

FIRST GENERAL COUNCIL  
OF THE REFORMED EPISCOPAL CHURCH

HELD IN THE CITY OF NEW YORK  
DECEMBER 2ND, 1873



# JOURNAL

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## First General Council

OF THE

Reformed Episcopal Church,

HELD IN

THE CITY OF NEW YORK.

December 2d, 1873.

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# JOURNAL

OF THE

## FIRST GENERAL COUNCIL.

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ASSOCIATION HALL,  
NEW YORK CITY, *December 2, 1873.*

ON this day, the second of December, one thousand eight hundred and seventy-three, after a meeting of solemn praise and prayer, certain ministers and laymen, formerly connected with the "Protestant Episcopal Church in the United States of America," assembled at ten o'clock A. M., in the building of the Young Men's Christian Association, in the City of New York.

The Right Reverend GEORGE DAVID CUMMINS, D.D., at the close of the devotional exercises, said :

CHRISTIAN BRETHREN : By the goodness of God, and under the protection of the just and equal laws of this Republic, and in the exercise of the invaluable "liberty wherewith Christ hath made us free," you are assembled here to-day in response to the Circular Letter which I will now read :

NEW YORK, *November 13th, 1873.*

DEAR BROTHER,—

The Lord has put into the hearts of some of his servants who are, or have been, in the Protestant Episcopal Church, the purpose of restoring the old paths of their fathers, and of returning to the use of the Prayer Book of 1785, set forth by the General 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 chief features of that Prayer Book, as distinguished from the one now in use, are the following :

1. The word "*Priest*" does not appear in the book, and there is no countenance whatever to the errors of ascerdotalism.

2. The Baptismal Offices, the Confirmation Office, the Catechism, and the Order for the Administration of the Lord's Supper, contain no sanction of the errors of Baptismal Regeneration, the Real Presence of the Body and Blood of Christ in the elements of the Communion, and of a sacrifice offered by a Priest in that Sacred Feast.

These are the main features that render the Prayer Book of 1785 a thoroughly Scriptural Liturgy, such as all Evangelical Christians who desire Liturgical Worship can use with a good conscience.

On Tuesday, the 2d day of December, 1873, a meeting will be held in Association Hall, corner of Twenty-Third Street and Fourth Avenue, in the City of New York, at 10 o'clock A.M., to organize an Episcopal Church on the basis of the Prayer Book of 1785, a basis broad enough to embrace all who hold "the faith once delivered to the saints," as that faith is maintained by the Reformed Churches of Christendom; with no exclusive and unchurching dogmas toward Christian brethren who differ from them in their views of polity and church order.

This meeting you are cordially and affectionately invited to attend. The purpose of the meeting is to *organize*, and not to discuss the expediency of organizing. A verbatim reprint of the Prayer Book of 1785 is in press, and will be issued during the month of December. May the Lord guide you and us by His Holy Spirit.

GEORGE DAVID CUMMINS.

Bishop CUMMINS then nominated Col. Benjamin Aycrigg, of New Jersey, as Temporary President; and Mr. William S. Doughty nominated Herbert B. Turner, of New Jersey, as Temporary Secretary.

These officers were duly elected and took their seats.

Bishop CUMMINS then read a proposed Declaration of Principles, and moved its reference to a Committee of five. Seconded and carried.

The Chair appointed, as such Committee :

Bishop Cummins,  
Rev. Marshall B. Smith, of New Jersey,  
Dr. G. A. Sabine, of New York,  
Mr. Albert Crane, of Illinois, and  
Mr. Charles D. Kellogg, of New Jersey.

The meeting then took a recess to await the report of the Committee.

After the expiration of about twenty minutes, the President called the meeting to order, and Bishop Cummins, from the Committee, made the following

#### REPORT.

The Committee, appointed to consider the "Declaration of Principles" proposed by Bishop Cummins as the basis of organization of the Reformed Episcopal Church, do now return the same to this meeting, and offer the following resolution :

*Resolved*, That we whose names are appended to the call for this meeting, as presented by Bishop Cummins, do here and now, in humble reliance upon Almighty God, organize ourselves into a Church, to be known by the style and title of "*The Reformed Episcopal Church*," in conformity with the following *Declaration of Principles*, and with the Right Reverend George David Cummins, D. D., as our presiding Bishop :

#### I.

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

#### II.

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

#### III.

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

## IV.

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

*First*, That the Church of Christ exists only in one order or form of ecclesiastical polity:

*Second*, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood:"

*Third*, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father:

*Fourth*, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine:

*Fifth*, That Regeneration is inseparably connected with Baptism.

[Signed]

GEO. DAVID CUMMINS,  
MARSHALL B. SMITH,  
ALBERT CRANE,  
GUSTAVUS A. SABINE,  
CHARLES D. KELLOGG.

