "the *Catholic*

Church." These men well knew that if they could introduce certain phrases, they could smuggle in certain things. In this country, as in England, "Catholic," as an ordinary appellative, has not been a favourite word. Even Bishop Hobart was content with calling himself a Churchman, or High Churchman. So was Bishop Doane before Newman came in vogue. In 1832, he said,

"He has *uniformly* claimed to be a *Churchman*, and been satisfied with that."
—*Word for the Church*, p. 4.

"It is enough for him that he is, by conviction of his whole heart, a Churchman." p. 6.

Now, however, he is by no means "satisfied" with that; that is not "enough" now—for the Oxford movement, as well as "Calvinism," has its cant. Now he calls himself a "Catholic" Bishop—his visit abroad, "Catholic intercourse"—his doctrine, "Catholic truth"—Episcopalians, "Catholic Churchmen"—auld lang syne, "Catholic antiquity"—and so on. It is all "Catholic" now.

I have a few remarks to make on the use of this Puseyite term.

"Catholic" is *not to be found in the Bible*. The Bible tells us that the disciples were called "Christians first at Antioch;" but it does not inform us where they were ever called Catholics!—Bishop Pearson, on the creed, admits that "the word Catholic is not read in the Scriptures." It is therefore an appellation unknown to Christ and his apostles. This is the first thing commended to the attention of those who delight to be called "Catholics."

In the next place, the word Catholic *was not formerly even in the creed!* Bishop Pearson says, "Now the word Catholic, as it is not read in the Scriptures, so was it not anciently in the creed." p. 516. Again, he remarks that "the most ancient professed no more than to believe in the holy church: and the Greeks having added [about the fourth century] by way of explication the word Catholic, it was *at last* received into the Latin creed." Pearson shows in his notes that the "ancient Saxon creed" omitted the word. What forlorn churchmen to keep "Catholic" out of their creed for several hundred years—the very years of "pure antiquity!"

In the third place, "Catholic" is *not the designation of the Prayer Book*. This professes to exhibit the rites, &c. of the "Protestant Episcopal" church. It is "Protestant Episcopalian" in its title page, its articles, [*quas vide,*] its ordinal, its hymns. Bishop Doane, in arguing against calling the Romanists "Catholics," as he *once* did in the *Missionary*, vol. i. p. 83, says:

"Let things be called by their right names. The member of the church of Rome is a Romanist. . . . Let us call a spade a spade."

So says "A Presbyterian." Let us call a Romanist a Romanist, a

Protestant Episcopalian a Protestant Episcopalian, and "a spade a spade." Neither the Bible nor the Prayer Book gives any sanction to the appellation of "Catholic;" and the creed, which in the purest days of antiquity had no such word in it, is now the common property of all *orthodox* Christians.

II. Use of the GLORIA PATRI.—A change has taken place in the use of this ceremonial, since the transatlantic visit. It is here specified simply as an illustration of a taste for little things, a hankering after small ceremonies and vain repetitions, so characteristic of Newmania. In the American prayer book the repetition of the *gloria patri* is left to some extent to the discretion of the minister. The common practice in the American Episcopal church, it is believed, is not to repeat it after *every* psalm in the Psalter but only at the end of the *whole portion* of Psalms for the day. This was formerly the practice in St. Mary's, Burlington, probably from its foundation, and even for several years after the accession of the present incumbent. The change is in accordance with the Prayer Book of the English hierarchy, which enjoins the repetition.

It would seem that in the days of the "Royal Martyr," Charles I., the evangelical churchmen were not very particular about these little forms; for an injunction was issued under the primacy of arch-bishop Laud "that the Gloria Patri be said after *every* psalm, all standing up." 2 *Cardwell's Annals*, p. 202. Just as Laud would have it "said or sung" in those high times, it is "said or sung" in Burlington in *these* high times.* The "Scoto-Anglican" succession vaunteth itself in being Laudean.

III. DISUSE OF THE PULPIT.—The last words of the Saviour were to "preach the gospel to every creature"—not exactly the plan of the Puseyites, who depreciate preaching for the purpose of exalting the sacraments and priestcraft.

Bishop Doane had formerly no objections to using the pulpit in his parish church. When the church was enlarged in 1835, the pulpit was fashioned under his own superintendence, and for seven or eight years I believe he uniformly occupied it, as good old Dr. Wharton and his predecessors had done. No sooner had Newmania crept into the church by the back door than the pulpit was discovered to be an inconvenient deformity, unsuited to spiritual architecture and the revived theology

* The writer was informed by a gentleman who was present when the change was introduced, that there was not a little unrubrical confusion in the church, some adhering to the old practice and reading "right onward," whilst others, who were in the secret, broke in with the Gloria Patri.

of the middle ages. The Puseyites look upon it askance, or with an evil eye. It has too much light for them.

Bishop Doane, since the prevalence of Newmania, refuses to preach from the pulpit as formerly. He is not sufficiently puritanical to mount up to that now! Whether Laud's interpretation of the law of preaching prevails or not, I am unable to say. The following was one of the injunctions during his primacy: "Whereas sermons are required in the Church of England only upon Sundays and holidays in the *forenoon* let none presume to take on themselves preaching at any other time without express allowance from the Bishop." 2 *Cardwell*, 206.

Archbishop Laud thought little of the pulpit. In his speech in the Star Chamber, 1637, he says, "the altar is the greatest place of God's residence on earth—I say the greatest; yea, greater than the pulpit; for there it is *this is my body*; but in the pulpit 'tis at most but *this is my word*."

The following lines, by an Episcopalian, appeared in the Burlington Gazette on the occasion of the abandonment of the parish pulpit as a place for preaching:

"THE DESERTED PULPIT.

"THOUGHTS IN ST. MARY'S CHURCH.

