

JOURNAL  
OF  
THE PROCEEDINGS  
OF THE  
THIRD GENERAL COUNCIL  
OF THE  
Reformed Episcopal Church,

HELD IN

CHRIST CHURCH, CHICAGO, ILLINOIS,

*Commencing Wednesday, May 12, and ending Tuesday, May 18, 1875.*

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PUBLISHED BY ORDER OF THE COUNCIL.

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PHILADELPHIA:  
JAMES A. MOORE, 1222 & 1224 SANSOM STREET.  
1875.

# DECLARATION OF PRINCIPLES OF The Reformed Episcopal Church.

[Adopted December 2, 1873.]

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## 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.

## Officers, 1875-6.

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### *President.*

BISHOP GEORGE DAVID CUMMINS, D.D.,  
Lutherville, Maryland.

### *Secretary.*

HERBERT B. TURNER,  
120 Broadway, New York.

### *Treasurer.*

JAMES L. MORGAN,  
47 Fulton street, New York.

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REV. MARSHALL B. SMITH, <i>Pres.</i> , Passaic, N. J.	BENJAMIN AYCRIGG, PH.D., Passaic, N. J.
REV. B. B. LEACOCK, D.D., <i>Sec'y.</i> , 38 Bible House, N. Y.	JAMES L. MORGAN, New York.
REV. MASON GALLAGHER, Paterson, N. J.	H. B. TURNER, 120 Broadway, N. Y.
REV. J. HOWARD SMITH, D.D., 49 New St., Newark, N. J.	CHAS. D. KELLOGG, Broadway, N. Y.
REV. WILLIAM T. SABINE, 116 East 19th St., New York City.	HON. STEWART L. WOODFORD, LL.D., 271 Broadway, N. Y.

### *Committee on Doctrine and Worship.*

REV. WM. R. NICHOLSON, D.D., <i>Chairman</i> , 2029 De Lancey Place, Philadelphia.	THOMAS H. POWERS, Philadelphia.
REV. BENJAMIN B. LEACOCK, D.D.	HON. D. J. HUGHES, St. Thomas, Ontario, Can.
REV. JOS. D. WILSON, Peoria, Ill.	H. B. TURNER, 120 Broadway, N. Y.

*Committee on Constitution and Canons.*

HON. STEWART L. WOODFORD, LL.D., <i>Chairman</i> , 271 Broadway, N. Y.	REV. W. M. POSTLETHWAITE, Woodruff House, Chicago, Ill.
REV. E. D. NEILL, Minneapolis, Minn.	WM. ALDRICH, Chicago.
REV. W. WINDEYER, Falls of Schuylkill, Pa.	E. G. KEITH, Chicago.

*Committee on Finance.*


BENJAMIN AYCRIGG, <i>Chairman</i> .	JAMES L. MORGAN.
ALBERT CRANE, Chicago, Ill.	

*Trustees of the Sustentation Fund.*

[*Incorporated by the Legislature of the State of New York.*]

BENJAMIN AYCRIGG.	SAMUEL ASHHURST, M.D.,
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ALBERT CRANE.	ALEXANDER G. TYNG, Peoria, Ill.
JAMES L. MORGAN, <i>Secretary and Treasurer</i> , 47 Fulton St., N. Y.	

GENERAL COMMITTEE ROOM, No. 38 Bible House, New York City, where all the Publications of the Reformed Episcopal Church may be obtained. Address, REV. B. B. LEACOCK, D.D., Secretary of Standing Committee of the General Council.

 *The attention of Ministers and Church Wardens is called to the importance of sending full and accurate statistical reports to the next General Council. In this way alone can the actual condition of this Church be ascertained.*

The FOURTH GENERAL COUNCIL will be held (D. V.) in Emmanuel Church, Ottawa, Ontario, Canada, on the Second Wednesday in May, 1876.



## Members of the General Council, 1875.

[Those marked thus \* were absent.]

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### CLERICAL MEMBERS.

- Bishop GEORGE DAVID CUMMINS, D.D., *Presiding Bishop*. Residence, Lutherville, Baltimore Co., Maryland.
- Bishop CHARLES EDWARD CHENEY, D.D., *Missionary Bishop, and Rector of Christ Church, Chicago, Ill.*
- Rev. R. H. BOURNE, *Chaplain, Blackwell's Island, N. Y.*
- Rev. WILLIAM BOWER, *Rector of Reformed Episcopal Church, Put-in-Bay, Ohio.*
- Rev. J. EASTBURN BROWN, *Rector of St. Paul's Church, Moncton, New Brunswick.*
- Rev. WILLIAM H. COOPER, D.D., *Rector of Immanuel Church (North Side), Chicago, Ill.*
- \*Rev. EDWARD CRIDGE, B.A., CANTAB., *Rector of the Reformed Episcopal Church, Victoria, British Columbia* (late Dean of Victoria).
- Rev. J. P. DAVIS, *Rector of Reformed Episcopal Church, Chillicothe, Illinois.*
- Rev. JOHN K. DUNN, *Rector of Emmanuel Church, Louisville, Ky.*
- Rev. WILLIAM V. FELTWELL, *Rector of Zion Church, St. John, New Brunswick.*
- Rev. MASON GALLAGHER, *Paterson, N. J.*
- Rev. ERNST GUNTRUM, *Rector of St. Stephen's (German) Church, Chicago, Illinois.*
- Rev. BENJAMIN JOHNSON, *Evangelist for the South.*
- Rev. JAMES A. LATANE, *Virginia.*
- Rev. BENJAMIN B. LEACOCK, D.D., *38 Bible House, N. Y.*
- Rev. JOSEPH S. MALONE, *Rector of Emmanuel Church, Philadelphia.*
- \*Rev. JOHNSTON McCORMAC, *Rector of Emmanuel Church, Toronto, Canada.*
- Rev. THOMAS J. MCFADDEN, *Rector of Church of the Rock of Ages, Littleton, Colorado.*
- Rev. WILLIAM MCGUIRE, *Rector of Reformed Episcopal Church, Washington, D. C.*

\*Rev. J. H. McMECHIN, *Wheeling, West Virginia.*

Rev. EDWARD D. NEILL, *Provost of Macalester College, Minneapolis, Minnesota.*

Rev. WILLIAM R. NICHOLSON, D.D., *Rector of Second Reformed Episcopal Church, Philadelphia.*

\*Rev. WILLIAM S. PERKINS, *Bristol, Pa.*

Rev. WILLIAM M. POSTLETHWAITE, *Associate Rector of Christ Church, Chicago, Ill.*

\*Rev. EDWIN POTTER, *Minister of Reformed Episcopal Church, Gloversville, N. Y.*

Rev. GEORGE A. REDLES, *Rector of Third Reformed Episcopal Church, Philadelphia.*

Rev. WILLIAM H. REID, *Rector of Church of the Incarnation, Brooklyn, N. Y.*

\*Rev. E. J. ROKE, *Binghamton, N. Y.*

Rev. WILLIAM T. SABINE, *Rector of First Reformed Episcopal Church, New York City.*

Rev. J. HOWARD SMITH, D.D., *Rector of Emmanuel Church, Newark, N. J.*

Rev. MARSHALL B. SMITH, *Passaic, N. J.*

Rev. THOMPSON L. SMITH, *Jefferson City, Missouri.*

Rev. JOHN TODD, *Rector of St. John's Church, Sussex, New Brunswick.*

Rev. CHARLES H. TUCKER, *Rector of the Church of Our Redeemer, Philadelphia.*

Rev. JOSEPH D. WILSON, *Rector of Christ Church, Peoria, Illinois*

Rev. WALTER WINDEYER, *Rector of First Reformed Episcopal Church, Philadelphia.*

#### DEACONS.

[Not members of the General Council, but invited to seats].

\*Rev. H. H. BROOKES, *Houston, Texas.*

Rev. J. H. McEL'REY, *Minister of Reformed Episcopal Church, Pittsburg, Pa.*

Rev. JOHN C. PRATT, *Minister of Reformed Episcopal Church, Boulder, Colorado.*

\*Rev. ALEXANDER SLOAN, *Baltimore, Maryland.*

\*Rev. B. B. USSHER, M.D., *Minister of Christ Church, Toronto, Canada.*

Rev. ALBERT WALKLEY, *Chicago, Illinois.*

PERMANENT LAY MEMBERS.

[Who signed the Original Call, and were present at the First General Council.]

Benjamin Aycrigg, PH.D., Passaic, N. J.  
 \*Theodore Bourne, Brooklyn, N. Y.  
 Albert Crane, Chicago, Ill.  
 \*James L. Dawes, Englewood, N. J.  
 \*William S. Doughty, Englewood, N. J.  
 \*John G. Floyd, Jr., Englewood, N. J.  
 \*George A. Gardiner, Rahway, N. J.  
 \*William H. Gilder, Jersey City, N. J.  
 \*Thomas J. Hamilton, New York.  
 \*Charles D. Kellogg, Englewood, N. J.  
 \*Thomas C. Lyon, New York.  
 James L. Morgan, Brooklyn, N. Y.  
 \*Samuel Mulliken, New York.  
 Frederick A. Pell, New York.  
 \*G. A. Sabine, M.D., New York.  
 \*Jeremiah H. Taylor, Cobalt, Conn.  
 \*George M. Tibbetts, Troy, N. Y.  
 \*William B. Tibbetts, Troy, N. Y.  
 Herbert B. Turner, Brooklyn, N. Y.

LAY DELEGATES.

AURORA, ILL.—*Emmanuel Church*.—\*J. C. Stone.  
 BALTIMORE, MD.—*Church of the Redeemer*.—G. Morris Bond,  
 William A. Tottle.  
 BROOKLYN, N. Y.—*Church of the Incarnation*.—Thomas H. Stevens,  
 Hon. Steward L. Woodford.  
 CHICAGO, ILL.—*Christ Church*.—William Aldrich, A. T. Bartow,  
 Gurdon S. Hubbard, Elbridge G. Keith, L. P. Morehouse,  
 Brian Philpot, William E. Wheeler.  
*Emmanuel Church*.—Julius Wooster.  
*Church of the Good Shepherd*.—Samuel Beers.  
*Immanuel Church* (North side).—John F. Williams.  
*St. Paul's Church*.—J. W. Bennett, A. M. Wright.  
*St. Stephen's Church*.—Fred. Haensgen, Henry Hafer, Diedrich  
 Fiddelke.

CHILLICOTHE, ILL.—*Reformed Episcopal Church* (No Lay Delegate).  
 GLOVERSVILLE, N. Y.—*Reformed Episcopal Church* (No Lay Delegate).

JEFFERSON CITY, MO.—*Holy Trinity Church* (No Lay Delegate).

KANSAS CITY, KAN.—*Reformed Episcopal Church* (No Lay Delegate.)

LITTLETON, COL.—*Church of the Rock of Ages* (No Lay Delegate).

LOUISVILLE, KY.—*Emmanuel Church*.—William A. Meriwether,  
 John C. Lewis, George N. Jackson.

MONCTON, N. B.—*St. Paul's Church*.—\*Louis Carvell.

NEWARK, N. J.—*Emmanuel Church*.—W. A. Hammer, \*James  
 Hodge, W. Scharff.

NEW YORK, N. Y.—*First Church*.—John Erving, Robert McNeilly,  
 M.D., F. T. Nelson, Frederick A. Pell, D. A. Woodworth.

OTTAWA, CAN.—*Emmanuel Church*.—\*Richard Austin Bradley,  
 James Johnson.

PEORIA, ILL.—*Christ Church*.—Benjamin F. Ellis, H. B. Hopkins,  
 Charles A. Jamison, Alexander G. Tyng.

PHILADELPHIA, PA.—*First Church*.—Lewis E. Meginley.

*Second Church*.—Samuel Ashhurst, M.D., Charles Emory, Joseph  
 K. Wheeler.

*Third Church*.—M. Laird Simons.

*Emmanuel Church*.—Henry Sinamon, William H. Swire.

*Church of Our Redeemer*.—\*M. H. Crawford.

PITTSBURG, PA.—*Reformed Episcopal Church* (No Lay Delegate).

PUT-IN-BAY, OHIO.—*St. Paul's Church* (No Lay Delegate).

ST. JOHN'S, N. B.—*Zion Church*.—\*Henry Jack.

SUSSEX, N. B.—*St. John's Church*.—\*Edwin Crawford.

TORONTO, CAN.—*Christ Church*.—\*G. H. Beardmore, Hon. D. J.  
 Hughes.

*Emmanuel Church*.—

VICTORIA, B. C. (No Lay Delegate).

WASHINGTON, D. C.—\*M. T. Chandler.

# JOURNAL.

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## FIRST DAY.

*Wednesday, May 12th, 1875.*

The Third General Council of the Reformed Episcopal Church assembled in Christ Church, Chicago, on Wednesday, May 12th, 1875, at half-past ten o'clock A.M.

Divine service was held, in which Rev. William R. Nicholson, D.D., of Philadelphia, Rev. J. Howard Smith, D.D., of Newark, N. J., Rev. James A. Latane, of Virginia, and Rev. Alexander R. Thompson, D.D., of Brooklyn, of the Reformed Church in America, took part.

The Sermon was preached by Bishop George David Cummins, D.D., from *2 Corinthians, x, 4, 5.*

The Holy Communion was administered by Bishop Cummins, assisted by Bishop Charles Edward Cheney, D.D.

The Benediction was pronounced by Bishop Cummins.

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## AFTERNOON SESSION.

At three o'clock the Council assembled for business, and was opened with prayer by Bishop Cummins.

The roll being called, a quorum was present, and an election by ballot resulted in the choice of Bishop Cummins as Presiding Bishop, Herbert B. Turner, of New York, as Secretary, and James L. Morgan, of New York, as Treasurer.

Rev. Marshall B. Smith, of New Jersey, offered the following resolution, which was seconded and carried:—

*Resolved,* That Deacons and Candidates for the Ministry of this Church are hereby invited to seats with the Council.

*Resolved*, That Ministers of other Christian Churches who may be present are cordially invited, as brethren in Christ, to seats with the Council.

On motion of Mr. William A. Hammer, of New Jersey, the Rules of Order of the last Council of this Church were adopted for the government of this Council, as follows:—

- I. The business of every day shall be introduced with prayer.
- II. The minutes of the Journal of the preceding day shall be read every morning, at the opening of the Council.
- III. The President shall appoint the several Committees, unless the Council shall otherwise order.
- IV. When the President takes the chair, no member shall continue standing, or shall afterward stand up, except to address the chair.
- V. No member shall absent himself from the sessions of the House, unless he have leave, or be unable to attend.
- VI. When any member is about to speak in debate, or deliver any matter to the House, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
- VII. No member shall speak more than twice in the same debate without leave of the House.
- VIII. A question being once determined shall stand as the judgment of the House, and shall not again be drawn into debate during the same session, unless with the consent of two-thirds of the House.
- IX. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.
- X. Every member who shall be in the House when any question is put, shall, on division, be counted, unless he be personally interested in the decision.
- XI. No motion shall be considered as before the House unless it be seconded, and when required, reduced to writing.
- XII. When any question is before the House it shall be determined upon before any new subject is introduced, except the question of adjournment.
- XIII. All questions of order shall be decided in the first instance by the chair, without debate; an appeal, however, may be made from the decision, to the Council, by any member of the same.
- XIV. The question on motion of adjournment shall be taken before any other, and without debate.
- XV. When the House is about to rise, every member shall keep his seat until the President shall leave the chair.
- XVI. These Rules of Order shall remain in force until altered or suspended by the Council, two-thirds of the members present voting for such alteration or suspension.

Mr. William Aldrich, of Illinois, moved that the hours for the meeting of the Council be from 9.30 A.M. to 10, for devotional exercises, at 10, for business, adjourning at 1, meeting again at 2, and adjourning at 5. Seconded and carried.

Rev. William M. Postlethwaite, of Illinois, moved the appointment of a committee of five, including the two Bishops, to make

arrangements for evening devotional services. Seconded and carried, and the chair appointed Rev. W. T. Sabine, of New York, Mr. William Aldrich, and Samuel Ashhurst, M.D., of Pennsylvania.