The Report of the Committee was then, on motion, unanimously adopted.

The PRESIDENT then rising, said: "By the unanimous votes of Ministers and Laymen present, I now declare that, on this second day of December, in the year of our Lord one thousand eight hundred and seventy-three, we have organized ourselves into a Church, to be known by the style and title of *The Reformed Episcopal Church*, conformable with the Declaration of Principles adopted this day, and with the Right Reverend George David Cummins, D.D., as our Presiding Bishop."

The Temporary President then retired, and the Bishop took the chair.

The BISHOP presiding then offered Prayer, after which he delivered the following

## ADDRESS.

BRETHREN BELOVED IN THE LORD: "Grace be unto you and peace from God the Father, and from our Lord Jesus Christ, and grace be with all them that love our Lord Jesus Christ in sincerity. AMEN."

We have met to-day under circumstances of deep solemn-



nity. Profoundly do we realize the overwhelming responsibility which rests upon us, as in the name of the Lord we set up our banner. Were it not in His name, and in simple unfaltering trust in Him, our hearts would, indeed, faint within us. But in God alone is all our trust. In a consciousness of loyalty to Christ is our only confidence. In entire dependence upon the Holy Spirit is our only hope. If the work we inaugurate to-day be of men, may it come to naught. If it be of God, may He grant us more abundantly "the Holy Ghost and wisdom" to make us "valiant for the truth," strong to labor and faithful in every duty, and "rejoicing to be counted worthy to suffer shame for His name."

Let not our good be evil spoken of. We have not met to destroy, but to restore; not to pull down, but to reconstruct. We would "build again the old waste places, and raise up the foundations of past generations;" we would "repair the breach and restore the old path to dwell in." (Isaiah 58: 12.)

And one in heart, in spirit, and in faith with our fathers, who at the very beginning of the existence of this nation sought to mold and fashion the ecclesiastical Polity which they had inherited from the Reformed Church of England by a judicious and thorough revision of the Book of Common Prayer, we return to their position and claim to be the old and true Protestant Episcopalians of the days immediately succeeding the American Revolution. And through these, our ancestors, we claim an unbroken historical connection through the Church of England with the Church of Christ, from the earliest Christian era.

The Prayer Book of A. D. 1785, is the old path to which we return, and the basis upon which we take our stand at the beginning of our work. What is, then, the history of that book? and what are its claims to our regard? Let us answer these questions as briefly as possible.

In the month of September, 1783, the treaty of peace was signed at Paris, the consummation and reward of the seven long years of struggle and suffering of our Revolutionary Fathers to achieve their national independence. But even before this event, the Episcopal clergy, who had before the Revolution been known as Clergy of the Church of England, began to take measures looking to such an organization of their ecclesiastical system as was rendered necessary by the independence of the United States. The clergy of the State of

Maryland seem to have been among the first to move in this matter.

On the 13th day of August, 1783, a meeting or convention of the Episcopal clergy of the State of Maryland was held at Annapolis, moved thereto first, be it recorded, by a layman, William Paca, Governor of Maryland. That meeting or convention drew up a memorial or petition to the General Assembly of the State of Maryland, in which, as far as we are informed occurs, for the first time in an official document, the title *The Protestant Episcopal Church*. "We the clergy of the Protestant Episcopal Church of Maryland (heretofore denominated the 'Church of England, as by law established')," they say, "consider it the undoubted right of the said Protestant Episcopal Church, in common with other Christian churches under the American Revolution, to complete and preserve herself as an entire church, agreeably to her ancient usages and profession, and to have the full enjoyment and free exercise of those purely spiritual powers which are essential to the being of every church or congregation of the faithful, and which, being derived only from Christ and his apostles, are to be maintained independent of every foreign or other jurisdiction, so far as may be consistent with the civil rights of society."

Then they continue: "That, as it is the right, so it will be the duty of the said church, when duly organized and represented in a synod or convention of the different orders of her ministry and people, to revise her liturgy, forms of prayer and public worship, in order to adapt the same to the late Revolution and other local circumstances of America; which it is humbly conceived may and will be done, without any other or farther departure from the venerable order and beautiful forms of worship of the church from whence we sprung, than may be found expedient in the change of our situation from a daughter to a sister church."

This paper was signed by fifteen clergymen, the first of whom, and the President of the Convention, was the Rev. William Smith, D. D., Rector of St. Paul's and Chester Parishes, Kent County, Md.