- | | |
|--|--|
| <p>1. "Thou hast stood through many a year
 A sacred guarded spot,
 Whence men of God with words of cheer,
 Have soothed the pilgrim's lot,
 And hid the troubled, doubting heart,
 On Jesus' love to rest—
 The careless urged from sin to part,
 And seek a Saviour's breast.
 * * * * *</p> | <p>3. We gaze and think on years gone by,
 When in the same dear spot,
 A trembling voice* arose on high
 That cannot be forgot.
 Oh! can it be, that never more
 A voice from thee will come,
 To point us to the brighter shore,
 Our sainted Shepherd's home?</p> |
| <p>2. But now no form in thee is seen,
 No voice from thee is raised:
 And all-deserted dost thou stand,
 When dies our hymn of praise!
 Thou seem'st a sad and lonely thing—
 A record of the past—
 A wreck to which fond memories cling,
 Of all once loved, the last.</p> | <p>4. Blest spirits of the sleeping dead!
 Could ye among us move,
 And words of heavenly counsel shed—
 The wisdom learned above—
 How simply would ye speak of Him,
 "The Life, the Truth, the Way"—
 Before whom <i>earthly pomp</i> grows dim,
 <i>No earthly change hath sway!</i>"</p> |

BURLINGTON, SUNDAY, June 18, 1843."

I regret to say, that this eloquent appeal failed to produce its appropriate effect. The writer, however, may have consolation in the thought, that the old pulpit, where truth was preached for years, is not dishonoured by the utterance of error. It has had a providential escape, and stands a noble monument of good old times.

* Dr. Wharton, predecessor of Bishop Doane as Rector.

IV. **DAILY PRAYERS.**—The much lauded Prayer Book has a system for daily prayers in the church, which none but a few Puseyites think or carrying into practice. The object of the Reformers in inserting this provision was partly to accommodate the book to the habits of the people, who had been accustomed under Popery to resort frequently to the churches, and partly to give both people *and clergy* the opportunity of daily instruction in the reformed doctrine. The practice of daily prayers soon fell into disuse, if indeed it was ever general, of which I can find no evidence. The English custom has been to open the *cathedrals* for daily prayers, and to afford an opportunity, at least in one place in a diocese, to follow the Prayer Book! It works badly, though, even there. The High Church have always yearned after the daily service in the parish churches; but the thing is an impracticability. Pious people prefer private and family worship;* and other people, who are generally the majority, prefer none at all. The provision in the Prayer Book is, therefore, a mere nullity both in England and America. The Puseyites made a vigorous effort to revive in the minds of the people a superstitious reverence for priests and churches, by observing matins and vespers. Bishop Doane had the courage to undertake sometimes the matin part of the service, and at other times the vesper part; but never, I believe, the full arrangement of the almost idolized book. Experience proved the effort to be a failure. Lacking Newmanism, the parishioners and vestry killed the enterprise.† Bishop Doane still cleaves to the idea, and may probably revive it again, under the pressure of some incidental excitement. In his late Conventional Address, he mourns, with perhaps a little boasting, over the fact that there are only three places in America where the daily service is said and sung, viz: Trinity Church, N. Y., the Hall of the Holy Innocents, Burlington, N. J., and St. Peter's, Philadelphia. The arrangement in New York was got up under the late Bishop Onderdonk, at the Hall under himself, and in Philadelphia under the Rev. Mr. Odenheimer—an array of names which may, or may not, commend the daily service to Evangelical Episcopalians.

V. The affectation of **FEAST DATES** is another Newmanian practice on both sides of the water. The use of Saint's days for dating bulls,

* Under Queen Elizabeth "private and family prayers were discouraged, that all worship might be performed within consecrated walls, where her majesty moulded every thing to her will." Vol. I., p. 45, *Bogue's Hist.*

† Bishop Doane, in speaking of daily prayers, &c., says, "the Catholic system takes with unsophisticated hearts." Add. '42, p. 8. It must follow that he has either mistaken what the true Catholic system is, or else the people have *sophisticated* hearts. Perhaps, however, the Catholic system does *not* take with unsophisticated hearts.

epistles and poetry, is a specimen of a vast number of trifling peculiarities, which mark the new faction all over. It is one of those "undesigned coincidences" which amount to demonstration. The Episcopal "Christian Observer" of London, calls the new way of dating, "foppish egotism"—"nay, it is too probably downright falsification; for will any man believe that those who write so much happened bona fide to find themselves writing on some red letter day?" In the language of another London Review, "This is one of a *series* of innovations, which, however individually contemptible, become collectively important." This is strong language. Probably Calvin would have mildly classed the custom among "tolerabiles ineptias."

VI. PROCESSIONS, with religious "pomp and circumstance," have always been considered great things in Roman Catholic countries. Of course, the fancy of the Puseyites is captivated by similar displays, on a small scale. The earliest *procession* that I know of in New Jersey, was in 1837, which coincides very well with the rise of Newmanism in England. The following notice occurs in the "Missionary" of that year, p. 83.

"The Rev. Clergy are requested to assemble in their official robes at St. Mary's parsonage, precisely at half past nine o'clock."

Of course, the clergy came forward in their shining garments, and walked to the church "with measured tread and solemn air."

The following is the official notice of the new experiment for training the clergy, like the militia, in a yearly muster:

"At half past nine o'clock, the Clergy, in compliance with the Bishop's request, assembled in their official robes at St. Mary's parsonage, and went thence in *procession* to the church."

Since that period, the procession has been kept up in conformity with the instincts of the times. This innovation upon the customs of the Episcopal Church in the United States, is a striking commentary upon the lack of uniformity in a church which boasts so much of its unchangeableness. The fact is, that though the "Book" be stereotyped, practices under it vary with every new setter up of forms. If the next Bishop in the diocese should happen to have any reasonable degree of Puritanism in his character, the hierarchal encroachments of his honoured predecessor would soon be numbered with Solomon's glory.