Rev. Marshall B. Smith presented the credentials of the Rev. Alexander R. Thompson, D.D., of Brooklyn, New York, of the Reformed Church in America, as a Delegate to convey to this Council the Christian salutations and fraternal recognition of that Church; and also presented, on behalf of Rev. Dr. Thompson, the following Resolutions of the Synod of that Church:—

*Extract from the Minutes of the General Synod of the Reformed Church in America, held at Poughkeepsie, N. Y., June, 1874:—*

*Resolved*, That this Synod expresses cordial sympathy with the efforts of the Reformed Episcopal Church to establish and perpetuate pure and spiritual worship, and recognizes with pleasure the ministry and membership of that Church, as forming, with ourselves, and all our brethren of Christ's household, a part of the true Church of God upon earth.

*Resolved*, That to express this feeling more strongly the Synod will appoint a Delegate to convey to the Convention of the Reformed Episcopal Church our Christian salutations, and that our Delegate suggest the expediency of an annual correspondence by Delegates between that Convention and this Synod.

PAUL D. VAN CLEEF,

*Stated Clerk.*

The credentials were read by the Secretary, and Rev. Dr. Thompson was invited to a seat as Corresponding Delegate from the Reformed Church in America, and the hour of eleven on the morning of Friday, May 14th, was set apart for his special reception.

Rev. Marshall B. Smith, on behalf of the Committee on Publishing the Prayer-book, then presented the following report, which was, on motion, accepted and adopted.

NEW YORK, May 4th, 1875.

*To the General Council of the Reformed Episcopal Church:—*

The Committee appointed at the Second General Council to superintend the publication of the Book of Common Prayer, with power to make corrections in grammar, orthography and punctuation, would respectfully report:—

That they have performed the duty assigned them to the best of their ability, and their work is now before the Church, in several editions of the Prayer-book, including one for the Dominion of Canada, which was arranged, at their request, by a Committee of the Canadian Churches.

The Psalter of the Book of 1785, which was pointed for chanting, was re-pointed to agree with the sources from which it had been derived, viz., the Anglican Psalter, and the King James' version; a very laborious undertaking, but one which appears to have met with the approval of the Church. In the "Psalter of 1785" certain "portions"

were appointed for certain days; these the Committee had printed in full, so as to avoid the inconvenience of turning so frequently from one part of the book to another during the service.

An error in the date given on the second page of the Preface was pointed out to the printer soon after the Book was printed, but it does not appear to have been corrected. It should read 1549, not 1594.

The Committee trust that their labors will meet the approval of the Council, and that the Book may prove instrumental in leading many who prefer Liturgical Services to worship God in Spirit and in truth.

Respectfully submitted,

M. B. SMITH,	} Committee.
B. B. LEACOCK,	
THOMAS H. POWERS,	
HERBERT B. TURNER.	

Mr. Aldrich moved the thanks of the Council to the Committee, which was unanimously carried, after the statement by Rev. B. B. Leacock, D. D., a member of the Committee, to the effect that the work had been done, at great cost of time and labor, by Rev. Marshall B. Smith.

The following Report of the Standing Committee was read and accepted:—

#### REPORT OF THE STANDING COMMITTEE.

CHICAGO, ILL., May 12th, 1875.

*To the Third General Council of the Reformed Episcopal Church:—*

Your Committee present their annual Report with heartfelt thankfulness to the Great Head of the Church for all the tokens of his presence and favor which have cheered us during the past year.

The Committee organized by the election of the Rev. Marshall B. Smith as their President, and the Rev. B. B. Leacock, Secretary, and have held, in all, twenty-one sessions.

The following Ministers have given in their adhesion, and their names have been added to our list:—

The Rev. W. S. Perkins, from the Protestant Episcopal Church, Pennsylvania.

The Rev. John Todd, from the Methodist Church, Canada.

The Rev. Edwin Potter, from the Methodist Church, New York.

The Rev. James A. Latane, from the Protestant Episcopal Church, Virginia.

The Rev. Joseph S. Malone, from the Protestant Episcopal Church, Kentucky.

The Rev. Wm. R. Nicholson, D. D., from the Protestant Episcopal Church, New Jersey.

The Rev. W. H. Johnson, from the Protestant Episcopal Church, South Carolina.

The Rev. William Bower, from the Protestant Episcopal Church, Pennsylvania.

The Rev. J. Howard Smith, D. D., from the Protestant Episcopal Church, Tennessee.

The Rev. G. A. Reddles, from the Protestant Episcopal Church, Pennsylvania.

The Rev. Benjamin Johnson, from the Protestant Episcopal Church, Georgia.

The Rev. Edward Cridge, from the Church of England, Victoria, British Columbia.

The Rev. J. Eastburn Brown, from the Protestant Episcopal Church, New York.



The Rev. J. H. McEl Rey, from the Protestant Episcopal Church, Pennsylvania.

Upon presentation of proper testimonials, the following gentlemen have been recommended to Bishop Cummins, as Candidates for orders:—

Mr. W. A. Green (colored), Washington, D. C.

Mr. John S. Gibson, Virginia.

Mr. Alexander Sloan, Pennsylvania.

Mr. R. F. Kingsley, Maryland.

Papers have been signed, recommending to the Diaconate,

Mr. Alexander Sloan, Pennsylvania.

And to the Presbyterate,

Rev. John Todd, Canada.

Rev. Edwin Potter, New York.

The following churches have expressed their desire to be identified with us, and having complied with the prescribed form, have been added to our list of churches:—

Emmanuel Church, Louisville, Kentucky.

Christ Church, Toronto, Canada.

Holy Trinity, Jefferson City, Missouri.

Church at Victoria, British Columbia.

Zion Church, St. Johns, New Brunswick.

Emmanuel Church, Newark, New Jersey.

St. John's Church, Sussex, New Brunswick.

Your Committee gladly approved of the appointment by Bishop Cummins, in August last, of the Rev. Mason Gallagher as a Missionary at large, and bear their testimony to efficient service rendered by him during four months, in Canada and parts of the United States.

A communication was received from Samuel B. Schieffelin, Esq., of the city of New York, offering to the Reformed Episcopal Church stereotyped plates of the following works—"Milk for Babies," and "Children's Bread"—and also the funds for the printing of twenty-five hundred copies, provided the Church would place its name upon the books.

Your Committee, not feeling themselves authorized to act in a matter of this kind, referred Mr. Schieffelin's Communication to the Committee on Doctrine and Worship, with the request that they would bring it to the notice of the Council.

The Rev. W. H. Johnson, after a connection of a few weeks, notified us of his intention of withdrawing from our communion. Your Committee availed themselves of the opportunity to express their sympathy with him in his perplexities, and to wish him God-speed in returning to the Church of his choice,

On behalf of the Committee,

B. B. LEACOCK, Secretary.

Mr. Hammer moved that Bishop Cummins be requested to furnish the Secretary with a copy of the Sermon preached this morning at the Council, for publication as a part of the Journal. Carried. (*For this Sermon, see Appendix.*)

Bishop Cheney then read his report as Missionary Bishop of the West, which was, on motion of Rev. M. B. Smith, ordered to be entered on the minutes and printed in the Journal. It is as follows:—

## REPORT OF BISHOP CHENEY.

*To the General Council of the Reformed Episcopal Church:—*

DEAR BRETHREN—

The 8th Canon of the Reformed Episcopal Church makes it the duty of every Missionary Bishop to "report to each General Council his proceedings, and the state and condition of the congregations under his Episcopal care."

At the Second Council, held one year ago, in the city of New York, I presented no report, because the brief period which had elapsed since the organization of our ecclesiastical body had afforded but little opportunity for any extended work or valuable information in reference to our progress.

I, therefore, beg leave, in the present report, to cover the whole period of a year and a half, since the 14th of December, 1873, the date of my consecration to the office of a Missionary Bishop.

On Sunday, January 4th, 1874, I had the privilege of receiving by Confirmation, in my own flock of Christ Church, Chicago, *forty-six persons*, who thus began a New Year by the public confession of Christ. It was a momentous event, not only in our parochial history, but also in the Reformed Episcopal Church, insasmuch as these persons were the first to connect themselves with the new-born movement by the solemn profession of their faith.

On Sunday, February 1st, 1874, I visited the city of St. Louis, and through the courtesy and Christian kindness of a beloved brother in the Lord, the Rev. James H. Brooks, D.D., Pastor of the Walnut Street Presbyterian Church, I preached in that church both morning and evening. At that time a leading lay member of the Protestant Episcopal Church had resolved to give his time and effort to the work of organizing a Reformed Episcopal Church in St. Louis. I found quite a number of gentlemen very deeply interested in the proposed organization, but the plan subsequently failed of realization, from the fact that the gentleman who appeared to be peculiarly adapted to the position of a leader was suddenly called by business relations to remove from St. Louis to Baltimore, where, I am happy to say, he is now the Senior Warden of a vigorous Reformed Episcopal Church. The movement was thus arrested for the want of a local leader. But my visit developed facts that irresistibly tend to show that, with any well directed effort, St. Louis would soon become as potent a centre of influence for our work as Chicago is to-day. Large congregations listened attentively to the preaching, even when (as in the evening) it related to the points in which we differ from the Protestant Episcopal Church. I found that every non-Episcopal Evangelical Church in St. Louis had a number of members who had been Episcopalians, but who had never lost their love for a liturgical worship. In fact, I was informed by a gentleman who had every opportunity to be acquainted with the facts, that there were at that time over seven hundred communicants in various Evangelical Churches in that city who had formerly been communicants of the Protestant Episcopal Church, but could not endure the lack of spiritual food, and had left it, to be fed with the Gospel bread. I am satisfied that any earnest, devoted and able Reformed Episcopal minister could soon gather a strong congregation in St. Louis.

On my return, I visited the then infant church at Peoria, and preached on Wednesday evening, February 4th.

On Sunday, February 15th, I again visited Peoria, conducted the services, and preached twice. The large attendance was a marked token of the interest felt by the community in our work, and a presage, soon fulfilled, of a great blessing.

On Wednesday, February 25th, a formal organization was effected in Chicago, under

the name of "Christ Church, Reformed Episcopal." Since the 8th of December, 1873, a period of nearly seven weeks, the great majority of the congregation of Christ Church had been practically (though not formally) Reformed Episcopalians. On that day they had requested their Rector to accept the office of a Bishop in the Reformed Episcopal Church, thus sanctioning the step. On the 25th of February, 1874, the corporation was formed under the Reformed Episcopal Church, and shortly thereafter the Vestry purchased of Mr. William Aldrich, the owner of the old Christ Church property, the real estate and building now occupied by the present congregation. As I took part in this organization, and as it has exercised a marked influence on the prosperity of the Church at the West, I have embodied the record of it in this report.

On Easter Sunday, April 5th, 1874, I held my second Confirmation in Christ Church, Chicago. Fourteen persons were thus added to the Church.

Previous to the adhesion to the Reformed Episcopal Church of the parish of which I was Rector, a chapel connected with it, but owning its property, and known as Emmanuel Church, had, under the rectorship of the Rev. Charles H. Tucker, duly organized as a parish of the new Church. On the evening of Easter Sunday, 1874, I confirmed twelve persons at this church.

The Third Sunday after Easter, April 26th, 1874, I again visited Peoria, preached twice, and confirmed ten persons. In these first fruits of the Reformed Episcopal Church in Peoria, the Rev. Joseph D. Wilson had already begun to reap the harvest of his brief but exceedingly faithful work in that city.

On Wednesday, May 13th, I preached the annual sermon before the General Council of the Reformed Episcopal Church in the city of New York, and during the session took part in the important discussions which led to the adoption of our admirable Book of Common Prayer.

On my return toward home I visited the city of Washington, and preached for the Rev. Mr. McGuire.

On Tuesday, the 9th of June, I held an ordination in Christ Church, Chicago, at which *Brandram B. Ussher, M.D.*, and *Henry Harold Brookes* were admitted Deacons. The sermon was preached by the Rev. Joseph D. Wilson. Dr. Ussher has been for some years a practicing physician of Aurora, Illinois, and has, since his ordination, served the small Reformed Episcopal parish at Aurora without any compensation, supporting himself by his profession. Mr. Brookes had been a lay-reader of the Protestant Episcopal Church in California. He attempted work for a time in Colorado, after his ordination, but the mountain altitudes proving unfavorable to his health, he took charge of Jefferson City, Missouri, and is now preaching at Houston, Texas.

During a brief summer vacation spent in the vicinity of Lake Champlain, I held services at various points in Vermont, New York and Canada.

On the 16th of August I visited Emmanuel Church, Ottawa, preached three times, and confirmed thirteen persons.

Friday, October 2d, I preached in Christ Church, Peoria, and publicly received into the ministry of the Reformed Episcopal Church the Rev. Jesse P. Davis, an ordained Elder of the Methodist Episcopal Church. Mr. Davis has since that date been doing an effective work in Chillicothe, Ill.

About Christmas I had the pleasure of welcoming to our Church a newly organized parish, which had sprung into being without any exterior aid or influence, in the vicinity of the Union Rolling Mills, in the southwestern portion of the city of Chicago.

Although very few of the members of this young organization are people blessed with this world's goods, it has nevertheless manifested an extraordinary vigor. A commodious

brick church is in process of erection, and the Rev. Albert Walkley, heretofore a minister of the Methodist Episcopal Church, has accepted a call to the pastorate.

On Sunday, January 3d, 1875, the Rev. William M. Postlethwaite, of New York, having accepted a call of the Wardens and Vestry to become associated with me in the rectorship of Christ Church, entered on his work. The results of his three months' labor in this field are a sufficient testimony to his devotion and ability. Together we were enabled to carry on the parochial work of Christ Church, and to maintain a regular Sunday afternoon service for the Church of the Good Shepherd, at the Rolling Mills. Soon after Mr. Postlethwaite's arrival he began services in the West Division of Chicago, in a building hallowed by the precious memories of the faithful Gospel preaching of the late Rev. Dr. Bishop. The effort has resulted in the organization of St. Paul's Reformed Episcopal Church, which has already sixty communicants, and has called as its pastor a widely known clergyman, till recently a presbyter of the Methodist Episcopal Church.

On the evening of the 22d of February, 1875, I held a Confirmation service in Christ Church, Peoria, and confirmed forty-two persons. The extraordinary progress of this parish is a cause for heartfelt thanksgiving to God. Under the able leadership of the Rev. Joseph D. Wilson they have gathered one of the strongest congregations in Peoria, have built a large and attractive church (already too small), and, best of all, have been visited with the reviving influence of God's gracious Spirit.

On Sunday, March 14th, at the request of Bishop Cummins, I visited Emmanuel Church, Ottawa, Canada, preached three times, and participated in the administration of the Lord's Supper. This was the first use of the new edifice erected by this most earnest and united people. To me personally it was a most gratifying event, not merely that such progress had been made since my visit six months before, but that a principle which I have felt to be of vital importance to our Reformed Church has been rigidly observed in the construction of the edifice. While good taste has been consulted, economy has not been sacrificed to Gothic architecture. The building is very capacious, perfect in its acoustic properties, evidently intended for hearing the word of God rather than for the performance of a scenic worship, and so inexpensive as to make it a home for the poor equally with the rich.

Returning from Ottawa, I spent one evening in Toronto, and preached in Christ Church.

On Easter Sunday, March 28th, 1875, I confirmed twenty-five persons in Christ Church, Chicago.

On the First Sunday after Easter I confirmed *eleven* persons in Emmanuel Church, Chicago. That eight of the eleven should have been members of an adult Bible Class, is a striking testimony to the value of that branch of Christian work.

In closing this history of my work for the Church at large, I am compelled to apologize for the apparent intermingling of the record of my *pastoral* work. But situated as I have been, and still am, the Episcopal and pastoral duties are parted by a very shadowy line. My own deep conviction is, that what seems accidental should be the permanent polity of our Church. In this early stage of our growth, before our parishes are so contiguous as to be readily consolidated, Bishops must doubtless be appointed, whose itinerant and evangelistic work must extend over widely separated territories. But as rapidly as possible, contiguous congregations should be encouraged to form Synods, even with the minimum number of parishes and clergy. Thus two valuable ends will be attained—first, the prestige of the Episcopate, so fatal to the spirituality of our mother Church, will be overthrown by the election of a presbyter to be Bishop of half-a-dozen parishes in the vicinity of his own, and second, our larger towns will become centres of influence and

consolidated work for the cause. I might allude to a third advantage, viz., that our Bishops will thus be men who will be kept in personal contact with individual souls. While *chief* shepherds, they are still *shepherds*, in immediate care and responsibility for the sheep of Christ's flock.