In May, 1784, the second step was taken towards the organization of the Protestant Episcopal Church in the United States. A few of the clergy of the States of New York, New Jersey and Pennsylvania, met at New Brunswick, N. J., on the 13th and 14th of May, 1784, to confer together concerning the interests

of the corporation for the support of widows and orphans of deceased clergymen. "Here," says Bishop White, "it was determined to procure a larger meeting on the 5th of the ensuing October, in the City of New York, not only for the purpose of reviving the said charitable institution, but to confer and agree on some general principles of an union of the Episcopal Church throughout the States."

Accordingly, on the 5th day of October, 1784, clergymen and laymen from eight States assembled in New York, and recommended "Seven principles of Ecclesiastical Union" as a basis for a future organization. They also recommended that a convention, composed of clerical and lay deputies from the conventions of the different States, be convened in the City of Philadelphia, on the 27th of September, 1785.

The fourth step in this movement was the assembling of this first general convention of the Protestant Episcopal Church in the United States, in Philadelphia, on the day above named; a convention composed of regularly elected deputies from the different conventions, Seven States were represented, viz.: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina. The president of this convention, chosen unanimously, was Rev. William White, D. D., and among the members were venerable and grave men, who had passed through the toils and sufferings of the Revolutionary war, and whose names are dear to every American heart.

The great work of this Convention was the revision of the Prayer Book of the Church of England, not only to adapt it to the new civil and political *status*, but *also to make "such other alterations in the Liturgy as it may be advisable for this Convention to recommend to the consideration of the Church here represented."*

On September 28th, the second day of the session, a committee was appointed to take this important work in hand, consisting of one clerical and one lay deputy from each State represented. The Chairman of this Committee of fourteen persons was the Rev. William Smith, D. D., of Maryland, formerly the Provost of the College and Academy of Philadelphia. It is believed that to him and to Bishop White we are chiefly indebted for the thorough revision accomplished in the Proposed Prayer Book set forth and recommended for use by that Convention.

On the 5th day of October, 1785, the work of revision was

finished, and the Liturgy ready for use; and on the same day the Convention passed the following resolution:

“WEDNESDAY EVENING, Oct. 5, 1785.

“*Ordered*, That the Rev. Dr. Smith be requested to prepare and preach a sermon suited to the solemn occasion of the present Convention, on Friday next; and that the Convention attend the same, and that *the services of the Church as proposed for future use, be then read for the first time.*”

The Liturgy, as thus revised, was read for the first time in public worship by the Rev. Wm. White, D. D.

The sermon preached on that occasion, by the Rev. Dr. Smith, is now in my possession, and I make the following extracts from it:

“Arduous was the work that lay before us. When we took up our Liturgy with a view to certain necessary alterations, we were struck with the utmost diffidence. We contemplated our church service as an august and beautiful fabric—venerable for its antiquity—venerable from the memory of those glorious, and now glorified luminaries, saints, and martyrs, who laid the foundations of our church on the rock of ages. We stood arrested, as it were, at an awful distance. It appeared almost sacrilege to approach the porch, or lift a hand to touch a single part, to polish a single corner, or to clear it from its rust of years!

“When, on the one hand, we looked back to the days of the first Reformation in religion, the progressive steps by which those pious worthies broke down the enormous pile of rubbish and error, which for ages had been built up to obscure the ancient foundations laid by Christ and his apostles; when we considered the difficulties which they had to encounter—the powers of this world combined against them—the strength of ancient habits and prejudices—the ignorance of the age (learning and philosophy being then at a low ebb, and chiefly engrossed by those whose interest it was to support the former error); when we considered these things, we were rather astonished that they had gone so far, than that they went no farther; but we were encouraged to proceed by considering, on the other hand, that we had none of those difficulties to deter us.

“Favorable to our wishes, therefore, was the present era. Through the wise ordering of Providence, we had just become a sovereign and separate people among the nations of the

earth ; independent of all foreign jurisdiction, in matters ecclesiastical as well as civil. With vast labor and application, our forms and constitutions of civil government had been built up and established upon the purest principles of political wisdom and liberty ; in consequence of which, certain changes in our ecclesiastical constitutions became necessary, as well as in our forms of prayer for the ‘powers that be,’ considering them ‘as ordained of God.’

“ These alterations being once made, an occasion was offered (such as few churches before us have ever enjoyed), of taking up our Liturgy, or public service, for a review, where our former venerable Reformers had been obliged to leave it ; and of proposing to the church at large such further alterations and improvements as the length of time, the progress in manners and civilization, the increase and diffusion of charity and toleration among all Christian denominations, and other circumstances (some of them peculiar to our situation among the highways and hedges of this new world), seem to have rendered absolutely necessary.