VII. THE WEEKLY OFFERTORY* has gone out of use in England, in consequence, in a great measure, of the public provision for the sup-

* The reading of sentences from Scripture and from Tobit, with the collection for the poor, is called "the Offertory."

port of the poor. The followers of Mr. Newman have made great efforts to revive it, because it is a part of the ceremonies of the Church, enjoined by their Prayer Book. Bishop Doane's affinity for the new faction appears to be even greater than his regard for the Prayer Book; for it so happens that the American book does not provide an Offertory, except when the Lord's Supper is administered, and yet *he* makes the Offertory an independent and weekly ceremony! There can be no objections to weekly collections—for they are scriptural and expedient—the only difficulty is that the Rubrics of the American book are in the way of taking them up in the manner proposed by the Bishop. But what is a Rubric? It is a mere hurdle that can be easily leaped over in the new race of innovation.

That the weekly Offertory, so much coveted by the Puseyites, is not provided for in the American book, is proved by,

1. The *Rubrics*, one of which reads as follows: "the sermon: after which the minister, *when there is a communion*, shall return to the Lord's table and begin the Offertory." This Rubric is clear enough. The Offertory accompanies the communion.

Another Rubric says, "upon the Sundays, and other holy days, (if there be no sermon or communion,) shall be said all that is appointed at the communion, *unto the end of the Gospel*, concluding with the benediction. Now, inasmuch as the Offertory *follows* "the end of the Gospel," it is cut off by this Rubric as well as the other, except when there is a communion.

2. The general *practice* of the American Episcopal Church is also against a weekly Offertory. No one can deny this. Tradition is utterly against the Bishop.

3. Bishop *Doane's own practice* was the same way, before he went to England. No one can deny that. When he first urged the use of the Offertory with so much ability, it was in his own church practiced only *monthly*; that is to say, on the first Sunday of every month, or *Communion Sunday*.

4. Bishop Doane's *written admission* is proof that the church knows no weekly Offertory. He says:

"When the plan was laid before you in 1836 . . . the proposition was that the sums laid up 'in store' should be brought to the church on the Sunday of the administration of the holy communion. What I have now [1842] to propose is, that instead of monthly, the offerings of the church be made every Lord's day in connexion with the *Offertory as appointed in the communion service*."

Here the Bishop acknowledges that the Offertory is "appointed in the communion service," and then advises that it be made a part of the *ante-communion* service, contrary to the Rubric!" The Bishop of

Chester, in one of his late charges, declares, "We are no more at liberty to vary the mode of performing any part of public worship, than we are to preach doctrines at variance with the articles of religion." Bishop Doane seems to have a liberty of his own—the "largest liberty"—both in reference to the Articles and modes of worship.

I find the same admission against the weekly Offertory made in another place. In the missionary newspaper, published under the Bishop's own superintendence, occurs the following, which is pronounced to be "most excellent"—"excellent, most excellent:"

"The system of weekly offerings is recognized in the Rubrics of the latter [English] book; for we find that on every Sunday and other holy day, even when there is no communion, the Offertory is to be made. . . . *Had our Prayer Book retained the Rubric unaltered*, . . . the apostolic practice of *weekly offerings* for the support of the church would have been kept constantly before the public mind." Miss. '37, p. 123.

Can any admission be more plain than this? Is it not distinctly declared that the English book recognizes the use of the weekly Offertory, whilst the American book has so altered the Rubric as to exclude it? What is the use of Rubrics if they may be evaded at pleasure? A part of Bishop Doane's plan—which he has urged very hard, but which the people wont submit to—of having a *weekly communion*, would avoid the difficulty; for the Offertory is part of the communion service. As the matter stands, however, he has nullified the Rubric as effectually as though it had been inserted by the Westminster Assembly.*

VIII. WEEKLY PRAYER FOR THE CHURCH MILITANT.—One of the favourite prayers of the new High Church party, because it seems a little to authorize prayers for the dead. Such at least is the interpretation often put upon it. In the American book this prayer may be used at the communion, but not on all occasions. Bishop Doane, however, smuggles it in, every Sunday. It stands upon nearly the same ground with the Offertory. Like the Offertory, it has fallen into disuse in England except at the communion, although the Rubrics sanction it at other times; and like the Offertory, it has been restricted by the American Rubrics exclusively to the communion. The London Quarterly Review (High Church) takes the same view:

* Dr. Hook, in his Church Dictionary, tells us that "a clergyman must perjure himself" by omitting to comply with a Rubric; and again, that "any clergyman who wilfully and knowingly transgresses the Rubrics, must be void of all religion, since one of the first duties of religion is to keep our vows." It grieves me to see Bishop Doane so severely "Hooked" on the horn of a dilemma, and that too by the Rector of the church at Leeds, where he preached by invitation the consecration sermon.

"The compilers of the American liturgy—untrammelled by authority, yet guided by experience—adopted the view that has been generally taken in England [in practice] on this point. Their Rubric, episcopally sanctioned, directs the ante-communion service to conclude at the sermon; and assigns the offertory and church militant prayer to the full communion service." See No. 143.

It is clear, therefore, that in the weekly use of this prayer, Bishop Doane exercises the right of *private judgment* in setting aside both the Rubrics and practice of his church. And he has the boldness to advise his clergy to follow such an example. He says: "I issued a pastoral letter to the clergy and laity *recommending* WEEKLY . . . the use of the prayer for Christ's church militant."—Conv. 42, p. 32. So that he not only tortures the Rubric himself, but "has pleasure in them that do" the same.*

Archbishop Laud was a stickler for the Militant prayer. In the third year of his primacy, directions were given, under his sanction, for the diocese of Norwich, in which occurs the following: "And after the sermon the prayer for the whole state of Christ's church militant." 2 *Cardwell*, p 201. It must be remembered, however, that the English Rubric is on Laud's side, whilst the American Rubric is dead against Dr. Doane. Rubrics can't separate kindred spirits.