With earnest prayers for God's richest blessing on the Church we represent, and on "the whole Israel of God," I am,

Your brother in the Gospel,

CHARLES EDWARD CHENEY,

Missionary Bishop of the Reformed Episcopal Church.

Rev. William M. Postlethwaite moved the appointment of a committee to determine the boundaries of the Missionary Jurisdiction of the West.

Hon. Stewart L. Woodford, of New York, moved to amend, that a committee be appointed to recommend to this Council suitable missionary jurisdictions of the Reformed Episcopal Church. The amendment was accepted by Rev. Mr. Postlethwaite, and unanimously carried.

Rev. Mason Gallagher moved that the committee consist of five, with the addition of the two Bishops.

The Secretary announced that he had appointed Rev. M. B. Smith as Assistant Secretary, and the appointment was confirmed by the Council.

On motion of Rev. Dr. Nicholson, it was resolved that the Committee to be appointed on missionary jurisdictions consist of seven members, with the addition of the two Bishops.

The President, desiring to be relieved of the responsibility of appointing, and calling for nominations, the following were appointed as the Committee, namely:—Messrs. Alexander G. Tyng, of Illinois, Stewart L. Woodford, of New York, James Johnson, of Canada, James L. Morgan, of New York, Benjamin Aycrigg, of New Jersey, Wm. A. Meriwether, of Kentucky, and Samuel Ashhurst, M.D., of Pennsylvania.

After prayer by Rev. Mr. Sabine, the Council adjourned.

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## SECOND DAY.

*Thursday, May 13th.*

The Council met at 9.30, for devotional exercises, which were conducted by Rev. J. Howard Smith, D.D., and at 10 o'clock Bishop Cummins called the house to order for business.

The minutes of the previous day's session were read and approved.

On motion of Mr. A. M. Wright, of Chicago, the speeches of members of the Council, in debate, were limited to ten minutes each.

Rev. Mr. Postlethwaite offered the following resolution :—

WHEREAS, The congregation of St. Stephen's Independent Evangelical Lutheran Church, of the city of Chicago, have formally made application, by a petition signed by the Pastor and over forty heads of families, to be received as a Parish in Communion with the Reformed Episcopal Church, and

WHEREAS, Said congregation solemnly agrees, by its Pastor and representatives, to conform to the doctrine, discipline and worship of the Reformed Episcopal Church, therefore

*Resolved*, That said congregation be and is hereby admitted into communion with this Church.

Rev. Edward D. Neill, of Minnesota, moved, as an amendment, that the matter be referred to Bishop Cheney and the members of the Standing Committee of the Northwest, and the lay members of this Council from Chicago, to investigate the matter, and report to the Council on Saturday morning.

The amendment was carried, and the motion as amended was adopted.

On motion of Rev. William T. Sabine, of New York, a Committee of three was appointed to prepare a statement of the points of difference between the Protestant Episcopal Church and the Reformed Episcopal Church, consisting of Rev. W. T. Sabine, Rev. Benjamin Johnson, of Baltimore, Md., and Mr. Alexander G. Tyng, of Illinois.

Bishop William L. Harris, D. D., of the Methodist Episcopal Church, was then introduced to the Presiding Bishop by Bishop Cheney, and by Bishop Cummins to the Council, who rose to receive him. Bishop Harris thereupon addressed the Council, and then took a seat by the side of the presiding Bishop.

Communications were read from Mr. Samuel B. Schieffelin, of New York city, on the subject of Catechisms written by him, and gratuitously offered to this Church, being the same alluded to in the Report of the Standing Committee.

On motion of Rev. M. B. Smith, a Committee of three was appointed to make nominations for the various Standing Committees. The following were appointed: Bishop Cheney, Rev. B. B. Leacock, D. D., and Herbert B. Turner.

The following communication from the Free Church of England,

adopting the Articles of Federative Union with the Reformed Episcopal Church, was then read.

THE REFORMED EPISCOPAL CHURCH IN AMERICA, AND THE FREE CHURCH OF ENGLAND.—RESOLUTION ADOPTING ARTICLES OF UNION.

The Bishop president, having referred to the American Reformed Episcopal Church and to the circumstances which had led to a correspondence with that body, it was

*Resolved*, That this Convocation of the Free Church of England heartily adopts the following Articles of Federal Union between "The Reformed Episcopal Church" in America, and "The Free Church of England," humbly praying Almighty God to bless the Union of the two Churches to the extension and establishment of His Kingdom throughout the world.

Proposed by the Rev. G. Jones.

Seconded by Mr. F. S. Merryweather.

ARTICLES OF FEDERATIVE UNION BETWEEN THE FREE CHURCH OF ENGLAND AND THE REFORMED EPISCOPAL CHURCH.

ARTICLE I. As an evidence of the union existing between the Free Church of England and the Reformed Episcopal Church, a delegation of ministers and laymen may be sent annually from the Convocation to the General Council, and from the General Council to the Convocation, with the right to take part in the deliberations of said bodies respectively.

ARTICLE II. In the Consecration or Ordination of Bishops or other Ministers in either Church, the Bishops and Ministers of the other Church shall be entitled to participate.

ARTICLE III. The Ministers of either of said Churches shall be entitled to officiate transiently in the congregations of the other, and also, subject to the respective regulations of said Churches, shall be eligible to a pastoral charge in the other.

ARTICLE IV. Communicants of either Church shall be received by the other, on presentation of letters of dismissal.

ARTICLE V. Missionary or other congregations of either Church may transfer their connection to the other, on such terms as may be mutually agreed upon.

ARTICLE VI. The two Churches, recognizing the fact that they are working together in the same great cause, and on the same basis, pledge, each to the other, their mutual co-operation, sympathy and support.

On behalf of the Convocation of the Free Church of England, which assembled in London, June, 1874. } BENJAMIN PRICE, Bishop President.

These articles were signed by Bishop President, on the 17th day of November, 1874.

THOMAS E. THORESBY, Secretary of Convocation.

Mr. Turner offered the following Resolution, which was adopted:

WHEREAS a Hymnal has been recommended by the Council, for use in the congregations of this Church, though the use of the same is not obligatory, therefore

*Resolved*, That a committee of four, with the addition of the Presiding Bishop as chairman, be appointed to revise the same, and report at the next Council.

Rev. Dr. Leacock, Chairman of the Committee on Doctrine and Worship, presented a partial Report, submitting, as directed by the last Council, forms of services for Easter Day, Christmas Day,

Good Friday, Thanksgiving Day, the Dedication of Infants, and Family Prayers.

The Council then proceeded to consider the proposed service for Easter Day. This proposed service was read, and pending the consideration of the same, the Council adjourned.

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AFTERNOON SESSION.

The Council reassembled at two o'clock, and the session was opened with prayer.

The consideration of the proposed service for Easter Day was then resumed, and after several amendments had been made to the same, the service, as amended, was, on motion of Robert McNeilly, M.D., of New York, accepted. [This service will appear, with others, in proposed services to be published, for the information of the congregations, by the Committee].

Mr. Aldrich, from the Committee to whom was referred the application of St. Stephen's Evangelical Lutheran Church, made a report in favor of the admission of said Church.

On motion of Mr. Hammer, the report was accepted, and on motion of Rev. Mr. Postlethwaite, the same was adopted, and the Church admitted into union with this Church.

Mr. Woodford presented the following Report of the Committee on Missionary Jurisdictions, which was, on motion, accepted and adopted:—

REPORT OF THE COMMITTEE ON MISSIONARY JURISDICTIONS.

The Committee to whom was referred the subject of Missionary Jurisdictions, respectfully recommend the following territorial divisions:—

- I. THE MISSIONARY JURISDICTION OF ST. JOHN, comprising the Canadian Provinces of New Brunswick, Nova Scotia, and Prince Edward's Island.
- II. THE MISSIONARY JURISDICTION OF OTTAWA, comprising the Canadian Provinces of Ontario, Quebec and Manitoba.
- III. THE MISSIONARY JURISDICTION OF THE PACIFIC, comprising the Canadian Province of British Columbia, and all the States and Territories of the United States west of the Rocky Mountains.
- IV. THE MISSIONARY JURISDICTION OF THE EAST, comprising the New England States, and the States of New York and New Jersey.
- V. THE CENTRAL MISSIONARY JURISDICTION, comprising the States of Pennsylvania and Delaware.



VI. THE MISSIONARY JURISDICTION OF THE SOUTH, comprising the District of Columbia, the State of Maryland, and all other of the United States lying east of the Mississippi River and south of the Ohio River, not already embraced in the Missionary Jurisdiction of the East and the Central Missionary Jurisdiction.

VII. THE MISSIONARY JURISDICTION OF THE NORTHWEST AND WEST, comprising the States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, and all other of the States and Territories of the United States lying west of the Mississippi River and east of the Rocky Mountains.

STEWART L. WOODFORD,

On Behalf of the Committee.

The order of business having been suspended, Rev. Mr. Gallagher moved that this Council, before it adjourn, elect a Missionary Bishop for the Jurisdiction of the Pacific Coast.

On motion of Mr. A. G. Tyng, Mr. Gallagher's motion was made the order of the day for eleven o'clock on Saturday morning, May 15th.

Rev. Dr. Leacock, from the Committee on Doctrine and Worship, reported the proposed service for Christmas Day, which was read.

Pending the consideration of this service, Rev. Dr. Nicholson moved that all further consideration of these proposed services, and the Report of the Committee respecting the same, be laid over till the next General Council, and that meanwhile the services be printed in pamphlet form, and circulated in the various parishes of this Church, in order that they might be carefully considered and examined before being recommended for use. This motion was adopted.

On motion of Rev. Mr. Wilson, it was ordered that in future the morning session terminate at 12 o'clock, noon, and that the afternoon session begin at 1 o'clock.

Bishop Cummins, thereupon, read his Report of his labors and visitations during the past year.

The Report was, on motion, accepted, and ordered to be entered at large upon the minutes. It is as follows:—

#### BISHOP CUMMINS' REPORT.

*Beloved Brethren of the Clergy and Laity:—*

In making my official report to you of work performed since our last Council, I desire, first of all, to express my profound gratitude to God that I have been permitted to meet with you again, and take part in your deliberations. At the meeting of our last Council, my health was so seriously impaired that I was almost entirely unfitted to take any part in the work of the Council. For well-nigh four months I was a very great invalid and

sufferer, utterly unable to engage in a single service. On the 1st of September, I ventured forth upon work again, trusting in God to give me strength to perform it. From that time until the present I have continued my work, and have not lost a single Sunday, though I am yet far from being in my once vigorous health.

My first visitation was to Ottawa, the capital of the Dominion of Canada, from which place one of the first responses had come to our work of reform. I found a band of earnest, faithful men, enlisted in the cause, and was greatly impressed by their zeal and devotion to the work. I passed two Sundays in Ottawa, September 6 and 13, preaching to large congregations in the court-house of the city. Tuesday, September 8, I laid the corner-stone of the new church, assisted by the Rector of the parish, and several clergymen of other churches in the city. Thursday evening, in the Presbyterian church, I ordained the Rev. John Todd a Presbyter. Mr. Todd has been a Deacon in the Wesleyan Church in Canada, and entered almost immediately on his work in the Province of New Brunswick.

From Ottawa I passed to Binghampton, N. Y., to which place I had been invited by the Hon. Ausburn Birdsall. I found a small congregation worshipping in a minor chapel, owned by Mr. Birdsall, situated in the suburbs of the city, using our revised Prayer-book, and ministered to by the Rev. Mr. Roke, a clergyman of the Congregational Church. I held service in this chapel on Sunday afternoon, and confirmed six persons. In the evening I made an address in behalf of our cause, in the Presbyterian church, to a vast congregation, assisted in the services by the pastor of the congregation. I also made another address, in the Methodist Episcopal church, in the same city.

My next visit was to Washington City, where I was most kindly entertained by the Senior Warden of Trinity Protestant Episcopal Church, an old and still faithful friend. On Sunday evening, September 27, I addressed an immense audience in Lincoln Hall, where the Rev. Mr. McGuire was accustomed to conduct Divine service. After the service I was met by many dear friends of former days, who expressed their interest in the work in which I was engaged. I was so urgently entreated to make another address in the New York Avenue Presbyterian Church that I consented to speak again in behalf of the work of reform on Monday evening.

On this occasion, clergymen, representing five evangelical churches, participated in the services, and heartily bade me God-speed.

The first three Sundays of October were passed in the City of Louisville. They were memorable days, indeed. It was the first time I had been able to plead the cause of the Reformed Church before the people of the State where for seven years my life had been passed. I found the congregation of Emmanuel Church faithfully maintaining their position against mighty opposing influences, and it was a joy and delight to stand by them and maintain their cause. The largest churches (Methodist and Presbyterian) in the city were opened to us, but the congregations far exceeded the capacity of the buildings. I trust seed was sown which will ripen into a harvest. I am most happy to know that the congregation in Louisville is supplied with a faithful and able pastor in the Rev. Mr. Dunn.

The last Sunday in October, the 26th, I passed in East Liberty, Pittsburg. I had the great pleasure of opening the new chapel of the Church of the Redemption, the erection of which was greatly due to the earnest efforts of the Rev. J. S. Malone, then in temporary charge of the congregation. I preached on Sunday morning, and confirmed nine persons, and made an address in the evening on the work of our Church.

On the 29th of October I started from New York for a visitation to the maritime province of New Brunswick, in the Dominion of Canada, accompanied by the Rev. Mar-

shall B. Smith and Colonel Ayerigg. My first visit was to the city of St. John, where I found the Rev. Mr. Feltwell established in a new field of labor. In this interesting city a church building, with a rectory and an endowment, has been transferred to us, to be used as our own as long as we see fit to maintain the services of our Church there. I preached in this Church in the morning, and assisted in administering the Lord's Supper in the afternoon. The Rev. M. B. Smith and the Rev. Mr. Feltwell took part in the services. I advocated our cause to a great congregation, completely filling all the standing room of the church. Mr. Feltwell has met with much encouragement in his work in Zion Church and in Indiantown, a suburb of the city.

Monday, November 2, I visited Moncton, where Mr. Feltwell had been laboring for well nigh a year. It was with great pleasure I met this people. They were the first church to unite with this work, and to ask for a pastor from among the little band who, on December 2, 1873, united in the Reformed Episcopal Church. I addressed the people of Moncton, in the evening, in the Baptist church, the largest building in the city. The congregation is now supplied by the Rev. J. Eastburn Brown, lately of New York city.

Tuesday, November 3, I visited Sussex, and spoke in the Baptist church. I found Mr. Todd supported by an entire parish which had left the Church of England, and were firm in their attachment to our Reformed Church. Mr. Todd has extended his labors to a number of the adjoining towns and settlements, doing the work of an evangelist for many miles around.

From the province of New Brunswick I went to Canada West, and passed the second Sunday of November in Toronto, preaching morning and evening in the hall used by the congregation of Christ Church for their services. A second congregation has since been organized in Toronto, in the western part of the city, of which the Rev. Johnson McCormac has become the pastor.

My next visit was to Brantford, where I was warmly welcomed by a few earnest friends of our cause, one of whom, Judge Hughes, represents Christ Church, Toronto, in this Council. I addressed the people of Brantford in the Scotch Presbyterian Church, and was assisted in the services by the Rev. Marshall B. Smith and the pastor of the Church. My visitation to Canada was one of very great interest to me, and I cannot doubt that there is a wide and open door for the Reformed Church to enter in that Dominion.

November 15th. I officiated in the Church of the Incarnation, and confirmed seven persons. In the evening of the same day, I made an address in the First Reformed Episcopal Church in New York, reviewing the action of the last General Convention of the Protestant Episcopal Church in relation to those great questions which bear upon our work of reform.

The last two Sundays of November, the 22d and 29th, were spent most pleasantly in conducting the services of the Second Reformed Episcopal Church in Philadelphia, previous to the arrival of their rector, our beloved brother, Dr. Nicholson, who entered upon his work the following Sunday.