“ Ardent, and of long continuance, have been the wishes of the greatest, wisest, and best divines of our church, for some alterations and improvements of this kind. Among these we have a Whitby, Tillotson, Sanderson, Stillingfleet, Burnet, Beveridge, Wake, Tennison, Hales, and innumerable others of venerable name among the clergy ; and among the laity a multitude more, at the head of whom may be placed the great Lord Bacon, the father of almost all reformation and improvement in philosophy and science.

“ Eight different times, from the days of Edward the Sixth, when our Liturgy was first framed, to the year 1661, has it been revised and altered by public authority. And, says Archbishop Tennison, some who have well considered all the alterations and amendments which were then made (viz., in 1661), and which amount to the number of six hundred, are sufficiently convinced that if there was reason for those changes at that time, there is equal, if not greater reason, for some further improvements now.

“ Our Church, in the preface to our Common Prayer, allows the expediency and necessity of such alterations from time to time. Even our language itself is fluctuating, and receiving frequent improvements ; and in what concerns religion and

its various forms, rites and ceremonies, no Church on earth can claim perfection. This belongs only to the Church of the first-born in Heaven !

“ But the greatest and most important alterations and amendments were proposed at the Revolution (in England), that great era of liberty, when in 1689 commissioners were appointed, among whom were many of the great divines already mentioned ; of whom, and of those who were nominated for the like great work before the revolution, Archbishop Wake says : ‘ They were a set of men, than whom this Church was never, at any one time, blessed with either wiser, or better, since it was a Church. They set earnestly about the great work committed to them, making many important and necessary alterations in the morning and evening service, revising the various collects throughout the year, and rendering them more suitable to the epistles and gospels ; striking out unnecessary repetitions in the service, and also such psalms and lessons of the Old Testament as appeared less suitable to the worship of a Christian Church ; altering and amending the offices of baptism, confirmation, matrimony, visitation of the sick, and burial of the dead, in all things justly exceptionable, so that the whole service might thus become more connected, solemn, and affecting.

“ This great Reformation was, however, lost, through the heats and divisions which immediately followed both in Church and State, under King William ; and such hath been the situation of things that it hath never since been resumed in the mother church by any public authority. But singularly to be admired and adored are the ways of Providence ! At the commence- of a new era in the civil and religious condition of mankind in this new world, and upon another great revolution, about an hundred years after the former, all those proposed alterations and amendments were in our hands ; and we had it in our power to adopt, and even to improve them as might best suit our circumstances in that part of our church, which the Lord hath planted and permitted to flourish among the highways and hedges of this immense continent !

“ To embrace such an occasion we are certain that multitudes in the mother church would rejoice ! And for us not to have embraced it would have been ungrateful to our God, unjust to ourselves and our holy religion, and unpardonable by our

posterity. It hath been embraced ; and in such a manner, we trust, as will carry our church through all the shoals of controversy, and conduct her into a safe and quiet harbor !

“ What glories will shine upon the heads of our clergy whom God hath made instrumental in this good work ! How much shall our laity be venerated for the candor, liberality, and abilities which they have manifested on this great occasion.

“ What now remains lies with the body of our church at large, namely : to receive with the like temper of liberality, gravity, and seriousness, as in the sight of Almighty God, what is now offered to their acceptance and use by their church representatives or deputies. One part of the service you have just heard, and devoutly joined in it. Here the alterations are but few, and those, it is hoped, such as tend to render it more solemn, beautiful and affecting. The chief alterations and amendments are proposed in the various offices, viz. : of baptism, etc., as hath been observed to you before, with the addition of some new services or offices, viz. : for the 4th day of July, commemorative of the blessings of civil and religious liberty ; the first Thursday of November as a Thanksgiving for the fruits of the earth ; and an office for the visitation of persons under sentence of death ; of all which you can only form a true judgment when they shall be published and proposed to you in the new prayer book.

“ Let all prejudices and prepossessions be laid aside Consider seriously what Christianity is ! What the truths of the gospel are ! And how much it is our duty to have them set forth and promulgated to the Christian world, and also the heathen world around us, in the clearest, plainest, most affecting and majestic manner ! Let them never be obscured by dark and mysterious sentences and definitions ; nor refined away by cunningly devised fables, or the visionary glosses of men thinking themselves wise above what is written. Were our blessed Saviour now upon earth, he would not narrow the terms of communion by such ways as these ; and it is our duty, as it has been our great endeavor in all the alterations proposed, to make the consciences of those easy who believe in the true principles of Christianity in general, and who, could they be made easy in certain points no way essential to Christianity itself, would rather become worshipers, as well as laborers, in that part of Christ's vineyard in which we profess to worship and to labor, than in any other. And what good man or

Christian, either of the clergy or laity, can object to this? If we are Christians, indeed, if the love of truth and of one another, the true signs of the peace of Christ, prevail in our hearts, there will be no disputing or gainsaying in matters of this kind. In all things fundamental and necessary to salvation, we 'shall speedily find a decision in the word of God, and, as to all things speculative and unnecessary, 'not finding them written there,' we will seek for their decision by suffering them to glide smoothly down the stream of mutual forbearance, till at length they be discharged into the unbounded ocean of Christian love, and be there swallowed up and lost forever!