IX. PREACHING IN THE SURPLICE, or white robe.—This is another innovation upon old church practices. The white surplice is the *priestly* robe in contradistinction from the black gown, which is an academic and not a "holy" garment. The Puseyites, who favour priestcraft, naturally love the surplice, and they hate the black gown the more because Calvin, who "burnt Servetus," sometimes wore one. There is still another reason why they prefer preaching in the surplice, which needs a little explanation. According to the old practice, the minister, after morning prayers, retires to the vestry and changes his surplice for the gown. He then goes into the pulpit and preaches the sermon, after which he dismisses the congregation without leaving his place. But if the Offertory and Militant prayer are to be used, he must come down from the pulpit to the *altar*, and must change his gown for the surplice again, this being priestly. In order to get rid of the inconvenience of this double shifting, which perchance might appear very trifling to the people, it was thought that the white robe need not be changed at all. This conclusion chimes in with the priestly notions of Newmania. Bishop Doane has adopted it in all his parish ministra-

* In the same address, the Bishop complains of the clergy: "In the mean time there is no order, no subordination!" p. 14. But is there any reason to expect "order and subordination," when the example is set of breaking Rubrics and disregarding church authority?

tions. Formerly, he always used to preach in the black gown, but not now. Having received some new light "by hook or by crook," he has fully sanctioned the innovation. With his characteristic resolution, he is endeavouring to induce his clergy to follow the example and to bring into disrepute the traditions of his church.* In his Conventional Address for 1843, he says :

"The Rector of the parish has discontinued the use of the gown, and uses the surplice in preaching as well as in all the services. He has done this with my full approbation; and I shall be glad to see the practice adopted throughout the Diocese."

Bishop Doane is far more bold than the Bishop of London, who only ventured to recommend the use of the surplice in the *morning*. His Metropolitan Lordship, with a timidity unsuited to a Reformer, allows the black gown in the afternoon by way of compromise with ancient customs. Such half-way measures do not suit the Prelate of the Episcopalians in New Jersey, who is for making thorough work with old traditions.

There never was an innovation more at variance with church customs and traditions than that which makes broad the phylacteries of the surplice at the expense of the modest, old-fashioned, black gown. The London Quarterly Review, a High Church Journal, thus sums up the matter :

"It is as clear as any rubrical question that ever was mooted, that the use of the surplice in the pulpit is wholly unsanctioned, and, as we think, forbidden by ecclesiastical authority, and is an innovation on the practice of the church, and contrary to the true reason and distinction on which the varieties of clerical dress were instituted. If, therefore, ministers think it their duty to return, on ordinary occasions, to the altar after the sermon, they must needs take the slight trouble of resuming the surplice; for there seems little reason to doubt that to preach in the surplice is as uncanonical and unreasonable as it is unusual."

X. WORSHIPING WITH BACK TO THE PEOPLE.—A reverence for the altar makes it a sort of mortal sin, for a Puseyite to turn his back to it—though to turn his back to God's people while worshipping with them is nothing at all. Some of the Puseyites, in England, bow towards the altar, whenever they enter and depart from the sanctuary, and indicate in many ways their superstitious *inclinations* towards that

* "Those very men who affect to reverence the traditions of the dark ages are those who reject the less doubtful traditions of our own church; and while they deprecate and condemn the exercise of private judgment in such matters, are themselves doing nothing else but setting up their own private judgments against the principles and the usages that have been taught and practiced by the church to which they profess to belong ever since it had a distinctive character and ritual."—*Quarterly Review*, No. 143.

locality. This new invasion of ancient customs and traditions is sanctioned in Burlington. To what extent, I cannot say. But Bishop Doane, *puts his back to the people*, during part of the worship in the communion service, at a time not authorized by tradition.* I presume this is his common custom. Archbishop Laud, used to do so, too. See accusations against him, by Parliament. The Quarterly Review, thus rebukes the custom:

"The practice, therefore, of any minister, who performs common prayer, affecting to turn away from his congregation, to seclude himself in some kind of personal abstraction, and to give colour to a superstition that God is more immediately present in one part of his churches than another, seems to us a most blameable misconception of his duty, and (however far that *may* be from his intention,) a most dangerous recurrence to Romanist, nay, Pagan practices."

"Surely no dicta of Clemens or Tertullian, nor any other ancient authority, can justify a practice so absurd in itself, and so directly at variance with two of the main principles of the Reformation; common prayer, and the denial that the communion table is an altar of *sacrifice*."

XI. CREDENCE TABLE, OR SIDE-BOARD.—This Popish appendage, in the administration of the communion, is unauthorized both by the rubrics and traditions of the Episcopal Church; and yet Bishop Doane, following Laud, and the English Puseyites, has introduced it into his church and diocese. The Rubric directs, that, at the end of the Offertory, "the priest shall then place upon the table, so much bread and wine, as he shall think sufficient."

The Quarterly Review, remarks that "the Rubric does not say where the bread and wine are to be *previously* deposited, nor how the priest is to get at them, to place them on the table. However, they [the elements] may be placed upon the table, they must be brought into the priest's reach by a clerk or sexton, and must arrive at the church by even still less orderly hands; and it was conceived, not unjustly, we think, that the having the elements on the table, covered from sight with a fair linen cloth, was the most reverential mode of bringing them within the reach of the minister, and that the *uncovering* and *bringing them forward* at the proper time was a more decent fulfilment of the Rubric than could be otherwise attained."