On Sunday, December 6th, I enjoyed the great privilege of inaugurating the work of our Church in the city of Newark, N. J., preaching morning and night to vast audiences, in the Young Men's Christian Association hall. The field here was white for the harvest, and only awaited the work of the reaper in gathering it in. One hundred names were handed in as adherents to the cause on the first evening, and the work has steadily advanced, with all the elements of a sound and healthy growth.

December 13th. I made my first appeal to the people of Baltimore, in behalf of the

need of reformation in the Episcopal Church, in the Masonic Temple of that city. At that time there was but one adherent of our work in that city.

December 17th. I visited Gloversville, N. Y., and made an address in the Presbyterian Church of the town, assisted by most of the evangelical clergymen of the place. The Rev. Edwin Potter, a deacon of the Methodist Episcopal Church, had commenced services there, in connection with our work, a few weeks before my visit.

December 20th. In the First Reformed Episcopal Church in New York City, I preached and ordained the Rev. Mr. Potter, a presbyter. In the evening I preached again in the same Church. In December, I removed to the City of Baltimore, as my residence for the present, seeking a milder climate for the benefit of my wife's health. When not occupied in visitations to other places, I have given my services to building up a church in that city. In the work, I have been assisted lately by the Rev. Benjamin Johnson, lately rector of Christ Church, Macon, Ga., one whom I had learned to love and esteem in past years, and whom I welcome with great delight, as an able counselor, into our ranks.

January 10th, 1875. I visited Newark, N. J., again, preached twice, and administered the Lord's Supper to about one hundred and twenty persons. The Rev. Mason Gallagher, who has rendered valuable help to this congregation, assisted me in the services.

On the third Sunday of February, I visited Germantown, and opened the services of the Third Reformed Church, in the hall of the Young Men's Christian Association. The Rev. G. A. Reddles has entered upon the charge of this congregation with great earnestness and devotion.

March 21st. I preached in the morning in the Church of the Incarnation, Brooklyn. In the evening of the same day I advocated our cause in the Hedding Methodist Episcopal Church, Jersey City, where the Rev. Mr. Gallagher had commenced holding services.

March 28th, Easter day. I preached in the morning in the First Reformed Episcopal Church of Philadelphia, and confirmed four persons, and assisted in the administration of the Lord's Supper. In the evening, I spoke for the cause to the new congregation of Emmanuel Church, Philadelphia. This congregation has secured the Rev. J. S. Malone as its pastor, and is prosecuting its good work with much energy and zeal.

April 11th. I preached morning and night, at the First Reformed Episcopal Church, New York City, and confirmed fourteen persons at the evening service.

April 12th. I was present at the organization of the Church of the Redeemer, in Philadelphia, and addressed the congregation, after services by the Rev. Charles H. Tucker. Mr. Tucker has since become pastor of this congregation, and enters on his work with much to encourage him.

April 23d. I preached, morning and night, in Newark, and confirmed nineteen persons. I was truly happy to welcome, as the rector of the Church, our dear brother, so well known to many of us in former years, the Rev. J. Howard Smith, D.D.

On the 26th of April I visited the Church of the Incarnation, in Brooklyn, preached, and confirmed five persons. I was assisted in the services by the Rev. Dr. Thompson, of the Reformed Church, the Rev. Dr. Cuyler, of the Presbyterian Church, the Rev. Dr. Buddington, of the Congregational Church, the Rev. Mr. Scholtz, of the Moravian, and the Rev. Mr. Davis, of the Methodist Episcopal Church, two of whom read the evening prayer of our Church.

One of our brethren of the clergy, who had united with us apparently with sincere and deep convictions, became dissatisfied, and desired to return to the Church from which he had been received. At his request, a letter dimissory was given to him to the

ecclesiastical authorities of the Protestant Episcopal Church, commending him to them with Christian love and prayers for God's blessing upon him.

May 9th. I ordained, in the city of Baltimore, Mr. Alex. Sloan, a deacon in this Church. The Rev. Jas. A. Latane presented the candidate. Mr. Sloan will conduct the services of our Church at Newfield, N. J.

Thus steadily, yet slowly, our work advances. At our first Council, December 2d, 1873, we numbered in all 7 ministers; at the second, May 10th, 1874, 17; at this, the third, 42.

Why our growth should be slow it is not difficult to see. This work can only be entered upon at the cost of much sacrifice. We cannot, in identifying ourselves with it, "give to the Lord that which cost us nothing." Each soul that espouses it must be ready to bear the cross, and count all things loss for the excellency of the knowledge of Christ. We would not have it otherwise. Through such trials our work is to be purified. We need not be anxious for the rapid increase of our work, or the accession of large numbers to our ranks. Infinitely greater should be our anxiety to see that we are building surely, safely; that our work has in every part the marks of the Lord Jesus, the seal of the Holy Spirit's guidance.

GEORGE DAVID CUMMINS,

*Presiding Bishop.*

On motion of Rev. Marshall B. Smith, it was ordered that the Standing Committee on Doctrine and Worship, to be elected at this Council, present at the next annual Council a course of study and text-books for Candidates for the Ministry.

Judge D. J. Hughes, of Ontario, moved to amend that the Committee report on Monday. This motion was lost, and the original motion was thereupon adopted.

On motion, it was resolved, that a Special Committee on the state of religion in this Church, be appointed to take charge of the Statistical Tables and Reports of the various parishes, and report to the Council.

The Presiding Bishop appointed as the Committee, Rev. William McGuire, Robert McNeilly, M. D., and Mr. William A. Hammer.

The Secretary read a letter from Emmanuel Church, Toronto, against the action of the Standing Committee, in declining to receive them into this Church, and requesting to be admitted into union with this Church, by this Council, was then read.

Judge Hughes moved that the matter be referred to the Standing Committee of the Missionary Jurisdiction of Ottawa. Carried.

After prayer the Council adjourned.

## THIRD DAY.

*Friday, May 14th, 1875.*

The Council met at 9.30 A. M., for devotional exercises, which were conducted by Rev. Wm. T. Sabine, of New York, and at 10 o'clock, was called to order by the President.

The Rector and delegates from St. Stephen's, Chicago, appeared and took their seats.

After calling the roll, the minutes of Wednesday's session were read and approved.

On motion of Mr. Alexander G. Tyng, it was

*Resolved*, That the Committee on Doctrine and Worship be instructed to prepare a Translation of such parts of our Prayer-book as are necessary for the use of German congregations, and have them published as soon as possible.

Judge Hughes offered the following resolution, which was adopted:

WHEREAS, The work of the Church calls, in an especial manner, for the prayers of those who value its ministrations and Scriptural foundation; and for the regular voluntary contributions of her earnest and faithful members; therefore

*Resolved*, That the Presiding Bishop be requested to nominate a Committee to consider and recommend the most desirable scheme for the permanent support of the general and missionary objects of this Church, and the supply of the Sustentation Fund, and report to this Council.

Mr. James Johnson, of Ottawa, Canada, presented the invitation of Emmanuel Church, Ottawa, that the next Council of this Church be held in that city, and offered a resolution to that effect, which, on motion of Rev. Dr. Nicholson, was amended to read as follows, and adopted:—

While recognizing with thankfulness the invitation from Emmanuel Church, Ottawa, that this Council hold its next annual session in that city, and expressing our earnest desire and hope that we shall have the pleasure of accepting a future invitation from that church, yet resolved, that this Council hold its next annual session in the City of Philadelphia.

The hour having arrived for the reception of the Rev. Alexander R. Thompson, D. D., Corresponding Delegate from the Reformed Church in America, he was introduced to the Council by the Presiding Bishop, and spoke as follows:—

MR. PRESIDENT AND BRETHREN OF THE COUNCIL:—The venerable Church of Christ whose son and servant I am has commissioned me to bear to you her affectionate greeting, and to bid you, in the name of the Lord, God-speed; not because she has felt that you

needed it, but because she has felt that it was her duty and your right. When the man whom God had elected to be your leader (though then you did not know it) came forward in the spirit of a bishop, not of a part of the Church, but of a bishop of the Church of God, and gave openly a demonstration of the communion of saints, by uniting with fellow-believers in the Supper of the Lord, the Church which has sent me to you looked with admiration on his procedure as the act of a heroic Christian minister, who had the courage to put in act, before heaven and earth, what other men in his own communion had long been saying sweetly, but safely stopping before the act. When, a few months later, the leaflets fluttered out on the air, bearing your Declaration of Principles, our Church perceived that his procedure had not been the isolated act of a single man, but the precursor of a grand movement, for which men had long been waiting, but waiting in vain. With conservative hand and cautious eye she took the leaflet, and read and pondered the testimony, and recognized in it the utterances of the same vital principles that underlie her own life. And when your organic life took shape, and you began to assemble, as in this General Council, she sent me to you to acknowledge you as palpably in Christ, with the great company of His redeemed, and to bid you, as I do this day, God-speed. And in this she is only adhering to the traditions of her own history.

It may seem strange for a man not of Episcopal belongings, to be counted in among the councillors of an Episcopal Church, and for her children to sit in a Council of the Reformed Church; but centuries ago no man would have counted it strange. The first names appended to the standard of the Reformed Church in the Netherlands, which are to-day the standards of the Reformed Church in America, after the signatures of the officers of the great national Synod which settled them, were the names of the dignitaries of the Church of England, who were delegates thereto. No student of history will accuse me of exaggeration when I say that the fate of human freedom and religion, the whole future of the grand problem of human civilization which is being wrought out in this Western Continent, in the centre of which sits this Queen City of the West, hung, as on a thread, on the issue of the contest, in which the men of Holland and the men of England stood shoulder to shoulder, and fought for God and for human kind. In that momentous conflict, reaching over generations, these national Churches took shape and form, and lovingly counseled and helped each other. Holland became a refuge for the oppressed of every name. Under the leadership of William the Silent, the principle of religious toleration came, for the first time on earth, to real and vital power. And while her enemies called her a cage of every unclean and hateful bird, the Church of Holland became a Canaan of refuge for human kind.

When England, later, not knowing what she did, cast out her purest and best, they found a safe refuge and welcome home in Holland. The bones of John Robinson, the Puritan pastor and leader, lie under the pavement of the Church in Leyden. The famous Mayflower, that dropped her anchor in Plymouth harbor, freighted with Puritans and with such a vast amount of furniture, but bringing to this new world the germ of a civilization which was to grow and spread until all the birds of the air might come and lodge in the branches of it, set sail from the Dutch port of Delft-Haven, and was wafted westward, not only by God's free breezes, but by the prayers of the Christian Church of Holland. We merely reach back over the centuries in coming together as we come to-day. We tread in the footsteps of the fathers, you to complete the Reformation of the Church, which they left incomplete, and we to cheer and help you in it.

Shall I be regarded as an offender against Christian courtesy, Mr. President and brethren, if I say that, despite all these precious memories in the past, the word Episcopal has been suffered to become in our ears the affrontful synonym of ecclesiastical arro-

gance? That men claiming to be in Christ, just as do we, have refused to admit that we were in Christ, because we followed not with them? And forever confessing that they believed in the communion of saints, have given flat and positive denial to their confession.

In the words of your former ordinal, you were wont, I think, to say, in admitting a man to the orders of the ministry, "Receive the Holy Ghost for the office and work of a presbyter or bishop." What now, if a man on whom those same Episcopal hands had not been laid, found himself consciously in possession of the Holy Ghost? What if his life, and testimony, and work in lifting human lives to hope and holiness, and in kindling peace and joy on dying human faces, prove to all men, who had the brains and heart to see it, that he was ministering Christ in the Holy Ghost? No man calleth Jesus Christ Lord, but by the Holy Ghost. So the Spirit saith unto the churches. Was that man thereupon to be offensively thrust aside, and his work of God discredited, for the want of a certain style of ordination? But we have been asked so often: Do you make nothing of an external succession? If we did, we should not have sought it among the men who ask us this. It would be simpler, and surer, and quite as easy, to go further up the stream. No, Mr. President, the true unity of Christ's Church on earth does not lie there. We cannot find that the Holy Ghost, in the Divine testimony, makes it lie there. He describes it as "unity of the faith, and of the knowledge of the Son of God;" as the "unity of the Spirit in the bond of peace." That is the real unity. In that we stand, and with joy of heart we greet you as confessedly standing there with us.

There are other reasons why this Ancient Church of ours should not delay to welcome you. Like Bethlehem Ephrathah, she is little among the thousands of Judah, but like a small fountain high up in the hills, her stream of life mingles with many a rill and river, and with many a sea. Among you are not a few, who, by the ties of kindred, are allied to her, and who heretofore have been refreshed by her ministry. For years there have been passing out of her pale children of hers, who, entering Episcopal Churches at the point of the lowest Church, have been passed along and up, until their parents and friends have lost all sight of them in the mazes of sacerdotalism and sacramentarianism. If this process is to go on, we certainly are not sorry that an Episcopal Church can be found, the entering into which shall not cast sorrowful discredit on the Church in which they were born and nurtured, and in which they may, if they will, be still in the fellowship of faith and worship with them from whom they have gone out.

Has any man asked you, my brethren, whether you propose to add another to the multitudinous sects, already as numerous as the frogs in Egypt? Perhaps he is not clear in his idea of a sect. Everything is not a sect that goes by the name. What is a sect, but a *cutting away*? Cutting away from what? The Holy Spirit, in the Scripture, depicts the Church as the body, the living organism, of which Christ is the head, from whom comes all the life.

You say, when you are hurt in one of your fingers, that you feel the pain in your finger. No, you do not feel it *there*, really. The hurt may be in your finger, but the place where you feel the pain is the base of your brain. That is the centre of the life that pulsates through your finger. Now, in that stands the divine portraiture of the Church. It is the body, of which the ascended Lord is the Head. Every member of it, in its proper place, is alive only as it partakes of the life of the Head. After a tormenting toothache, you rise thankfully out of the dentist's chair with the tooth, so lately your tormentor, lying placidly on the dentist's table. Do you go out of the door in delightful freedom from pain, but with that one fragment of you left on the dentist's



table still in an anguish of ache? No, you do not. The extracted tooth is cut off from all possibility of further life, by being separated from the head. This is the true idea of a sect, viz., cutting any part of the body away from its connection with the head and life. I do not find you a sect, my brethren. I do not find you cut off from Christ, the Head. I have no time or words to waste in sentimentalism. But from Monday morning last, when I entered your company on the cars, till this blessed moment, I have been kept near to Christ, in your godly fellowship of love and faith.

Suppose you are small and remote in position. Not the least part of the body can be spared from it. The eye cannot say to the hand, "I have no need of you;" and the ear cannot say, "Because I am not the eye, therefore, I am not of the body." In all common sense, we are asked, "If the whole body were an eye, where were the hearing; and if the whole were hearing, where were the smelling?" Suppose your way lies yet in the shadows, I am sure that you are brought nearer to Christ by this very thing. He never lays men on his anvil for nothing; never puts them on the bars of His furnace for nothing. It is easy to believe that, for some great work which He has for you to do, He is refining and purifying you, and breaking you out of every false confidence, and forming Himself in you anew.

You have a great work to do. He who has the key of David is saying to you, "Behold, I have set before thee an open door, and no man can shut it." The time is coming, and now is, when the people *will* have, as they ought to have, their share in the worship of God; when they will not put one man at one end of the church to do the praying for them, and three or four people at the other end of the church to do the singing for them; a time when they will make God's worship, in a solemn, hearty way, their own. For that you are well accoutred, as a free liturgical Church. It is the position which, by every right of history and descent, belongs to the Church which has sent me to you. We welcome you to a share of it. Helped and not hindered freedom is our birthright. We have, perhaps, made less of it than we ought. Our people have made comparatively small use of their liturgy; but they have never relinquished it, and I think never will. You will come to know more and more how to take all due advantage of such a resource as this.

And there is work before you. It begins in suffering. I ask myself what it would cost me to come away from the Church in which I was born, and baptized, and brought to Christ, as were generations of my godly ancestors before me, and I begin to realize what you have suffered. But in suffering you follow your Lord. Let men deride you for your insignificance. What of that? He went by the Via Dolorosa, bearing His cross, to Golgotha. Your sacrifices, the reproach you encounter, are the imprimatur of heaven upon your procedure. Did the sun in the heaven ever hide his face from what seemed to mortal eyes a drearier failure than the cross of the murdered Christ in Golgotha? And was it a failure? Let the nineteen centuries that have elapsed answer. Fix your eye on your work, and do it as to Him, careless of everything else.