"Let us not, therefore, repeat former errors; nor let the advantages now in our hands slip from us. If we become slack or indifferent in the concerns of religion, if we discourage every endeavor for reformation, 'not only departing from the law, but corrupting the covenant of Levi, so as to make men stumble at the law; the Lord our God hath said that he will make us base and contemptible among the people, and all our flock shall be scattered.' God will be provoked to remove his candle from us, that glorious light which he hath revealed to us; and we shall fall back again into the former grossness and superstition!

"If, brethren, in the present work, anything be offered or done with less clearness, precision, purity, or elevation of thought and expression, let it be considered calmly, judged of by Christian methods, and proposed for future amendment, with singleness of heart, imitating the meekness and love of our master Jesus! Thus shall we approve ourselves his disciples, and be justified in our endeavors for the purity of our religion, not only in the sight of men and angels, but of Him especially, who will be our Sovereign Judge, and sits enthroned above all choirs of angels.

"Wherefore, then, brethren, let our Sabbaths be remembered, and more and more sanctified. The Scriptures encourage us to look for a time when there shall be an universal diffusion of the gospel throughout this land; when they who dwell in the wilderness shall come and bow down before the Lord; when, among the highways and hedges, to the remotest parts of this continent, decent places of worship shall be erected, towns, villages and great cities arise, and the service and worship of our Church (as we have this day introduced it) be not only adopted, but through the blessing of God, become happily



instrumental in compelling the fullness of the Gentile world to come in!"

A committee, consisting of the three most eminent clergymen of the convention, the Rev. Drs. White, Wharton and Smith, was appointed to "publish the Book of Common Prayer with the alterations, as well as those now ratified, in order to render the liturgy consistent with the American Revolution and the Constitutions of the respective States, as the alterations and new officers recommend to this church; and that the book be accompanied with a proper preface or address, setting forth the reason and expediency of the alterations; and that the committee have the liberty to make verbal and grammatical corrections, but in such manner as that nothing in form or substance be altered."

This Prayer Book was printed first in Philadelphia in 1786, and reprinted in London in 1789, and the edition now before you is an exact reprint of the London edition of that year.

One other fact connected with the history of this remarkable book is to be recorded. The general convention of 1785 sent a petition to the Archbishops and Bishops of the Church of England, asking them to confer "the Episcopal character" on such presbyters as should be elected to that office by the several conventions of the States, and forwarded a copy of the proposed Prayer Book to them for their inspection. To this request the Archbishops and Bishops of the Church of England returned an answer encouraging the convention to hope for success in their application, but objecting to some of the alterations in the proposed Prayer Book. The things objected to, were only the rejection of the Nicene and Athanasian Creeds, and the clause, "He descended into hell," in the Apostles' Creed. No objection was offered to the other alterations. These exceptions taken by the English Bishops were received kindly, and at the meeting of the general convention in the next year, 1786, at Wilmington, Delaware, it was determined to restore the Nicene Creed and the omitted clause in the Apostles' Creed; but the proposition to restore the Athanasian Creed was almost unanimously rejected.

At the next triennial session of the general convention in 1789, most of the alterations in the proposed book failed to receive the sanction of that body, and the present Prayer Book of the Protestant Episcopal Church was adopted as it now

stands, excepting the articles of religion, the ordinal, the office of institution, and the form of consecration of a church.

How different might have been the history and position to-day of that church, if the proposed Prayer Book had become the standard of its doctrine and worship! Still, the great fact remains that the proposed Prayer Book of 1785 bears with it the sanction, indorsement and recommendation, unanimous, as far as we know, of the wise, venerable and saintly men composing that convention. In returning to its use, we are only accepting their recommendation, and restoring "the old paths." What, then, are the chief points of difference between the two Prayer Books? They are substantially the following:

The words "Priest" and "Altar" are not to be found in the proposed book, and consequently, many now called *priestly* acts are either omitted or devolved upon the officiating "minister;" thus, the present "Declaration of Absolution, or Remission of Sins, to be made by the Priest," etc., is simply "A declaration concerning the forgiveness of sins, to be made by the Minister, etc." So in the communion office, what is at present restricted to the Priest alone, as placing upon the table "so much bread and wine as he shall think sufficient, etc.," is made the duty of "the Minister."