The followers of the new party think it very irreverent for a sexton to place the holy elements on the altar; but they cannot agree upon the proper mode of changing the ancient traditions of their church. Some of them turn the vestry into a sort of a pantry for the bread and wine, and go out to it for the purpose of bringing them to the altar with their own priestly hands; whilst others introduce the Popish side-board, or cre-

*Bishop Taylor, says "nothing is more reasonable, in questions concerning the interpretation of a law, than to inquire how the practice of people was in times bygone; because what they did, when the sense and reason of the law were best perceived, may best be supposed to be that intended."

dence table, so as to avoid this inconvenience. As this is the Popish mode, it is probably the most popular of the two plans. It was, moreover, Archbishop Laud's practice. The managers of his prosecution objected to "the credentia, or side-table, on which the elements were to be placed, before they were brought to the altar to be consecrated." *Neal*, 3, p. 169.

The Rubric says nothing about the side-table or *little altar*. When the Roman missal was reformed into the Episcopal service book, the word "altar" was changed to "table" or "board," and all about the credence table was entirely omitted. Wheatly, whose commentary on the Prayer-book is made the text-book in the General Theological Seminary of the Episcopal Church, by order of the House of Bishops, expressly says—"We have no side-table authorized by our Church," p. 298. In violation of tradition, Rubric and Text-Book, Bishop Doane has introduced the credence table into his parish church. He is also attempting to induce his clergy to follow his example.* In his Conv. Ad. of '41, he assures his clergy that "he has been pleased to observe the introduction into several churches of the prothesis, credence, or side-table, for the elements of the Holy Eucharist before they are placed upon *the altar by the priest*. Such an arrangement, while it makes the act of offering distinct and solemn, is necessary to the strict observation of the Rubric," p. 31. He does not explain how any thing can be "necessary" when it is "not authorized by the church" in her standards, nor why he is sometimes a strict Rubrician and at other times a stricter Anti-Rubrician, or Dissenter. The key to Bishop Doane's rubrical variations appears to be this; when the Rubrics squint at Popery and Newmania, he loves their tender glance; but when they turn their solemn eyes away from these superstitions, he abhors their Calvinistic coldness.

The following extracts from the Quarterly Review are about the "relique of Popery," almost forgotten among us, called a "*credence table*:"—

"Any one who will take the trouble of reading the formula of an episcopal mass in the Romish Church, will see to what symbolical and superstitious mummeries the *credence* is subservient."

"Observing that all this new ceremony is introduced for a more exact compliance with the Rubric, we are entitled to ask what rubrical authority there is for

* "He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws, made to maintain the common liberty; for he may frustrate their intent and compass his own designs as well, if he can get the power and authority to interpret them as he pleases and add to them what he pleases, and to have his interpretation and additions stand for law."—*Chillingworth*.

this side-table ? THERE IS NONE ; and when you come to be exact in such a case, SILENCE IS PROHIBITION."

"The reader sees that all these additional ceremonies have the same Popish taint as the others we have commented on, and are intended to give to the elements something of anticipated sanctity, and confer on the table the character of a *sacrificial altar*."

Not one of all the foot-tracks of Newmanism classifies it more distinctly under the genus of Popery than this *credentia rediviva*. The Bishop of Calcutta, in his last charge, thus refers to this rubrical innovation : "I know that I need not add that I prohibit altogether stone altars, *credence tables*, and other Popish usages in this diocese."

XII. ALTAR FURNITURE—New use of.—The Popish altars are adorned and furnished at great expense, with a variety of religious articles. So were the altars of Archbishop Laud and his faction in England. The American book confines the furniture to the sacramental vessels, and to a basin for the offerings and collections in the church. Bishop Doane appears to connect with this basin an unusual ceremony, not very clearly pointed out in the Rubric. He makes the most of the little furniture on his altar. His process is as follows: Whilst the sentences are "in reading," the Churchwardens go round with boxes to collect the offerings. As each warden gets through, he hands the box to the Bishop, who upsets, with considerable ceremony and noise, the sixpences and pennies into the silver basin. This being done twice, there is a deep and solemn impression of *something* mysteriously left upon the mind of the audience. The rationale of this Catholic symbolism probably is, that the *priest* in his white robes makes a "distinct and solemn" *sacrifice* of thanksgiving for the people, by pouring their alms into a holy vessel that stands upon the *altar* of the Lord. The variation from the old custom is in having one sort of vessel for the wardens, and another for the priest. The Rubric alludes to no such distinction. It expressly says, that the wardens shall collect the offerings in the basin, and shall then bring *it* to the priest, who shall humbly present, and place it upon the Holy Table." The Bishop uses the basin to wash the offerings of the church in the holy water of Popish forms. But "the strict observation of the Rubric," does not imply any peculiar sanctity in the basin. It gives no warrant to this new superstition.

XIII. RE-MODELLING OF PAROCHIAL PLANS OF INSTRUCTION.—The Rector of St. Mary's Church established in 1835, a Bible Class, and a Monthly Missionary Lecture—two of the most laudable and interesting of all his parochial efforts. The *Bible Class* was then thought "the true plan." "This is the true plan—to begin at the beginning, and to

begin thoroughly. A congregation, so trained from the first, may be expected to grow in the knowledge and love of God." 2 Miss. p. 40. The *Monthly Lecture* was equally extolled: "We do know that such a lecture is most acceptable to the people." 2 Miss. p. 11. "We fear not to predict, that the benefit of such a service will not only be visible in the contributions of the parishes, but in the returns of baptisms, confirmations, and communicants—in a word, in all the fruits of a deeper tone of fervent and pervading piety." 2 Miss. p. 51.

These two plans, so wisely adapted to the spiritual improvement of the people, conformed too much to the common efforts of Puritans to remain in favour after the ingress of the new theology. They have unfortunately ceased to be; although they were *once* the "true plan," and brought forth the "fruits of fervent piety!"

XIV. OPPOSITION TO SUNDAY SCHOOLS.—Before the introduction of foreign notions and influences, Sunday schools were rightly appreciated. Thus, in 1835, the Bishop writes, "It is by far too little regarded, that the Sunday school is the nursery of the church." Off. p. 5. The "Missionary" says: "Sunday schools have, with the divine blessing, under clerical supervision, been the instruments of incalculable good to the rising generation." 3. p. 106. When an effort was made in 1835, to pay off the debt of ten thousand dollars of the Sunday School Union of the Church, a certain proposition was made to accomplish the object. The Sunday School Visiter says, "This noble proposition was made by that *zealous and untiring friend of the Sunday school cause, the Rt. Rev. G. W. Doane, D. D.*"! 1 Miss. 176.