If God means this Reformed Episcopal Church to be a power in the land, He will raise up in it men who will preach Jesus, and Jesus only. He will raise up men who will willingly lay their influence, their money, their energy, their time at the feet of the Lord, Who bought them. He will raise up women like the holy women of old, who followed Christ and ministered to Him, to be ministering women in His service here opening. He will raise up women who will train their sons to believe that God can put no greater honor on them than to call them and put them in His service and ministry. He will make you a Church of the people, not in the pitiful way in which the phrase is sentimentally used, but really. You will go to the millions perishing everywhere for lack

of knowledge, carrying to them the Christ, without whom they can neither live nor die. This is the way in which you shall justify your procedure. I will not say you are coming up on the one central platform. It is no word for us. *Men* make platforms. But you have planted your feet on the Rock, Christ, on the elect stone that God has laid in Zion, and thus rooted and grounded in Him, living, and suffering, and loving, and watching, and praying, and toiling in Jesus Christ, by the Holy Spirit, with insatiable yearnings for the souls of men and the glory of Christ, you are devoting yourselves to preach Jesus, Jesus only, by the Holy Ghost, obeying the command and holding to the guaranty, "Go into all the world and preach the gospel; and lo! I am with you always, even to the end." And by this, as God is true, you will succeed.

I remember to have seen, years ago, two pictures in a great picture gallery. The one was entitled "The Light of the World." It represented a tall figure in a long, monkish robe, with a crown of thorns on his head, holding a lantern in one hand and knocking at a door with the other. That picture was evidently the painter's conception of Christ. Not far from it was another picture. It represented a cobbler's den, with the old cobbler sitting at his work. In front was a huge tub, with a little mortal struggling in the hands of a half-grown girl, who was intent on washing his face. Behind, on one side, was an unkempt and tattered lad, munching, with an eager expression of face, a potato, and on the other a bigger boy trying to teach a little chap his letters out of a primer. It was the picture of old John Pounds, the cobbler, of Portsmouth, England, who, for love of Christ, and pity for the poor vagrant street children of his town, every day, poor as he was, filled his pockets with roast potatoes, and went through the streets, and down on the wharves, luring the hungry young Arabs, by the potatoes, to his shop, where he fed them in his scanty way, and washed their faces, and taught them to read, and to be honest and decent. So began ragged schools in England. In this picture I saw my Saviour, Jesus, as I could not see Him in the other.

In the sweet and pleasant confidence that to Christ's service in the salvation of men, by the one Sacrifice of the Cross, to be testified to all, you devote yourselves, my brethren, I bid you, in the name of the venerable Church that has sent me, and of her Lord and Head, and yours, "Arise! Shine! for thy light is come, and the glory of the Lord is risen upon thee. And now, saying, in the words of holy Bishop Hall, as he returned from the great Council at Dort, of the Reformed Church in Holland, nearly three centuries ago, "I have not often been in a heavenlier atmosphere than this," I pray that the blessing of our covenant God, Father, Son and Holy Ghost, may rest upon and abide with you forever.

The President, Bishop Cummins, replied as follows:—

MY BELOVED BROTHER:—It is with great delight and gratitude to God that we welcome you to-day as the first accredited delegate from a Sister Church to greet this Church as a branch of Christ's visible Church on earth, a plant of our Heavenly Father's planting. Had we been permitted to choose the communion which should first reach forth the hand of Christian fellowship to greet us, we could not have chosen a Church more venerable for its history, more faithful to all the great principles of the doctrine of Christ, than the one which you represent. The history of that Church is a sublime record indeed. For forty years your ancestors in Holland waged a seemingly hopeless conflict for the pure faith of Christ. With sufferings and sacrifices almost unparalleled in history, they contended for the liberty which we enjoy to-day. Their work is a part of the common heritage of all Evangelical Christendom. They made that little country "the stronghold of liberty,

the asylum of the persecuted, the pattern of free nations for ages to come, the prophetic forerunner of our own great commonwealth."

We rejoice, with all who love civil and religious liberty, in the great names of William the Silent and John of Barneveldt. We remember, too, the honorable record of the same Church in this land. Familiar in our mouths as household words are the names of Livingstone, of Bethune, of De Witt. You have reminded us of that which we regard as our chief excellence; that this Reformed Episcopal Church is a restoration of the spirit and the practice of our forefathers at the time of the English Reformation.

The first Reformers of England gladly sought the counsel and co-operation of the Sister Churches of the Continent, and when the days of Martyrdom came, and Christ's servants were driven into exile, how many found in Holland a refuge and a welcome among the homes of those who were one with them in a like precious faith! Your ancestors and ours too sat side by side in the Synod of Dort, and united in setting forth its memorable Confession. And when the representatives of these two branches of Christ's Church met on the shores of this new world, they met as brethren in Christ, and interchanged such Christian courtesies as should ever characterize the intercourse of different portions of "the household of faith." In the year 1697 the first Rector of Trinity Church, in the city of New York, was inducted into his office in a Dutch Reformed Church, and two ministers of that Church participated in the services. In 1790, at the funeral of the Hon. Theodoric Bland, in Trinity Church, New York City, the funeral service was read by the Protestant Episcopal Bishop of New York, and the sermon delivered by the Rev. Wm. Linn, D.D., a minister of the Dutch Church. Then these two Churches, one Episcopal and the other Presbyterian in polity, were willing to stand on one common basis, and to recognize each other as equally portions of Christ's universal Church. This is the work in which we are engaged to-day. In the Reformed Episcopal Church we have delivered ourselves from the bondage of an unchurching dogma, which compelled us to stand aloof from all fellowship with other branches of Christ's Church, "holding the head" and "the faith once delivered unto the saints." We have overleaped these long years of estrangement, of separation, and have gone back to that golden age of Christian brotherhood and intercommunion. We firmly believe that this Reformed Episcopal Church is such a Church as essentially the Edwardean Reformers would have bequeathed to us had they been permitted to complete their work. A Church claiming no Divine prescription for her Ecclesiastical Polity; an Episcopacy which abjures the pretension of being the Divinely appointed channel for the conveyance of the Holy Ghost in Ordination; a ministry renouncing the name and offices of a Sacerdotal Caste; a Liturgy thoroughly expurgated from all leaven of false teaching, yet holding fast all that was precious in the old. Therefore, we believe that this Church of ours is a work in behalf of Christian Union, a step, at least, towards bringing into closer fellowship all the Churches of Protestant Christendom. The great barrier to union among Protestants is the unchurching dogma. While it is cherished and maintained, there can be no reunion of Protestants. Let this obstacle be removed, let these Churches of the Reformation acknowledge, as their fathers did three centuries ago, that they stand on an equality before God, with diverse polities and administrations, and yet equally owned and blessed of God, parts of one great whole—Christ's witnessing Church—and they are prepared for a closer union, which, though it may not reach to organic unity, will cement them into one great army of the Living God, to meet the mighty assault of the hosts of infidelity on one side, and superstition on the other. The Church which you represent, my brother, will be found among the foremost in the great work of bringing into closer fellowship all Evangelical Churches. Therefore, we gladly welcome you as her honored representa-

tive, and pledge to you our co-operation in the cause of Christian Union. We thank you personally for your loving words of cheer and sympathy, and shall ever hold you in affectionate remembrance. God bless you and the Reformed Church in America; "Peace be within her walls, and plenteousness in her palaces. For our brethren and companions' sake we will wish you prosperity, yea, because of the House of the Lord our God, we will seek to do you good."

On motion of Mr. H. B. Turner, the following resolution was unanimously adopted, by a rising vote :—

*Whereas*, The Reformed Church in America—one of the oldest Churches on this Continent, and the representative of the historical Church of the Netherlands, did, at its last General Synod, fraternally extend the right hand of fellowship to the Reformed Episcopal Church, and is to-day represented in this Council by its Commissioned Delegate, and

*Whereas*, This General Council cordially reciprocates the fraternal overtures of the General Synod, with reference to the establishment of corresponding relations between the two Churches, therefore

*Resolved*, That a Delegate and an alternate be elected at this and each succeeding General Council, and commissioned to convey to the General Synod of the Reformed Church in America the Christian salutations of the Reformed Episcopal Church.

On motion, the Rev. Marshall B. Smith was elected Delegate, and the Rev. William R. Nicholson, D. D., alternate, to the next General Synod of the Reformed Church in America, to be held in Jersey City, New Jersey, on the first Wednesday in June, 1875.

After prayer by Rev. Dr. Thompson, the Council adjourned.

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#### AFTERNOON SESSION.

The Council reassembled at one o'clock.

On motion of Mr. Aldrich, the vote respecting the place of meeting of the next Council was reconsidered.

Rev. Dr. Nicholson moved that the place of meeting of the next Council be Ottawa, Canada.

On motion of Mr. G. M. Bond, of Baltimore, Md., the subject was made the special order for Saturday at one o'clock.

The President announced the appointment of the following Committee on the permanent support and general missionary objects of this Church :—

Hon. D. J. Hughes, William Scharff, Albert Crane.

Rev. Dr. Leacock, from the Committee on Doctrine and Worship.

made a partial report on the Articles, and the Council proceeded to consider the same, voting, on motion of Mr. Wright, that the action now taken be merely acceptance of the Report of the Committee.

Col. Aycrigg moved that the numbering of the Articles of the Protestant Episcopal Church be adopted, as far as practicable.

On this motion, general discussion ensued as to the Articles, and the basis on which they should be compiled; and the motion, having been seconded by Mr. Woodford, was adopted.

The Council then proceeded to consider the Articles in order, and Articles I and II were accepted, in the following form:—

ARTICLE I. *Of the Holy Trinity.*

THERE is but one living and true God, who is a spirit, everlasting; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

ART. II. *Of the Word, or Son of God, which was Made very Man.*

THE Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to satisfy Divine justice, and to reconcile us to his Father, and to be a sacrifice, not only for original sin, but also for actual sins of men.

Article III, "Of Christ's descent into Hades," was, on motion, stricken out.

The next Article was accepted, in the following form:—

ART. III. *Of the Resurrection of Christ and His Second Coming.*

CHRIST did truly rise from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, our High Priest and Advocate, at the right hand of the Father, whence he will return to judge the world in righteousness. This Second Coming is the blessed hope of the Church. The heavens have received him, till the times of the restitution of all things. To those who look for him he shall appear a second time without sin unto salvation. Then shall he change the body of our humiliation, that it may be fashioned like unto his glorious body. He will take to himself his great power, and shall reign till he have put all enemies under his feet.

Bishop Cheney moved that the Council hold a session this evening, from 8 to 10. Carried.

On motion, the Council adjourned, after prayer by the presiding Bishop.

## EVENING SESSION.

The Council reassembled at 8 P.M., and Bishop Cheney was called to the chair.

Prayer was offered by Rev. William H. Reid, of Brooklyn.

The Council then proceeded in the consideration of the report on the Articles, and the following Articles were, after amendment, accepted in the following form :—

ART. IV. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

It is the work of the Holy Ghost to reprove and convince the world of sin, and of righteousness, and of judgment; to take of the things of Christ and show them to men; to regenerate—making men willing, leading them to faith in Christ, and forming Christ in them the hope of glory; to strengthen them with might in their inner man, that Christ may dwell in their hearts by faith; and to secure in them that walking in the ways of God which is called the Fruit of the Spirit. The True Church is thus called out of the world, and is builded together for an habitation of God, through the Spirit.

ART. V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

ALL Scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost: Holy Scripture is, therefore, the Word of God; not only does it contain the Oracles of God, but it is itself the very Oracles of God. And hence it containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand the canonical books of the Old and New Testament, viz :—

*Of the Old Testament :*

*Genesis,*  
*Exodus,*  
*Leviticus,*  
*Numbers,*  
*Deuteronomy,*  
*Joshua,*  
*Judges,*  
*Ruth,*  
*The First Book of Samuel,*  
*The Second Book of Samuel,*  
*The First Book of Kings,*  
*The Second Book of Kings,*  
*The First Book of Chronicles,*

*The Second Book of Chronicles,*  
*The Book of Ezra,*  
*The Book of Nehemiah,*  
*The Book of Esther,*  
*The Book of Job,*  
*The Psalms,*  
*The Proverbs,*  
*Ecclesiastes,*  
*Song of Solomon,*  
*Isaiah,*  
*Jeremiah,*  
*Lamentations of Jeremiah,*  
*Ezekiel,*

*Daniel,*  
*Hosea,*  
*Joel,*  
*Amos,*  
*Obadiah,*  
*Jonah,*  
*Micah,*  
*Nahum,*  
*Habakkuk,*  
*Zephaniah,*  
*Haggai,*  
*Zechariah,*  
*Malachi.*

*Of the New Testament :*

*Matthew,*  
*Mark,*  
*Luke,*  
*John,*  
*Acts of the Apostles,*  
*Romans,*  
*First Corinthians,*  
*Second Corinthians,*  
*Galatians,*

*Ephesians,*  
*Philippians,*  
*Colossians,*  
*First Thessalonians,*  
*Second Thessalonians,*  
*First Timothy,*  
*Second Timothy,*  
*Titus,*  
*Philemon,*

*Hebrews,*  
*James,*  
*First Peter,*  
*Second Peter,*  
*First John,*  
*Second John,*  
*Third John,*  
*Jude,*  
*The Revelation.*

The Book commonly called "The Apocrypha" is not a portion of God's Word, and is not, therefore, to be read in churches, nor to be used in establishing any doctrine.

ART. VI. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises; and although the Law given from God by Moses, as touching Ceremonies and Rites, does not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth, yet, notwithstanding, as a rule of right living, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

ART. VII. *Of Original or Birth-sin.*

ORIGINAL sin standeth not in the following of Adam, as the Pelagians do vainly talk; but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's condemnation. Men are, as the Apostle speaks, "by nature the children of wrath." And this infection of nature doth remain, yea, in them that are regenerated. And although there is no condemnation for them that are in Christ Jesus, yet the Apostle doth confess, that concupiscence or lust in such hath of itself the nature of sin.

ART. VIII. *Of Free Will.\**

THE condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ first inclining us, that we may have a good will, and working with us, when we have that good will.

ART. IX. *Of Works before Justification.*

WORKS commonly called good, before the grace of Christ and the inspiration of his Spirit, have not the nature of obedience to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to deserve, or to receive grace.

ART. X. *Of Regeneration, or the New Birth.*

REGENERATION is the creative act of the Holy Ghost, whereby he imparts to the soul a new spiritual life.

And whosoever believeth in Christ is born again, for, saith the Scripture, "ye are all the children of God by faith in Christ Jesus."

Pending the consideration of the next succeeding Article, the Council adjourned, after prayer by the Presiding Bishop.

\* The Title of this Article was subsequently changed to "Of Man's Condition by Nature." See *Proceedings of Sixth Day.*

## FOURTH DAY.

*Saturday, May 15, 1875.*

The Council met at 9.30 A.M., for devotional services, which were conducted by Mr. James Johnson, of Ottawa, and at 10 o'clock was called to order by the President.

Mr. James L. Morgan, of New York, the Treasurer of the Council, presented his Report for the past year, and the following abstract of the same was read, and ordered to be entered upon the minutes:—

The Reformed Episcopal Church in account with James L. Morgan, Treasurer,  
1874 and 1875.