The difference in the baptismal services is very marked. In that for children, the words in the address of the Minister, "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church," are not found in the proposed book; and the collect, which reads, "We give thee hearty thanks, most merciful Father, that it hath pleased thee *to regenerate this infant with thy Holy Spirit*, to receive him for thine own child by adoption, etc.," is in the proposed book, without the words in italics. In the address to the sponsors, instead of, "Wherefore, \* \* \* this infant must also faithfully, for his part, promise by you that are his sureties (until he comes of age, to take it upon himself), that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep His commandments." The proposed book reads thus: "Wherefore, \* \* \* you must also faithfully, for your part, promise and answer to the following questions (which take the place of those now in the service), viz.:

*Minister.*—"Dost thou believe all the articles of the Christian

faith as contained in the Apostles' Creed, and wilt thou endeavor to have this child instructed accordingly?"

*Answer.*—"I do believe them, and by God's help will endeavor so to do."

A corresponding modification of the questions is found in the order for adult baptism. Of course, this peculiar phraseology of the services involved corresponding changes in the Catechism, the Catechism answering the question, as to whom he received his name—"I received it in baptism, when I *became a member of the Christian Church*," instead of "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." As to what was promised for him in baptism, he is to say: "That I should be instructed in all the articles of the Christian faith as contained in the Apostles' Creed, and brought up," etc. In answer to the subsequent question, "Why, then, are infants baptized," etc., he is to say, "Because their sureties promise to instruct them."

The Confirmation Service was modified so as to make the inquiries addressed to the candidates correspond with these alterations; and the first prayer, in the same office, was changed to exclude from it an indorsement of the doctrine of invariable regeneration in baptism.

It is to be regretted, instead of being condensed and reduced to twenty in number, the Thirty-nine Articles of Religion were not retained complete and entire. The Nicene Creed has not been retained; and the clause, "He descended into hell," is omitted from the Apostles' Creed, which, as is said in a note in the preface of the book, "Bishop Burnet, Bishop Pearson, and other writers inform us, is found in no creed, nor mentioned by any writer, until about the beginning of the fifth century.

These are the chief alterations made in the Prayer Book by the Convention of 1785, as far as they affect doctrine; but other and less important improvements and additions were made. The repetition of the Gloria Patri, at the end of every psalm, being classed among "the unnecessary repetitions of the same prayers, or subject matter," is not allowed. Some changes were made in the chants and anthems, omitting the *Benedicite*, and retaining the chants entitled the *Magnificat* and the *Nunc Dimittis* in the Evening Prayer, as in the English Prayer Book. A Special Service is introduced for the 4th July, and the whole Liturgy is imbued with a spirit of fervent patriotism that dis-

tinguished the men of that memorable period of our history.

Is the Prayer Book of 1785, then, perfect? free from objection? By no means. Nothing human is free from imperfection. But this we claim, that, since the beginning of the Reformation of the sixteenth century, no prayer book has ever yet been set forth so unexceptionable and so near conformity to Holy Scripture. We accept it as a precious boon left to us from our fathers, older than the Constitution of the United States, and dating back to the very infancy of our existence as a nation. But we reserve to ourselves full liberty to amend, alter, enlarge or abridge this book, as the Lord may guide us by His Holy Spirit. Nor do we purpose to make this Liturgy so imperative or obligatory on the consciences of men that it is always and only to be used, or that freedom in prayer is to be denied and repressed. We thankfully accept this book from our fathers. We will alter, amend, abridge or enlarge it only with great caution and discretion, and asking the guidance of the blessed Spirit.

This, then, is our attitude towards our brethren of the Protestant Episcopal Church. We are not schismatics (no man can be a schismatic who does not deny the faith); we are not disorganizers; we are restorers of the old; repairers of the breaches; reformers. And, as in Israel of old, when the tribes of Reuben and of Gad, and the half tribe of Manasseh, returning to their inheritance on the eastern side of the Jordan, in the fullness of their gratitude, had built there an altar, "a great altar to see to;" and when the other tribes of Israel, moved with great indignation, "gathered themselves at Shiloh to go up to war against them," "the children of Reuben and the children of Gad, and the half tribe of Manasseh, answered, and said unto the heads of the thousands of Israel: 'The Lord God of gods—the Lord God of gods—he knoweth, and Israel he shall know, if it be in *rebellion* or transgression against the Lord, save us not this day'—that we have built us an altar to turn from following the Lord; but that it may be a witness between us and you, and our generations after us, that we might do the service of the Lord before him, with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children, in time to come: 'Ye have no part in the Lord'—wherefore, said we, 'that it shall be, when they should so say to us or to our gene-

rations in time to come, that we may say again, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you:—and the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt:”—so declare we now to our brethren, who, with great indignation, have lifted up their voices against us; and to those who raise the hand of human might to overwhelm us, the Lord God of gods, and the Lord Jesus Christ—the “Head over all things to His Church”—He knoweth, and all His people shall know, that not in rebellion or in transgression against the Lord have we done this thing, but that it may be a witness between us and you, and our generations after us, “that your children may not say to our children in time to come, Ye have no part in the Lord. The Lord our God judge between us and you.”