Who would have supposed that such a distinguished advocate of the Sunday school cause, was so soon, under new ecclesiastical influences, to array himself in opposition to the entire plan? In 1843, Bishop Doane thus declares his views:

"I should be sorry, then, to think of the Sunday school, as such, as a permanent idea in the church. I do not care to see it stereotyped in brick and mortar. It is the offspring of a superficial, labour-saving, self-sparing age. It has done some good, but hindered more, and brought with it much mischief. . . . It has puffed up multitudes with the conceit of knowledge, and almost of a new order in the church. . . . Making a working-day of it, a very tread-mill of tasks; a dismal day of drudgery, instead of the sweet, calm Sabbath of the soul! . . . Who must not fear, from grounds so neglected, the rankest overgrowth of irreverence and insubordination, of error and false doctrine, of heresy and schism? . . . The system is unscriptural, unchurchlike, unnatural, and unwholesome. . . . Entertaining these views, *on most deliberate conviction*, I see with no satisfaction any movement which tends to perpetuate the Sunday school, as such."—Add. of '43, p. 18.

This change in the Diocesan's sentiments is deeply to be deplored, especially in its connexions with the new light of transatlanticism.

XV. THE REVIVAL OF FEASTS IN HONOUR OF ARCHANGEL, ANGELS, DEAD MEN, WOMEN AND CHILDREN.—The calendar formerly teemed with spiritual and carnal feasts. The English Reformers did the best they could, under the circumstances, in carrying on a considerable work of expurgation. Owing to various adverse influences, it was impracticable for them to remove all the obnoxious feasts; although at a convocation, in 1562, they failed by only a single vote. *Strype*, in his annals, says that those who voted to retain the feasts, “did prudently consider the constitution of the church and nation, [half Papists] and the *queen’s disposition and education*.” ch. 23. The Queen was so notoriously Popish in her inclinations, that even the Quarterly Review, admits that “this arbitrary monarch had a tendency towards Rome, almost in every thing, but the doctrine of the Papal supremacy.” *June*, 1827, p. 31. It was chiefly owing to Elizabeth’s influence, that the Reformation was hindered in England. Among other unscriptural preservations, was the system of ecclesiastical holy-days, or *human Sundays*; solemnized in the church, in honor of “men with like passions as themselves.” This system, was so obviously discordant to the principles of the Reformation, that it fell into gradual disuse, in proportion as the nation emerged from Popery. Whenever Roman affinities have resumed an ascendancy in the English Church, feast days, like the elders in olden time, have always come in for a share of “double honour.” Thus, in the times of Arch-bishop Laud, who was a sort of Protestant Cardinal under Demi-Pope Charles, feast days were put upon a level with the Sabbath, both in the “breach” and the “observance.” During subsequent intervals of special Catholicity, as at the present time, these Popish observances have received corresponding homage. The worthy Rector of *St. Mary’s*, (now also Rector of the *Holy Innocents*,) has exerted his indefatigable powers in striving to recommend to the people “man’s feasts and fasts, in God’s church.” On looking over various sources of intelligence, I find that the following skilful variety of services has been used at different periods. These days were first observed with morning prayers; then with a sermon; then back to morning prayers; then with eves, or services on night preceding the feast; then with morning prayers; then with sermon on feast-day night; and then back to morning prayers, again. Such various appliances, were certainly praiseworthy, but do not correspond exactly with the staid uniformity of the prayer book. Their object was to exalt, by all manner of means, these feast-days and ceremonial ordinances, which, though provided for in the book, have become obsolete, by almost universal consent, until revived under Popish tastes. If the Protestantism of the Church should ever be sufficient to call for another revision of the Liturgy—which now appears a “moral impos-

sibility"—it is hoped that the earnest wishes of the Reformers, in respect to feasts, will be carried out in simplicity and godly sincerity.

XVI. EPISCOPATE POWER, OR DOMINATION OF THE APOSTLESHIP.—The new school set out with a mighty effort in behalf of the Apostolic succession and priestly transcendentalism. A single quotation from Tract 10, will suffice to show the spirit of the party: "*Episcopal AUTHORITY* is the very bond which unites Christians to each other and to Christ." In like manner Bishop Doane: Episcopacy [in the sense of *bishopry*] is the Church's living bond of union with Christ." *B. Bush*, p. 23. His "*Missionary*" published the following with italics: "Now of the fundamental principles of the Church of Christ this is one—that *nothing is to be done without the decision of the Bishop*." vol. 2, p. 7. A long article was written to obtain for Bishop Doane an absolute veto on the proceedings of his Convention—which article, published in the "*Missionary*," was sent around the diocese. Fortunately it produced no effect, for the clergy and laity would not connive at the doctrine of Popish infallibility. At the formation of the Episcopal constitution in this country, Bishop Seabury and others, maintained that "the admission of the laity to an ecclesiastical Synod was incongruous to every idea of Episcopal government." Bishop Doane's idea of an absolute veto would have been a very good device to carry Bishop Seabury's idea into practice. Even the constitutional "Triennial Convention" of the Church, which operates as a check upon the House of Bishops, is very annoying to Bishop Doane. For he says: "The time will come when our Triennial General Convention had better be *septennial*.—[!] When men are met, they must do something. Often for want of good to occupy them, they do harm." *Imp. Ch. of Eng.*, p. 38. The septennial period is the period for the summons of a new "convocation" in England, corresponding to the meeting of parliament; and when the American conventions become septennial too, they will probably, like the English convocations, meet only to—*adjourn*. Bishop Doane, with his usual candour, does not conceal his desire for more power. Before his whole Convention in 1842, he boldly complained: "Bishops, with infinite responsibility, have *scarce the shadow of power*!" *Add.*, p. 14. Paul learned "in whatever state he was, therewith to be *content*;" and Zebedee's children were *taught*, under the personal instructions of their master, that aspirings for power were inconsistent with the spirit of right-minded Christianity. The attempt of this new Church system to enthrone the Bishops at the expense of the people, identifies it with the encroachments of Laudean* and Gregorian usurpation.