Dr.		Cr.
To cash paid Bishop Cummins, \$4,000 00		By balance on hand, May 12, 1874,..... \$247 98
“ “ Rev. B. B. Leacock,..... 375 00		By cash received from sale of books,..... 662 38
To cash paid Missionaries, and to assist feeble congregations, 4,765 00		By cash received for special objects, designated by donors, 4,175 00
To cash paid printing,..... 551 64		By cash collection, Christ Church, Chicago,..... 350 09
“ “ missionaries, as designated by donors,..... 4,175 00		By cash collection, Second Reformed Episcopal Church, Philadelphia,..... 335 66
To cash paid rent of room, 38 Bible House,..... 300 00		By cash collection, Emmanuel Church, Newark,..... 30 00
To cash paid cleaning, per week \$1,..... 52 00		By cash collection, Christ Church, Chicago,..... 75 00
To cash paid traveling expenses Bishop Cummins,..... 320 00		By cash collection, Christ Church, Chicago,..... 300 00
To cash paid traveling expenses different clergymen,..... 480 00		By cash received from individuals for general purposes, 10,346 59
To cash paid expenses of incorporating Trustees of Sustentation Fund,..... 12 60		
To cash paid stamps and stationery,..... 41 25		
To cash paid for Missionary work in Chicago and Peoria, 375 00		
To cash paid expenses of clergymen to attend Council at Chicago, May 12, 1875,..... 761 85		
To balance on hand,..... 313 36		
	<hr/>	<hr/>
	\$16,522 70	\$16,522 70



Rev. Marshall B. Smith made a statement of the number of Prayer-books printed since August, 1874, as follows:—

Prayer-books, 18mo.,.....	7,000
Prayer and Hymn Books, 18mo.,.....	5,000
“ “ 32mo.,.....	6,500
Hymns, 18mo.,.....	2,450
“ 12mo.,.....	1,600
Total,.....	22,550

Volumes bound, 16,106. Volumes circulated, 12,000.

On motion of Rev. M. B. Smith, the following resolution was unanimously adopted, by a rising vote:—

*Resolved*, That the thanks of this Council are due, and are hereby given, to Mr. Thomas H. Powers, for his generosity in printing and distributing the Prayer-book and other publications of the Church.

Rev. Dr. J. H. Smith moved that a sufficient number of copies of the several proposed Special Offices be printed, under the supervision of the Committee on Doctrine and Worship, and distributed among the ministers and congregations of this Church. The motion was adopted.

On motion of Mr. Thomas H. Stevens, of Brooklyn, a Committee was appointed to audit the Treasurer's Report.

The President appointed Mr. Stevens and Mr. Charles Emory, of Philadelphia.

Mr. Stevens also moved that the thanks of the Council are due, and are hereby tendered, to Mr. James L. Morgan, for the generous and kindly manner in which he has discharged the duties of Treasurer, and for all the work done by him on behalf of the Reformed Episcopal Church. The motion was unanimously adopted.

Rev. Mr. Wilson introduced the following proposed changes in the Prayer-book, and moved their reference to the Committee on Doctrine and Worship.

It is proposed that in all future editions of the Prayer-book, the prayer following the General Confession in the Morning and Evening Service, with the rubric preceding, and the rubric immediately following, be omitted, and instead thereof there be inserted as follows:—

¶ Then the Minister, standing, shall say, Hear what gracious declarations and promises the Lord our God has made to such as truly turn to Him.

The Lord your God is gracious and merciful, and will not turn away his face from you if ye return to Him.

Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool.

The blood of Jesus Christ, His Son, cleanseth us from all sin. 1 *John i*, 7.

Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins. *Acts v*, 3.

Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. *Heb. vii*, 25.

It is also proposed that the rubric preceding the Lord's Prayer, in Morning and Evening Service, be changed so as to read :—

¶ Then the Minister shall kneel and say, etc.

Also that in the office for the Holy Communion, the Prayer following the Confession, with the rubric preceding that prayer, be omitted.

Pending the discussion of this question the hour arrived for the special order, the motion for the election of a Missionary Bishop for the Pacific Coast.

Rev. Mr. Gallagher stated that his attention had been called to the fact that his motion, as made, was not in accordance with the canons, and with the consent of the house, he modified the same to read as follows:—

*Resolved*, That the Council proceed to the election of a Missionary Bishop.

Hon. Wm. A. Meriwether, of Louisville, Ky., moved to amend by adding the words, "only one more Bishop being now, in the judgment of this Council, required."

Pending discussion of this motion, the Council adjourned, after prayer by Bishop Cummins.

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#### AFTERNOON SESSION.

The Council reassembled at 1 o'clock, and prayer was offered by Mr. Alexander G. Tyng.

Mr. Johnson, of Ottawa, by unanimous consent, moved to reconsider the action of the Council as to Emmanuel Church, Toronto. The motion of Mr. Johnson was adopted, and the church was, on motion, admitted into union with the Council.

The subject of the place of meeting of the next Council then came up, being the special order. The substitute of Rev. Dr. Nicholson, that the next Council meet at Ottawa, Canada, was then considered and adopted.

Mr. Woodford proposed the following alterations of the Constitution and Canons, and gave notice they would be presented to the

next General Council for action. On motion, they were referred to the Committee on Constitution and Canons.

It is proposed to strike from the second paragraph of the Fifth Article of the Constitution of this Church the words: "Under the jurisdiction of a Bishop of this Church, to be styled 'Bishop of the Synod of ——.'"

Also to strike out all of Section 2 of Canon 8, of Title I of the Canons of this Church, entitled "Bishops of Synods."

Also to strike out Section 3 of the same Canon, and all words relating to Synods and Episcopal elections therein.

Also to strike out of Section 5 of the same Canon the words, "or as the Bishop of a Synod, by the vote of that Synod, subject to confirmation by the General Council."

Also to strike out Section 6 of the same Canon.

Also to strike out of Section 7 of the same Canon the words, "or Bishop of a Synod in good standing."

The Council then proceeded to the consideration of the subject of Missionary Bishops, and of the amendment offered by Mr. Meriwether to the motion of Rev. Mr. Gallagher.

Mr. Hammer moved to lay the amendment on the table. Lost.

Bishop Cummins called Rev. M. B. Smith to the chair, and after some remarks, offered the following motion as a substitute, which was accepted and adopted.

*Resolved*, That a Committee be appointed to report to the Council what additional agencies are needed for the more vigorous prosecution of the work of this Church.

On motion, it was resolved that the Committee consist of the two Bishops, two ministers, and three laymen, and the chair appointed Rev. Dr. Nicholson, Rev. Dr. J. Howard Smith, Hon. S. L. Woodford, Mr. A. G. Tyng, and Hon. W. A. Meriwether.

The Council then proceeded to the consideration of the changes in the Prayer-book proposed by the Rev. Mr. Wilson, and they were referred to the Committee on Doctrine and Worship.

The Committee on Missionary Effort and the Supply of the Sustentation Fund then made the following report, which was read and accepted, and, on motion of Mr. Aldrich, adopted, and ordered to be printed in the Journal, and also to be printed separately and circulated among the churches.

#### REPORT OF THE COMMITTEE ON MISSIONARY EFFORT, ETC.

*To the General Council of the Reformed Episcopal Church, in Third Council assembled:—*

The undersigned, a majority of the Committee appointed to consider and report upon the best means, and to recommend a plan for the support of the Sustentation Fund, respectfully report:—

First. That for the furtherance of the Missionary and general objects and enterprises of the Church, it would be in keeping with the example of the first Christians, for the members of the Church in the exercise of fellowship, and who are adherents and in sympathy with her principles, to evidence their love for Christ's cause, as well by the regularity as by the liberality of their voluntary contributions for the support of the Gospel and other necessary purposes connected with the public worship of God, every first day of the week.

Second. That while a weekly offering would not be repressive of the larger benefactions which might occasionally be placed in the Lord's Treasury, it would afford to the poorer members of the Church the regular opportunity of participating in the privilege of giving, and the young would thereby be trained to a system which is in itself undeniably scriptural, and prevent a resort to expedients, which, however ingenious, may be anti-Christian in their tendencies.

Third. Your Committee would not recommend any interference with the free action of individual congregations for the maintenance of their local administrations and church enterprises, but for the Church at large your Committee recommend that the Sustentation Fund, in its necessities and objects, should be brought prominently before the members of the Church, and superintended in every congregation by small local committees, appointed at Easter Vestry meetings, in organized congregations, and by a local committee appointed for mission stations, under the recommendation of the missionary jurisdictions.

Fourth. Your Committee finally recommend that a Superannuation and Widows' and Orphans' Fund shall be formed, so that the contributions towards these worthy objects may be sought for in every parish and mission of the Church periodically, and properly invested, from the interest of which annuities may be paid to superannuated ministers, and the widows and orphans of deceased members.

All of which is respectfully submitted.

D. J. HUGHES,

W. SCHARFF.

Dated, Chicago, May 16, 1875.

The Council then resumed the consideration of the Articles, and the Article "Of Faith" was, after amendment, accepted in the following form :—

#### ART. XI. *Of Faith.*

THE faith which brings justification is simply the reliance or dependence on Christ which accepts him as the sacrifice for our sins, and as our righteousness.

We may thus rely on Christ, either tremblingly or confidently; but in either case it is saving faith. If, though tremblingly, we rely on him in his obedience for us unto death, instantly we come into union with him, and are justified. If, however, we confidently rely on him, then have we the comfort of our justification. Simply by faith in Christ are we justified and saved.

The Council then adjourned, after prayer by the Rev. Dr. Leacock.

## FIFTH DAY.

*Monday, May 17, 1875.*

The Council met at 9.30 A.M., for devotional services, which were conducted by Rev. Benjamin Johnson, and at 10 o'clock was called to order by the President.

The minutes of Saturday's sessions were read and adopted.

Mr. Turner proposed an alteration of Article VIII of the Constitution, and gave notice that it would be presented to the next General Council, namely, to insert after the words "General Council," and before the word "Provided," the words, "and shall receive the assent of two successive General Councils." On motion, the proposed amendment was referred to the Committee on Constitution and Canons.

The consideration of the Articles was then resumed, and the following Article was accepted:—

ART. XII. *Of the Justification of Man.*

WE are pardoned and accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own Works or Deservings. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. He bare our sins in his own body. It pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to provide for us the most precious sacrifice of Christ, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is himself the righteousness of all them that truly do believe in him. He for them paid their ransom, by his death. He for them fulfilled the law, in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort.

The Article "On Repentance" was, on motion of Rev. Dr. J. H. Smith, referred back to the Committee on Doctrine and Worship, to be modified and abridged.

Articles XIV, XV, XVI and XVII were amended and accepted in the following form:—

ART. XIV. *Of the Sonship of Believers.*

BELIEVERS in Christ are born of God, through the regenerating power of his Spirit, and are partakers of the Divine nature; for if "that which is born of the flesh is flesh," so "that which is born of the Spirit is spirit."

And all who are thus born of God are sons of God, and joint heirs with Christ, and therefore, without distinction of name, brethren with Christ and with one another.

ART. XV. *Of Good Works.*

GOOD Works, which are the Fruits of Faith, and follow after Justification, are pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively Faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit. They who truly believe will seek to do the will of God, and they who do not thus seek are not to be accounted true believers.

ART. XVI. *Of Works of Supererogation.*

VOLUNTARY Works, besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

ART. XVII. *Salvation only in Christ.*

HOLY Scripture doth set out unto us the name of Jesus Christ only, whereby men must be saved. His was a finished work and completely sufficient. Without any merit or deserving on our part he has secured to believers in him pardon, acceptance, sonship, sanctification, redemption and eternal glory. Those who believe in him are in him complete. They are even now justified and have a present salvation; though they may not at all times have the sense of its possession.

Mr. William Duncan, of Victoria, B. C., presented a letter from Rev. Edward Cridge, containing some suggestions on the Catechism, which were referred to the Committee on Doctrine and Worship, and also suggestions as to special prayers, which were referred to the Committee on the State of Religion.

The Council then adjourned, after prayer by Rev. Mr. Neill.

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 AFTERNOON SESSION.

The Council reassembled at one o'clock, and was opened with prayer by Rev. M. B. Smith.

The Committee on Nominations reported the following names, and the report was accepted:—

*For Standing Committee:* Rev. Marshall B. Smith, Rev. Benjamin B. Leacock, D.D., Rev. Mason Gallagher, Rev. William T. Sabine, Rev. J. Howard Smith, D.D., Benjamin Aycrigg, PH.D., James L. Morgan, Herbert B. Turner, Charles D. Kellogg and Stewart L. Woodford.

*For Committee on Doctrine and Worship:* Rev. W. R. Nicholson, D.D., Rev. Benjamin B. Leacock, D.D., Rev. Joseph D. Wilson, Thomas H. Powers, Hon. D. J. Hughes, and Herbert B. Turner.

*For Committee on Constitution and Canons*: Hon. Stewart L. Woodford, Rev. Edward D. Neill, Rev. Walter Windeyer, Rev. William M. Postlethwaite, William Aldrich, and Elbridge G. Keith.

*For Committee on Finance*: Benjamin Aycrigg, PH.D., James L. Morgan, and Albert Crane.

*For Trustees of the Sustentation Fund*: Benjamin Aycrigg, PH.D., James L. Morgan, Samuel Ashhurst, M.D., Alexander G. Tyng, and Albert Crane.

On motion of Mr. Hammer, the Election of Committees, etc., was made the special order for Tuesday morning, at ten o'clock.

The consideration of the Committee's report on the Articles was resumed.

After some discussion of the proposed Article "Of Election, Predestination and Free Will," the Council spent a few moments in silent prayer, and then unanimously adopted the following:—

ART. XVIII. *Of Election, Predestination and Free Will.*

WHILE the Scriptures distinctly set forth the election, predestination and calling of the people of God unto eternal life—as Christ saith: "All that the Father giveth me shall come to me"—they no less positively affirm man's free agency and responsibility, and that salvation is freely offered to all through Christ.

This Church, accordingly, simply affirms these doctrines as the Word of God sets them forth, and submits them to the individual judgment of its members, as taught by the Holy Spirit; strictly charging them that God commandeth all men everywhere to repent, and that we can be saved only by faith in Jesus Christ.

On motion of Judge Hughes, the order of business was suspended, for the purpose of hearing and acting upon the Report of the Special Committee upon the Increase of the Working Efficiency of this Church. Rev. Dr. Nicholson, on behalf of the Committee, presented the following Report of the Committee, which was accepted:

REPORT OF THE COMMITTEE ON ADDITIONAL AGENCIES, ETC.

The Committee appointed to report to this Council what additional agencies are needed for the more vigorous prosecution of the work of this Church, respectfully report that they have prayerfully considered the very important subject entrusted to them.

I. They recommend that this Council elect two (2) additional Missionary Bishops.

II. That until the further order and assignment by the General Council of this Church, one Missionary Bishop be assigned to the Missionary Jurisdiction of the Pacific, and one to that of the South, as the districts in which they should severally exercise their Episcopal office.

III. That until the like further order and assignment by the General Council, the previous assignment of Missionary Bishop Cheney to the former Jurisdiction of the Northwest

be continued to the new Missionary Jurisdiction of the West and Northwest, as the district within which he shall exercise his Episcopal office.

IV. That in view of the number of vacant Missionary Jurisdictions which, under the Canons of this Church, must be administered by the Presiding Bishop, your Committee recommend that he be not assigned, in his office as Missionary Bishop, to any special Missionary Jurisdiction for the ensuing year.

V. That the Rev. Benjamin Johnson be appointed an Evangelist of this Church, and for the present be assigned to the Missionary Jurisdiction of the South.

The Report was debated, and pending the discussion, a deputation from the Chicago Preachers' Association of the Methodist Episcopal Church entered the church, and were introduced to the Council. Rev. Mr. Edwards, of the delegation, made an address, and presented to the Presiding Bishop a number of documents and reports of the Methodist Episcopal Church.

The Council then proceeded to consider the suggestions of the report last read, *seriatim*. In place of the first suggestion it was resolved that the Council proceed to the election of Missionary Bishops. The second and fifth suggestions were, on motion, laid over till after the election. The third and fourth suggestions of the report were adopted.

On motion, the Council went into silent prayer, and subsequently proceeded to the election of a Missionary Bishop.

The Presiding Bishop appointed the following tellers:—

For the Clergy, Messrs. Redles and Tucker.

For the Laity, Messrs. Emory and Bond.

After the votes were received, the tellers made the following report:—

#### FOR THE CLERGY.

Whole number of votes cast.....	32
Necessary for a choice.....	17
For Rev. Edward Cridge.....	27
“ Marshall B. Smith.....	2
“ Benjamin Johnson.....	2
“ J. Howard Smith, D. D.....	1

#### FOR THE LAITY.

Whole number of votes cast.....	35
Necessary for a choice.....	18
For Rev. Edward Cridge.....	33
“ James A. Latane.....	2

The Rev. Edward Cridge was, therefore, declared elected a Missionary Bishop of the Reformed Episcopal Church.