Towards all other Christian people, of like precious faith, our attitude is that only of love, of sympathy, and of earnest desire to co-operate with them in the extension of the kingdom of the Redeemer—both theirs and ours. We regard our movement only as a step towards the closer union of all Evangelical Christendom. For this we shall labor and pray. We gladly acknowledge the validity of the ministerial orders of our brethren whom God has sent into His vineyard, and whose labors He has accepted and blessed. We shall invite all ministers of Evangelical Churches to occupy our pulpits, and to take part in our services. And we shall rejoice to meet them and their flocks as often as may be expedient around the Lord’s Table, and acknowledge that “we, being many, are one Body in Christ, and members one of another.”

“And now may the God of peace, who brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.”—Hebrews, xiii : 20, 21.

GEORGE DAVID CUMMINS,

*Bishop of the Reformed Episcopal Church.*

At the conclusion of the address of the Bishop, the council rose and sang the "Gloria in Excelsis."

At the request of the President, prayer was then offered by the Reverend B. B. LEACOCK.

HERBERT B. TURNER, Esq., was, on motion, elected to the office of Secretary of the Council.

Mr. ALBERT CRANE, of Illinois, offered the following resolutions:

*Resolved*, That there shall be a *General Council of the Reformed Episcopal Church*, which shall be the representative of this entire church, to be incorporated under that name, and under that name to hold and dispose of temporalities.

*Resolved*, That in future the General Council shall be held annually on the second Wednesday in May.

*Resolved*, That we now elect by ballot four ministers and five laymen as a Standing Committee, and three laymen as a Committee on Finance, and one layman as Treasurer.

These resolutions were seconded and carried unanimously, being voted on separately.

The Chair then appointed the Reverend CHARLES H. TUCKER, of Illinois, and Mr. WILLIAM S. DOUGHTY, of New Jersey, tellers.

The vote was taken by ballot, and the tellers reported that the following Standing Committee was unanimously elected:

Rev. MARSHALL B. SMITH, of New Jersey.

Rev. B. B. LEACOCK, of New York.

Rev. CHARLES E. CHENEY, D. D., of Illinois.

Rev. MASON GALLAGHER, of New Jersey.

Hon. GEORGE M. TIBBITS, of New York.

GUSTAVUS A. SABINE, M. D., of New York.

Mr. ALEXANDER G. TYNG, of Illinois.

Mr. GURDON S. HUBBARD, of Illinois, and

Mr. CHARLES D. KELLOGG, of New Jersey.

The following Committee on Finance was elected:

Col. BENJAMIN AYCRIGG, of New Jersey.

Mr. ALBERT CRANE, of Illinois, and

Mr. JAMES McCARTER, of New York.

Mr. JAMES L. MORGAN, of New York, was elected Treasurer.

The Reverend Dr. CHENEY, of Illinois, then offered the following resolution:

*Resolved*, That the presiding Bishop, with such other bishops as may be ordained or received prior to the next annual Council, together with the Standing Committee and Secretary, and Committee on Finance, and the Treasurer, shall together form a temporary Executive Committee, with power to frame a constitution and a system of laws for the government of this Church, and to consider all proposed alterations in the Prayer Book of 1785, and to make such other arrangements as to them may seem advisable, to be reported to the next General Council, to be by that Council confirmed or altered; and that in the meantime the presiding Bishop, with the written advice and consent of three-fourths of the Executive Committee, shall have power to act and to authorize action under said Constitution and Laws and altered Prayer Book, and other arrangements, until the same shall be altered by a majority vote of both orders at a subsequent General Council: *Provided*, that such alteration shall have no retroactive effect.

The resolution was seconded and adopted.

The Rev. A. M. WYLIE, of Nyack, New York, a Presbyterian clergyman, formerly a minister of the Protestant Episcopal Church, made some remarks, tendering fraternal sympathy on the part of himself and many clergymen and laymen of the Presbyterian Church.

The Rev. Mr. GALLAGHER, of New Jersey, offered the following resolution:

*Resolved*, That the presiding Bishop, with the Standing Committee, be authorized to prepare forms for the ordination of ministers, and any other offices required before the next general council.

The resolution was seconded and carried.

The Rev. Mr. LEACOCK, of New York, moved the adoption of the following *Provisional Rules*:

## I.

Ministers in good standing in other Churches shall be received into this Church on letters of dismission, without re-ordination; they sustaining a satisfactory examination on such points as may hereafter be determined, and subscribing to the Doctrine, Discipline, and Worship of this Church.