* "Our Protestant Archbishop seemed mad after something . . . which should possess all the splendour of Popery, with the peculiar advantage of *absolute submission to the Bishops* instead of the Pope"! *Bogue*, 1, p. 63.

Various other things might be pointed out; but sufficient has been said to show the identity between the American and the transatlantic discoveries in theological science.

A few important conclusions may be drawn from the preceding pages.

1. The *absence of discipline* in the Episcopal Church. The history of the past as well as of the present demonstrates that a church with bishops is a church with very little doctrinal discipline. Mr. Newman, for example, remained in the English church unmolested as long as he pleased. There was no attempt to cast him out. He has shaken off from his retreating feet the dust of Protestant degradation, and from Rome bears Catholic testimony against the hierarchy of England. The Tractarians have been allowed to go on with impunity in all their encroachments upon the doctrines and customs of a Protestant church. Their insidious and dangerous heresy has been tolerated within the courts of God's sanctuary, even to the undermining of its walls. The same thing is true in our own country. Newmania has lived and thrived in the church under the sanction of Bishops and with the consent of Dioceses. The supreme tribunal of the church, the Triennial Convention, took no measures to arrest its progress. The so-called evangelical party, after displaying a most unevangelical irresolution in their measures of rebuke, finally allowed the Convention to adjourn with the triumphs of the opposing faction.* Prelacy is unwilling to assume the responsibility of disciplining error. Semi-Popery has more than once taken a safe refuge in the hiding-places of its folds, and flourished as it does now, under its latitudinarian Church unity.

The point which the writer thinks has been established in the preceding pages is, that *a Bishop has violated the Rubrics and traditions of his Church*. Leaving out of view now his doctrinal errors, these departures from the ancient ceremonies and customs of the American Episcopal Church, demand rebuke from the highest ecclesiastical authority. What says Article, No. XXXIV? Its plain and decisive language is as follows:

* See Journal, p. 65. Almost all the evangelical party, including Dr. Tyng, first voted down the following resolution, and the next hour turned about, voted for it and carried it! "Resolved, that the General Convention is not a suitable tribunal for the trial and censure of, and that *the Church is not responsible* for the errors of individuals, whether *they are members of this church* or otherwise"! If the Convention is not the place to settle theological doctrines, it behoves the evangelical party to find out where the place is. But inasmuch as they too think that the Church is not responsible for the errors of its individual members, they act consistently in giving themselves no further trouble about the matter. Would evangelical Christians in any other denomination than the Episcopal, sit down quietly in the midst of undisciplined and dangerous heresy?

ARTICLE OF THE TRADITIONS OF THE CHURCH.

... Whosoever, through his private judgment doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, OUGHT TO BE REBUKED OPENLY (that others may fear to do the like) as he that offendeth against the common order of the Church."

Here is an Article which calls for the administration of discipline. A Bishop has "offended against the common order of the Church;" his own "private judgment" has set at naught its "traditions and ceremonies" as well as Rubrics; and he has called upon the clergy to follow his innovating practices, instead of warning them to "fear to do the like." The Article says he "*ought* to be rebuked openly." But who will dare do it? Who will undertake to defend the honour of the Church, the integrity of her Articles, the interests of truth? Bishop Doane knows he is perfectly safe. He bids defiance to all! This is a specimen of a lack of ecclesiastical discipline as humiliating as it is characteristic. Will this sister Church of the Reformation forever remain thus careless of her doctrines, traditions and ritual? As it is, the Articles are almost a dead letter. All that remains is to remove them from their present resting place and give them a decent burial. The Tractarians would willingly say "ashes to ashes" over them.—No Church can prosper without disciplining error.

2. Another remark suggested by the spread of Newmanism in the Episcopal church, is that *there must be various Popish tendencies in the Prayer Book*. Where else do these Roman doctrines and practices derive encouragement, unless in the Book of the Church? No other denomination is harassed in this way but the Episcopal. It is well known that the Reformation in the English Church was cut short by the authority of the crown. Queen Elizabeth, who had, during Mary's reign, attended Confession and Mass, and conformed to the ritual observances of Popery, retained after her accession many offensive partialities for the old religion. She took it into her queenly head to arrest the Reformation *in via media*. Her Bishops were generally very well disposed to acquiesce in her views. The fundamental error of the court divines was in pitching their tents so near to the Papists, that the two parties relaxed from war to interchange the courtesies of the camp, to the great disadvantage of the English. The case is thus stated by Hetherington, in his History of Westminster Assembly:

"The main question on which the Churchmen and the Puritans were divided was, whether it were lawful and expedient to retain in the external aspect of religion, a close resemblance to what had prevailed in the times of Popery, or not? The court divines argued that this process would lead the people more easily to the reception of the real doctrinal changes, when they saw outward appearances so little altered, so that this method seemed recommended by expediency. The Re-

formers replied that this tended to perpetuate in the people their inclination to their former superstitions, led them to think there was, after all, little difference between the Reformed and Papal churches; and consequently if it made them quit Popery the more readily at present, it would leave them at least equally ready to return to it, should an opportunity offer; and for this reason, they thought it best to leave as few traces of Popery remaining as possible." p. 31.

The breaking out of a volcano from time to time, proves the existence of subterranean causes to produce the effect. So the frequent eruptions of Popery in the Episcopal Church, (there is almost always some *smoke* going up,) proves the existence of internal commotion among some of the strata of the liturgy. At least I see no other way to account for these Popish outbreaks.