The Council then proceeded to the election of another Missionary Bishop.

The tellers made the following report:—

FOR THE CLERGY.

Whole number of votes cast.....	27
Necessary for a choice.....	14
For Rev. James A. Latane.....	12
“ Benjamin Johnson.....	9
“ Dr. Nicholson.....	1
“ Dr. Leacock.....	3
“ J. E. Brown.....	1
“ Dr. Smith.....	1

FOR THE LAITY.

Whole number of votes cast.....	35
Necessary for a choice.....	18
For Rev. James A. Latane.....	23
“ Benjamin Johnson.....	3
“ B. B. Leacock, D.D.....	8
“ M. B. Smith.....	1

There being no choice, the Council proceeded to a second ballot, after which the tellers reported as follows:—

FOR THE CLERGY.

Whole number of votes cast.....	29
Necessary for a choice.....	15
For Rev. J. A. Latane.....	19
“ Benjamin Johnson.....	5
“ Dr. Leacock.....	3
“ J. H. McEl Rey.....	1
“ W. H. Postlethwaite.....	1

FOR THE LAITY.

Whole number of votes cast.....	35
Necessary for a choice.....	18
For Rev. J. A. Latane.....	32
“ J. H. Smith, D.D.....	3

Rev. Mr. Latane was then declared elected.

The Council then sang the Gloria in Excelsis

The question of the expediency of electing other bishops was made the special order for the evening, at 8 o'clock.

Mr. Charles A. Jameson, of Peoria, Illinois, moved the following

resolution, which was referred to the Committee on Doctrine and Worship :—

“*Resolved*, That the rubric preceding the Apostles' Creed be amended, by striking out all after the word *standing*.”

Mr. Bond moved that a Committee of three be appointed to wait on Rev. Mr. Latane, and inform him of his election.

The Chair appointed as such Committee, Rev. Dr. Smith, Rev. Mr. Sabine, and Mr. Bond.

After prayer by Bishop Cummins, the Council adjourned, to meet at 8 o'clock.

#### EVENING SESSION.

The Council reassembled at 8 o'clock, the Presiding Bishop in the chair.

The special order was, on motion, postponed.

The Council resumed the consideration of the Articles, and the following were, after amendment, accepted in the form here given.

#### ART. XIX. *Of Sin after Conversion.*

THE grant of repentance is not to be denied to such as fall into sin after conversion : that is to say, after, by the quickening into life by the Holy Ghost, they have turned to God by faith in Christ, and have been brought into that change of mind which is repentance unto life. For after we have received the Holy Ghost we may, through unbelief, carelessness, and worldliness, fall into sin, and by the grace of God we may arise again, and amend our lives ; but every such fall is a grievous dishonor to our Lord, and a sore injury to ourselves.

#### ART. XX. *Of Christ alone, without Sin.*

CHRIST, in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself, made *once forever*, should take away the sin of the world ; and sin (as St. John saith) was not in him. But all we the rest, although born again in Christ, yet offend in many things ; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

#### ART. XXI. *Of the Church.*

THE souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in the spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd—the holy, universal Christian Church.

A visible Church of Christ is a congregation of believers in which the pure Word of God is preached, and Baptism and the Lord's Supper are duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. And those things are to be considered requisite which the Lord himself did, he himself commanded, and his apostles confirmed.

As the Church of Jerusalem, Alexandria, Antioch and Rome, have erred: so also others have erred and may err, not only in their living and manner of Ceremonies, but also in matters of Faith.

ART. XXII. *Of the Authority of a Church.*

A CHURCH hath power to decree Ceremonies, and to establish forms of worship, and laws for the government and discipline of its members, and to declare its own faith; yet it is not lawful for any church to ordain or decide anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. And as the Church ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation. The Nicene Creed\* and that which is commonly called the Apostles' Creed, ought to be received and believed; for they may be proved by Holy Scripture.

The Committee appointed to inform Rev. Mr. Latane of his election being ready to report, Rev. Dr. J. Howard Smith obtained unanimous consent of the Council, and stated that Rev. Mr. Latane had declined to accept the position, but that the Committee had requested him to postpone his final decision until to-morrow morning.

The following Articles were then amended and accepted, in the form here given:—

ART. XXIII. *Of the Authority of General Councils.*

GENERAL Councils (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God), may err, and sometimes have erred, not only in worldly matters, but also in things pertaining to God. Wherefore things ordained by them as necessary to salvation are not binding, as such, on a Christian man's conscience, unless it may be proved that they be taken out of holy Scripture. No law or authority can override individual responsibility, and therefore the right of private judgment: For the individual Christian, as Christ distinctly affirms, is to be judged by the Word. The only Rule of Faith is God's Word written.

ART. XXIV. *Of Ministering in the Congregation.*

THOSE who take upon themselves the office of public preaching, or ministering the ordinances in the congregation, should be lawfully called thereunto, and sent to execute the same. And those we ought to judge lawfully called and sent, which be moved to this work by the Holy Ghost, and are duly accredited by the Lord's People.

That doctrine of "Apostolic Succession," by which it is taught that the ministry of the Christian Church must be derived through a series of uninterrupted ordinations, whether

\*[The words "as set forth in the Prayer-book of this Church," were subsequently inserted here. See proceedings of Sixth Day. SECRETARY.]

by tactual succession or otherwise, and that without the same there can be no valid ministry, no Christian Church, and no due ministration of Baptism and the Lord's Supper, is wholly rejected, as unscriptural and productive of great mischief.

This Church values its historic ministry, but recognizes and honors as equally valid the ministry of other Churches, even as God the Holy Ghost has accompanied their work with demonstration and power.

ART. XXV. *Of the Sacraments.*

BY the word Sacrament this Church is to be understood as meaning only a symbol or sign divinely appointed.

Our Lord Jesus Christ hath knit together his people in a visible company by sacraments, most few in number, most easy to be kept, most excellent in signification, viz.: Baptism and the Lord's Supper.

Those five so-called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

And in such only as worthily receive Baptism and the Lord's Supper are they of spiritual benefit, and yet not that of the work wrought (ex opere operato), as some men speak. Which word, as it is strange and unknown to holy scripture, so it gendereth no godly, but a very superstitious sense. In such as receive them rightly, faith is confirmed and grace increased by virtue of prayer to God. But they that receive them unworthily, purchase to themselves judgment, as St. Paul saith; while it is equally true that none, however conscious of unworthiness, are debarred from receiving them, if they are trusting in the Lord Jesus Christ alone for salvation.

The proposed Article, "Of Baptism," was referred back to the Committee.

The next succeeding Article was, after amendment, accepted in the following form:—

ART. XXVII. *Of the Lord's Supper.*

THE Supper of the Lord is a memorial of our Redemption by Christ's death, for thereby we do show forth the Lord's death till he come. It is also a symbol of the soul's feeding upon Christ. And it is a sign of the communion that we should have with one another.

Transubstantiation (or the change of the substance of bread and wine into the very body and blood of Christ) in the Supper of the Lord, cannot be proved by Holy Writ, is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many and idolatrous superstitions.

Consubstantiation (or the doctrine that Christ is veiled under the unchanged bread and wine, and that his very body and blood are present therein and separate the one from the other) is utterly without warrant of Scripture, is contradictory of the fact that Christ, being raised, dieth no more, and is productive, equally with transubstantiation, of idolatrous errors and practices.

We feed on Christ only through his word, and only by faith and prayer; and we feed

on him, whether at our private devotions, or in our meditations, or on any occasion of public worship, or in the memorial symbolism of the Supper.

The elements of the Lord's Supper were not by Christ's ordinance designed to be reserved, carried about, lifted up, or worshiped.

Rev. Dr. Leacock moved that the Council adjourn to meet tomorrow at 9 o'clock, for devotional services, and at 9.30 for business.

The Council then adjourned, after prayer by Dr. S Ashhurst.

## SIXTH DAY.

*Tuesday, May 18th, 1875.*

After devotional exercises, conducted by the Rev. John Todd, of New Brunswick, the President called the Council to order at 9.30 o'clock.

The minutes of Monday's sessions were read, and with some alterations, adopted.

The Rev. William T. Sabine, for the Committee appointed to prepare a Statement of Differences between the Reformed Episcopal and Protestant Episcopal Churches, reported. Their report was accepted, and is as follows:—

Your Committee, to whom was referred the preparation of a brief and compendious statement of the points of difference between the Reformed Episcopal and Protestant Episcopal Churches, beg leave to report that after due consultation they have reached the conclusion that the work committed to their hands is one of some difficulty and of great importance; a work requiring an amount of care, and time, and study which your Committee have found it impossible to give to its consideration during the sessions of this Council. They, therefore, recommend the appointment of a committee of five, who shall be instructed to prepare the proposed statement at as early a day as practicable, and empowered to issue it when it shall have been examined and approved by the Presiding Bishop and the Missionary Bishop of the Northwest. W. T. SABINE, *Chairman*.

The order of the day being the election of Standing Committees, etc., for the ensuing year, the Council elected the following:—

### STANDING COMMITTEE.

Rev. Marshall B. Smith,  
Rev. Benjamin B. Leacock, D. D.,  
Rev. Mason Gallagher,  
Rev. William T. Sabine,  
Rev. J. Howard Smith, D. D.,

Mr. Benjamin Aycrigg, PH. D.,  
Mr. James L. Morgan,  
Mr. Herbert B. Turner,  
Mr. Chas. D. Kellogg,  
Hon. Stewart L. Woodford, LL. D.

## COMMITTEE ON DOCTRINE AND WORSHIP.

Rev. W. R. Nicholson, D. D.,	Mr. Thomas H. Powers,
Rev. B. B. Leacock, D. D.,	Mr. Herbert B. Turner,
Rev. Joseph D. Wilson,	Hon. D. J. Hughes.

## COMMITTEE ON CONSTITUTION AND CANONS.

Hon. Stewart L. Woodford, LL. D.,	Rev. William M. Postlethwaite,
Rev. Edward D. Neill,	Mr. William Aldrich,
Rev. Walter Windeyer,	Mr. Elbridge G. Keith.

## COMMITTEE ON FINANCE.

Mr. Benjamin Ayerig, PH. D.,	Mr. James L. Morgan.
	Mr. Albert Crane.

## TRUSTEES OF THE SUSTENTATION FUND.

Mr. Benjamin Ayerig, PH. D.,	Mr. James L. Morgan,
Mr. Alexander G. Tyng,	Mr. Albert Crane,
	Samuel Ashhurst, M. D.

The consideration of the Articles was resumed. On motion of Rev. Dr. Nicholson, the Article "On the Authority of the Church" was reconsidered, and the words "as set forth in the Prayer-book of this Church," were added after "Nicene Creed."

The following Articles were amended, and accepted in the form here given:—

ART. XXVIII. *Of both Kinds.*

THE Cup of the Lord is not to be denied to any of his people, for both the bread and wine, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ART. XXIX. *Of Unworthy Persons Ministering in the Congregation.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and ordinances: yet, forasmuch as they do not the same in their own name, but in Christ's, the believer is not deprived of the benefits of God's ordinances; because, though they be ministered by evil men, yet are they Christ's institution, and set forth his promise.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.

ART. XXX. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. And as there is only this one sacrifice in the Christian Church, once made, never to be repeated, so there is but the one Priest, even Jesus Christ, the Apostle and High Priest of our profession. Wherefore the sacrifices of Masses, in the which it is commonly said that the Priest offers Christ for the quick and the dead, for the remission of pain or guilt, or any representations of the Lord's Supper as a sacrifice, are blasphemous fables and dangerous deceits.

ART. XXXI. *Of Certain Erroneous Doctrines and Practices.*

THE Romish doctrines concerning purgatory, penance, and satisfaction, have no support from the word of God, and are, besides, contradictory of the completeness and sufficiency of the redemption in Christ Jesus, of justification by faith, and of the sanctifying efficacy of God the Holy Ghost. Praying for the dead is man's tradition, vainly invented, and is in violation of the express warnings of Almighty God to the careless and unconverted. The adoration of relics and images, and the invocation of saints, besides that they are grounded upon no warranty of Scripture, are idolatrous practices, dishonoring to God, and compromising the mediatorship of Christ. It is also repugnant to the word of God to have public prayer in the Church, or to minister the ordinances, in a tongue not understood by the people.

ART. XXXII. *Of Confession and Absolution.*

PRIVATE confession of sins to a priest, commonly known as Auricular Confession, has no foundation in the word of God, and is a human invention. It makes the professed penitent a slave to mere human authority, entangles him in endless scruples and perplexities, and opens the way to many immoralities.

If one sin against his fellow-man, the Scripture requires him to make confession to the offended party; and so, if one sin and bring scandal upon the Christian Society of which he is a member. And Christians may often, with manifest profit, confess to one another their sins against God, with a view solely to instruction, correction, guidance, and encouragement in righteousness. But in any and every case confession is still to be made to God; for all sins are committed against him, as well such as offend our fellow-man, as those that offend him alone.

Priestly absolution is a blasphemous usurpation of the sole prerogative of God. None can forgive sins as against God but God alone.

The blood of Jesus Christ only can cleanse us from our sins, and always we obtain forgiveness directly from God, whenever by faith in that blood we approach him with our confessions and prayers.

The Article, "Of the Homilies," was, on motion, stricken out.

The following were amended and accepted in the form here given:—

ART. XXXIII. *Of the Marriage of Ministers.*

CHRISTIAN Ministers are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion.

ART. XXXIV. *Of the Power of the Civil Authority.*

THE power of the civil magistrate extendeth to all men, as well Ministers as people, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

ART. XXXV. *Of Christian Men's Goods.*

THE riches and goods of Christian men are not common, but their own, to be controlled and used according to their Christian judgment. Every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability; and as a

steward of God, he should use his means and influence in promoting the cause of truth and righteousness, to the glory of God.

The Article, "Of a Christian Man's Testifying," was, on motion, stricken out.

The Article, "Of Repentance," which had been referred back to the Committee, was accepted in the form presented by them, but the motion to accept having been reconsidered, it was, on motion of Rev. Mr. Tucker, finally accepted in the following form :—

ART. XIII. *Of Repentance.*

THE Repentance required by Scripture is a change of mind toward God, and is the effect of the conviction of sin, wrought by the Holy Ghost.

The unconverted man may have a sense of remorse, or of shame and self-reproach, and yet he may have neither a change of mind toward God, nor any true sorrow ; but when he accepts Christ as his Saviour, then he manifests a change of mind, and is in possession of repentance unto life. The sinner comes to Christ through no labored process of repenting and sorrowing ; but he comes to Christ and repentance both at once, by means of simply believing. And ever afterwards his repentance is deep and genuine in proportion as his faith is simple and childlike.

The Article, "Of Baptism," which had also been referred back to the Committee, was then reported by them, and accepted in the following form :—

ART. XXVI. *Of Baptism.*

BAPTISM represents the death of believers with Christ, and their rising with Him to newness of life. It is a sign of profession, whereby they publicly declare their faith in Him. It is intended as a sign of regeneration or new birth. They that are baptized are grafted into the visible Church : the promises of the forgiveness of sin and of adoption to be the sons of God by the Holy Ghost, are visibly set forth. The baptism of young children is retained in this Church, as agreeable to ancient usage and not contrary to Holy Writ.

On motion of Rev. Mr. Postlethwaite, the Article entitled "Of Free Will," was reconsidered. The title was changed to read "Of Man's Condition by Nature," and the Article itself reaffirmed as originally accepted.

The Council then adjourned until one o'clock.

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AFTERNOON SESSION.

The Presiding Bishop took the chair at one o'clock.

The order was suspended, and a delegation from the American Bible Society was received, who invited the Council to attend their meeting this evening. The invitation was, on motion, accepted.



An invitation from Mr. J. H. Kedzie, of Evanston, was received, for the Council to visit that place and enjoy a reunion at his house. It was voted that the Council greatly regrets, with thanks, its inability to attend the same.

Mr. Meriwether offered the following Resolution:—

*Resolved*, That the Articles of Religion, as accepted by the Council, be adopted as the Articles of this Church, subject to emendation, abridgment, or enlargement at the next General Council.

*Resolved*, That they be printed and distributed, and any alterations suggested by members of this Church shall be referred to the Committee on Doctrine and Worship.