## II.

All ordinations of Bishops and other Ministers in this Church

shall be performed by one or more Bishops, "with the laying on of the hands of the Presbytery."

### III.

Communicants in good standing in other Evangelical Churches shall be received on presentation of a letter of dismissal, or other satisfactory evidence.

The motion was seconded and carried, and the rules adopted.

The Rev. Mr. GALLAGHER, of New Jersey, moved that a message be sent to the Fulton Street prayer-meeting, requesting the prayers of that assembly. Seconded and carried.

At about half-past twelve o'clock, after prayer, singing of the doxology and benediction, the Council adjourned, to meet in the same place at 3 o'clock in the afternoon.

### TUESDAY AFTERNOON, 3 o'clock..

The afternoon session was opened at 3 o'clock by the Bishop, with reading of the Scripture, First Epistle of St. Peter, 2d chapter.

The Council sang the hymn, "Nearer, my God, to Thee," after which prayer was offered by the Bishop.

The Secretary then read the minutes of the morning session, which were, on motion, approved and adopted.

The Bishop presiding, after a statement of facts showing the great interest taken in the movement in various portions of the country, desired that the views of those present might be expressed as to the expediency of electing, at this session of the Council, one or more additional Bishops.

After remarks on the subject by the Reverend Mr. Smith, of New Jersey, Mr. Jeremiah Taylor, of Connecticut, Hon. George M. Tibbits, of New York, Mr. Albert Crane, of Illinois, Mr. James L. Morgan, of Brooklyn, and the Reverend R. H. Bourne, of New York,

The Reverend MARSHALL B. SMITH, of New Jersey, moved that the Council proceed to the election of a Missionary Bishop for the Northwest, and that the vote be by orders. Seconded.

Before proceeding to vote, the Council occupied a few minutes in silent prayer, after which, prayer was offered by the Reverend Mr. SMITH.

The council then sang the hymn, "Come, Holy Spirit, Heavenly Dove!"



The resolution of the Reverend M. B. Smith was then unanimously adopted.

The chair appointed the Hon. George M. Tibbits and Col. Benjamin Aycrigg tellers for the votes of the clergy.

After receiving the votes, the tellers made the following report:

Whole number of votes cast, . . . . .	8
Necessary to a choice, . . . . .	5
Of which, the Rev. Charles Edward Cheney, of Illinois, D.D., received . . . . .	7
and the Reverend Marshall B. Smith, of New Jersey, received . . . . .	1

The Chair announced that the Rev. CHARLES EDWARD CHENEY, D. D., had been nominated by the clergy, and that the vote of the laity would now be taken on the question of confirming the nomination. He also appointed the Reverend Messrs. Gallagher and Leacock, tellers for the votes of the laity.

After receiving the votes, the tellers reported that there had been nineteen votes cast, all in favor of confirming the nomination.

The Presiding Bishop then rose and declared that the Rev Charles Edward Cheney, Rector of Christ Church, Chicago Illinois, had been duly elected Missionary Bishop of the Reformed Episcopal Church in the Northwest, by the concurrent vote of both orders of clergy and laity in this Council.

The "Gloria in Excelsis" was then sung, after which prayer was offered by the Bishop.

The Rev. Dr. CHENEY then addressed the Council, and expressed the opinion that it would be impossible for him to accept the office on account of the demands of the work in which he was engaged in the city of Chicago, and the claims of his congregation upon him. If required to decide the question at once, he must certainly decline the office. He asked to be permitted to consult his flock at home.

Mr. HERBERT B. TURNER, of New Jersey, then moved that the Executive Committee be directed to take such steps as may be necessary for the consecration of the Bishop elect, provided he should hereafter signify his acceptance of the office. Seconded and adopted.

The Reverend Mr. LEACOCK, of New York, moved that such a number of copies of the proceedings of this Council, including

the Bishop's address, as might be deemed necessary by the Executive Committee, be printed by that committee for general circulation. Seconded and adopted.

The Reverend Mr. GALLAGHER, of New Jersey, offered the following resolution:

*Resolved*, That the thanks of this Council are eminently due, and are hereby tendered to the Young Men's Christian Association of the City of New York, for their courtesy and hospitality in placing their rooms at the disposal of this Council for the purposes of its organization. Seconded and adopted.

The Secretary was directed to send a copy of this resolution to the President of the association.

After prayer by the Reverend Mr. LEACOCK, and benediction by the Bishop, the Council adjourned *sine die*.

GEORGE DAVID CUMMINS,  
*Bishop Presiding.*

HERBERT B. TURNER,  
*Secretary.*

Attest.