3. *The variations of Episcopacy* are wonderful. No other denomination in Christendom presents such a variety, both of doctrinal views and ritual observances. Their many forms do not produce uniformity. The dioceses of New Jersey and Ohio, are as far apart in theological and ecclesiastical resemblance as the east is from the west.

4. How much evil *a single man may do* under the Episcopal system! The facts in this pamphlet are a commentary on this remark.

5. The *results of Newmania* are yet to be disclosed in all their unevangelical influence. Its tendency even to *apostasy* can no longer be ridiculed. Mr. Newman's is a mournful and a fearful case. It demonstrates how hard it is "to jump half way down a precipice." May those who are standing near the edge—where he was a short time ago—take warning from his melancholy fate! It is not improbable that it will have a good effect upon many minds. These Popish affinities, both doctrinal and ritual, may be terrified, or variously affected, by considerations of policy, office, private fellowship, and religious connexion. The downright, outright and "right onward" progress to Romanism may be stopped, for the present, through the good sense of the laity and the fears of prelates; but the system will nevertheless continue to exercise an influence, bad in proportion to its unabandoned error. The danger of open alliance with Rome is not the only ground of alarm. A tendency to what is outward and ceremonial—a bigotry that consumes—a lack of evangelical doctrine—a pressing onward, but not always towards "the mark"—an affected veneration for tradition—and a consequent depreciation of scriptural authority—these evils are incidental to Tractarianism, and will not, it is feared, soon disappear. The fruits of a fervent and pervading piety, are not natural to such a tree, and can scarcely be engrafted upon it. The injurious results of the Newman theology and practices, are not extinct with Mr. Newman. Unless the system be abandoned in all its parts, a noxious influence

upon the tone of general religion will continue to be its deplorable characteristic.

6. *Resistance to Anti-Christ* in all his forms of delusion, great or small, is essential to the triumphs of true religion. Many noble witnesses to the truth have been raised up in the providence of God, in the church, honoured with the martyrdom of Cranmer. They have been men who loved her Articles—men, whose spiritual attainments resisted the lurking errors of the Liturgy—men, who struggled against the common enemy of Christianity—anti-Popish men. May their number be increased!

The great contest is approaching, which will demand the united strength of the whole church of Christ. Let us prepare for that emergency by resisting the spirit and forms of Popery within Protestant territory. Opposition to Anti-Christ is the precursor of the triumphs of the Gospel.

"We must take heed: there may be much restoration of what is *old* in this system, but it may be *old error*."—*Bishop McIlvaine*, p. 104.

"In view of the tendencies of Oxford divinity, I cannot question that its certain results, if time and room be allowed, will be the driving of true holiness from God's house, and the surrounding of its altars and crowding of its courts with the 'wood, hay, and stubble' of a dead formality, which the Lord, when he cometh, will destroy with the breath of his mouth."—*Bishop McIlvaine*, p. 537.

THE ATTENTION OF THE READER IS REQUESTED TO THE
FOLLOWING :

"Now one source of the heresy which at present overruns the Episcopal Church is this : That when the branches of the Romish superstitions were lopped off, and the trunk was hewn down and removed, not a few of the roots were left in the ground. Terms and phrases were allowed to remain in the Protestant formularies, which had been appropriated by the spirit of error, and which could be latent in the soil waiting favourable times and seasons for development and growth. A favourable season has recently offered, and how rapidly has the ground been covered with the saplings which have sprung from the old and buried roots. Saplings it is true they are, and saplings only. They will never attain to the maturity and vigour of the ancient tree. They will cumber the ground, exhaust the soil, then wither and die. The origin of what is commonly called Puseyism may be expressed in a few words. *The hot manure of priestly ambition has been skilfully applied to every part of the English ritual where a root or fibre of the old Romish stock could be found.* The present success of the experiment exceeds all the calculations which could previously have been formed. Yet early and rapid growth are prognostics neither of strength nor fruitfulness. The issue may be, not fragrant blossoms, and boughs bending beneath the weight of fruit, but the garden turned into a wilderness, and given up to barrenness."—"Apostolical Succession," by Thomas Stratton, p. 126.

"THESE are strange proceedings which we have recently witnessed; and which, as we have before said, but can never too often repeat, however individually unimportant or venial they may seem, are rendered formidable by their collective tendency to Popery, and by the effect which they have notoriously produced of familiarizing, and even of reconciling men's minds to superstitious rites and formulas, and the doctrines connected with them—of which it used to be our boast that the Reformation has delivered us. It is in vain—even when they are perfectly sincere—that persons who have adopted these practices may tell us that they have no leaning to Popery, and are in fact, what they profess to be, zealous members of the Anglican Church—granted: their private convictions may be untainted—we cannot search their consciences, and we will give credit to their assertions; but then, on the other hand, we must insist that their private feelings cannot, in any forum, either of law or conscience, justify their countenance of practices which are but too generally understood, and have been by their original promoters avowedly adopted and recommended, as a solemn and continuous protest against the Reformation—"the odious Reformation!"—and which have, in some notorious instances, led to downright apostasy. But open defection, even when we suspect it to be the result of irregular intellect, or a morbid vanity, is less deplorable, and infinitely less dangerous, than the masquerade orthodoxy, whose heart is already reconciled to Rome, though its hands are still willing to carry *the bag*, and to take the *sop*, and participate in the communion of the Anglican Church, as Judas did at the Last Supper."—*London Quarterly*, No. 143, p. 165.

"To those who shrink from controversial topics, and would shun all controversy, let it be said, in parting, it is not given to man. We hold the truth only by dint of never-flinching firmness. The price of religious, not less than civil freedom, is PERPETUAL VIGILANCE."—*Bishop Doane*, Bf. Ex. p. 160.