After some debate, the resolution was, by unanimous consent, withdrawn, and Mr. Meriwether then offered the following:—

*Resolved*, That the Articles of Religion as accepted, be printed in the proceedings of this Council, and laid over for further action, as unfinished business, until the meeting of the next General Council.

After considerable debate, the following substitute was offered by Bishop Cheney, and adopted.—

WHEREAS, This Church has, in its Declaration of Principles, proclaimed its belief in the doctrines of grace, substantially as they are set forth in the Thirty-nine Articles, therefore,

*Resolved*, As the sense of this Council, that the Articles reported by the Committee on Doctrine and Worship, and accepted at this Council, be, and they hereby are adopted, as containing substantially the great truths known as the "Doctrines of Grace."

*Resolved*, That the foregoing preamble and resolution be printed as a prefatory note to the Articles of Religion.

The Presiding Bishop announced the following Committee, to act, in connection with the Presiding Bishop, in revising the Hymnal, viz.: Bishop Cheney, Rev. Marshall B. Smith, Rev. Dr. Nicholson, and Mr. Herbert B. Turner.

Col. Aycrigg, from the Committee on Finance, made the following report, which was accepted and adopted:—

*To the General Council of the Reformed Episcopal Church:—*

The Committee on Finance beg leave to report, that at the Council of 1874 no estimate of the expenses and no definite mode of collecting the necessary funds were adopted by the Council, but that reliance to meet the necessities as they should arise was placed upon the extra contributions of a few individuals, in addition to all other contributions, during the first year of the existence of this Church. The Treasurer's report shows that we met in Council in 1875 without a debt.

Your Committee further reports that, for the coming year, the sum of \$12,000 is the estimated expense that will be incurred for the salaries and traveling expenses of the Presiding Bishop and the Evangelists, and for salary of the Secretary of the Standing Committee, for rent of office, and for printing and other contingencies.

Your Committee therefore recommends that a quarterly collection be taken in each parish, and transmitted to the Treasurer of the Sustentation Fund, in order to meet the above expenses, and to place in the hands of the Committee on Sustentation an extra fund, to be used in the same mode as during the last year, to afford help in any direction where such help may be necessary.

Respectfully submitted,

B. AYCRIGG, *Chairman.*

Mr. Stevens, from the Committee for auditing the Treasurer's Report, reported that the same had been examined and found correct.

On motion of Rev. Mr. Gallagher, the following Resolution was adopted:—

*Resolved*, That the Council accept with gratitude the munificent offer of Mr. Gurdon S. Hubbard, of thirty acres of land adjoining Chicago, for the purpose of erecting a Theological Seminary of the Reformed Episcopal Church within the next five years, and that the matter be referred to the Bishops and Standing Committee of the Missionary Jurisdiction of the Northwest.

Rev. Dr. Leacock proposed the following amendments to the Canons, which were referred to the Committee on Constitution and Canons.

To amend Section 1 of Canon 3, of Title I, by adding after the word "conduct," the words, "and he must further be able to show, by the results of his past labors, that he is calculated to be useful in ministerial work."

Also to add a new Canon, to be known as Canon 1 of Title I, as follows:—"In this Church there shall be two Orders in its ministry, namely, Presbyters and Deacons.

Also to number the present Canons of this Title I as required by the insertion of the new Canon aforesaid.

The Committee as to Additional Agencies for the Better Prosecution of the Work of the Church, then made the following Supplementary Report:—

#### SUPPLEMENTARY REPORT OF THE COMMITTEE ON ADDITIONAL AGENCIES, ETC.

The Committee to whom was referred the question, what other measures it might be necessary to adopt for the better prosecution of the work of this Church, beg leave to make a further report, and to recommend to the Council the following resolutions:—

1. That a longer period of time be allowed to the Rev. Jas. A. Latane, in which to decide the question of his acceptance of the office of a Missionary Bishop in this Church.
2. That another Missionary Bishop be now elected.
3. That the Rev. Benjamin Johnson be appointed as an Evangelist in the South.

The Council accepted the report, and adopted the first and third suggestions thereof, appointing Rev. Mr. Johnson an Evangelist for the South.

On motion of Rev. J. P. Davis, the Council resolved to go into the election of another Missionary Bishop.

After a few moments of silent prayer, the Presiding Bishop appointed as Tellers, on the part of the clergy, Rev. Messrs. Gallagher and McGuire, and on the part of the Laity, Messrs. Hammer and Aldrich.

The Tellers reported as follows:—

FOR THE CLERGY.

Whole number of votes cast.....	28
Necessary for a choice.....	15
Rev. W. R. Nicholson, D.D.....	22
“ B. B. Leacock, D.D.....	1
“ W. T. Sabine.....	1
“ J. H. Smith, D.D.....	1
“ J. H. McEl Rey.....	1
“ Wm. Bower.....	1
“ Mason Gallagher.....	1

FOR THE LAITY.

Whole number of votes cast.....	29
Necessary for a choice.....	15
Rev. W. R. Nicholson, D.D.....	23
“ B. B. Leacock, D.D.....	5
“ J. H. Smith, D.D.....	3

The Presiding Bishop announced that Rev. William R. Nicholson, D.D., had been elected, by the concurrent vote of both orders, a Missionary Bishop of the Reformed Episcopal Church.

The Council then sang the Gloria in Excelsis.

It was then moved that a Committee be appointed to inform the Bishop elect of his election. The chair appointed Rev. Mr. Redles, Rev. Mr. Wilson, and Mr. Lewis E. Meginley.

On motion of Rev. M. B. Smith, it was

*Resolved*, That the Secretary be authorized to print a sufficient number of the Journal of this Council, for general circulation.

Rev. Dr. Leacock offered the following resolutions, which were adopted:—

*Resolved*, That the thanks of this Council are due, and are hereby presented, to Samuel B. Schieffelin, Esq., and to H. M. Schieffelin, Esq., of New York City, for their liberal offer in connection with the two Catechisms, “Milk for Babes,” and “Children’s Bread.”

*Resolved*, That this Council deems it inexpedient at the present time to comply with the conditions proposed by the Messrs. Schieffelin, and therefore must respectfully decline their offer.

*Resolved*, That while we are not prepared at present to identify our Church with these or any other Catechisms, yet we cordially recommend these Catechisms for use in our families and Sunday-schools, as admirably adapted to convey Scriptural instruction in Scriptural language.

Mr. Hammer offered the following Resolution, which was adopted:—

*Resolved*, That the thanks of the Council be tendered to the Rector, Wardens and Vestrymen of Christ Reformed Episcopal Church, of the City of Chicago, for the use of their church building for the sessions of the Council.

Rev. Dr. Leacock offered the following Resolution, which was adopted:—

WHEREAS, In answer to many prayers, it graciously pleased the Great Head of the Church to restore to us “the old paths,” and the simple faith and practice of our fathers, by the organization of a Reformed Episcopal Church; therefore,

*Resolved*, That this Council recommend that December 2d be observed in all our congregations as a day of special thanksgiving to the Lord Jesus Christ for this great blessing; and that we give expression to our gratitude on these anniversary occasions by renewed self-consecration of ourselves to Him and His service.

Rev. Mr. Gallagher offered the following Resolution, which was adopted:—

*Resolved*, That the thanks of this Council are hereby presented to the Committee on Doctrine and Worship, for their arduous labors in preparing the Articles and Services by them reported.

Rev. Mr. Sabine offered the following Resolution, which was adopted:—

*Resolved*, That the heartfelt thanks of this Council are due, and are hereby given, to the ladies of the congregation of Christ Church, Chicago, and to all others who have entertained delegates, for the very generous and kindly hospitality tendered to members of this Council.

The Presiding Bishop announced the appointment of the following Committee, to prepare a statement of differences between the Protestant Episcopal and the Reformed Episcopal Churches:—Rev. Messrs. W. T. Sabine, M. B. Smith, J. H. Smith, D.D., W. H. Reid, and Mason Gallagher.

Rev. Mr. McGuire, from the Committee on the State of Religion in this Church, made a report, which was accepted, but being only partial, owing to the incompleteness of parochial returns, no further action was taken thereon.

The following Resolution was offered by Rev. Marshall B. Smith, and unanimously adopted :—

*Resolved*, That this Council of the Reformed Episcopal Church recommends the observance by its congregations of the Annual “Week of Prayer.”

Mr. Woodford offered the following Resolutions, which were adopted :—

*Resolved*, That until the further order and assignment by the General Council of this Church, the Rev. Edward Cridge, in case he shall accept consecration as a Missionary Bishop, be assigned to the Missionary Jurisdiction of the Pacific.

*Resolved*, That until the like further order and assignment by the General Council, the Rev. James A. Latane, in case he shall accept consecration as a Missionary Bishop, be assigned to the Missionary Jurisdiction of the South.

*Resolved*, That until the like further order and assignment of the General Council, the Rev. William R. Nicholson, D.D., in case he shall accept consecration as a Missionary Bishop, be assigned to the Central Missionary Jurisdiction.

*Resolved*, That in the event of the acceptance of their offices on the part of the Bishops elect, the Presiding Bishop and Standing Committee be authorized to make all arrangements for their Consecration.

*Resolved*, That the subject of the sustentation of the Missionary Bishops and Evangelist, be referred to the Trustees of the Sustentation Fund, with power.

On motion, the Council adjourned, after prayer.

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#### EVENING SESSION.

The Council resumed its session at eight o'clock, the Presiding Bishop in the Chair.

Prayer was offered by Rev. Benjamin Johnson.

Mr. Duncan, of British Columbia, at the request of the Council, made an address on the general work of the Church, and its bearing upon the Churches in British Columbia, giving an account of the labors and trials of Rev. Edward Cridge, of Victoria.

Rev. M. B. Smith moved that when this Council closes its sessions, it sing Hymn 141, “The Voice of Free Grace.”

Rev. Benjamin Johnson made an address, in which he accepted the position of Evangelist in the Jurisdiction of the South.

On motion of Rev. M. B. Smith, the President and Secretary were appointed a Committee to notify the Rev. Edward Cridge of his election as a Missionary Bishop of this Church.

Rev. Dr. Howard Smith offered the following resolution, which was adopted:—

*Resolved*, That we have heard with great interest and gratification the address of Mr. Duncan, on the subject of the Rev. Mr. Cridge and his work, and we extend to Mr. Cridge our most cordial sympathy, and our assurance of co-operation to the extent of our power.

The Committee appointed to inform Rev. Dr. Nicholson of his election as a Bishop, reported that the Bishop-elect needed more time to consider the question of acceptance, and that it was necessary for him to consult with his parish.

The Presiding Bishop then made an address to the Council, reviewing the work that had been done, and expressing his thanks to God for its successful accomplishment.

Bishop Cheney also, by request, made a closing address.

Dr. Robert McNeilly offered a Resolution of thanks to the Press of the City of Chicago, which was adopted.

The minutes of the day's session were then read and approved.

The 141st Hymn ("The Voice of Free Grace, etc.") was then sung, and after Prayer and the Benediction by the Presiding Bishop, the Council adjourned.

GEORGE DAVID CUMMINS,

*President of the Council.*

Attest:—

HERBERT B. TURNER,

*Secretary.*

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# S E R M O N

PREACHED AT THE OPENING

OF THE

THIRD GENERAL COUNCIL

OF THE

Reformed Episcopal Church,

*In Christ Church, Chicago, Illinois,*

WEDNESDAY, MAY 12, 1875.

BY BISHOP GEORGE D. CUMMINS, D. D.

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PRINTED BY ORDER OF THE COUNCIL.

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PHILADELPHIA:

JAMES A. MOORE, 1222 & 1224 SANSOM STREET,

1875.

# SERMON.

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*For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and everything that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.—2 Corinthians x, 4, 5.*

There is a morbid dread of controversy and agitation in the Church of God, which is the parent of innumerable evils. Not to disturb things which are quiet, not to remove the ancient landmarks; to avoid dissension at any cost, even of truth itself, and to “heal the wound of the daughter of Zion lightly, crying peace, peace, when there is no peace,” this is the teaching which has found eager reception in all ages.

How utterly does it mistake the true mission of the Gospel! Its very normal condition is one of antagonism and conflict. The first promise of a Redeemer, given in the Garden of Eden, embodied this thought. Only by conflict could deliverance come—by “enmity” between the serpent and the woman’s seed. And when in the fullness of time He entered on His work, He recognized most clearly this fact. The strong man armed, who held his palace and his goods in peace, was Satan; his spoil the human soul. Christ was the stronger than he, who was to overcome him and take from him all his armor, wherein he trusted, and rescue his captives. Hence He could say, with profoundest meaning, “I came not to send peace (peace only, that is), but a sword.” How can it be otherwise? The Gospel is God’s truth, and it must needs be in continual conflict with all error. It is God’s righteousness, and must be forever at war with all wrong. Therefore it was that it sent the sword, for three centuries, throughout the whole civilized world. The Roman

Empire never persecuted any faith but that of Christ. It could welcome the idols of all other nations into its Pantheon. With the Gospel it waged perpetual war.

This was the warfare of which St. Paul speaks. The strongholds or fastnesses which the first Christians assailed were the gigantic systems of Paganism and Polytheism, so firmly entrenched in popular prejudice, and buttressed by the power of the State; the elaborate and formidable false philosophies of the East, exalting themselves against the true knowledge of God; the "imagination" and "reasonings;" the high things to be humbled before the Cross of Jesus. And by no carnal weapons, by no worldly power, no human strength. The simple truth as it is in Jesus, the preaching of Christ crucified, the story of God's unfathomed love in Christ, these were to be the weapons, "mighty through God" to the pulling down of strongholds. Was it vain boasting?

Brethren beloved, I would call you to-day to note the characteristics of this work of Reform, as depicted in these words of St. Paul. Like the Gospel at first, it is a warfare against strongholds, mighty fastnesses, in which error has so formidably entrenched itself in the visible Church of God. The weapons of its warfare are not "carnal," not worldly, but Spiritual, not human, but Divine. And its crowning glory is intense and supreme loyalty to Jesus; it aims to bring every thought into captivity to obedience to Christ.

I. What, then, are the strongholds, the fastnesses of error, against which our warfare is waged?

1. The chief and most formidable is the dogma of the Divine right of Bishops. A gigantic structure indeed, whose foundations were laid more than fifteen centuries ago; and on which every successive generation has builded, until it rises before us a colossal fabric, hoary with age and seemingly impregnable.

(1.) It claims that the Divine authority and supernatural power conferred by Christ upon His Apostles has been transferred by them to their successors, the Bishops.

(2.) That by Divine appointment, Bishops succeed the Apostles

in the Apostleship, and are invested with all the rights and prerogatives of that office, save only the power of working miracles.

(3.) That Bishops are, by virtue of their office, the sole rulers of the Church of God, and that to hear and obey them, is to hear and obey Christ.

(4.) That they possess the power of communicating the Holy Ghost in Ordination—the grace which empowers men to impart pardon, healing and life to the soul, through Sacraments.

(5.) That this mysterious power is transmitted through an unbroken chain, by a tactual succession of prelates.

(6.) That any break in this line would interrupt or cut off the flow of the power, even as the breaking of a water pipe would interrupt the flow of the water.

(7.) That Bishops are such necessary channels of Divine grace, that it may be truly said—*Ecclesia est in Episcopo*—the Church is contained in the Bishop.

(8.) That only those who have received the Holy Ghost at their hands are lawful ministers of Christ.

(9.) That all who separate from this Divine Order are Schismatics, and have no part in the Church of Christ.

A stronghold indeed, having its foundations in the very depths of the unrenewed human heart; ministering to the ambition and pride of the Order, which it elevates into a caste; ministering to the indolence which would escape all personal responsibility to God by surrendering itself blindly to authority.

Against this dogma our Reformed Church is a protest and a revolt. And against a system so widespread and hoary with age, we lift up but one weapon—God's precious truth—the pure Word of God. "Hear what the Spirit saith unto the Churches."

(1.) The dogma finds no warrant in Holy Scripture. It has not a single sanction in the teaching of Christ or of His Apostles. It is an "imagination" of the human heart, "a high thing exalting itself against the knowledge of God." Had the Divine Founder of the Church instituted an Order of men by whom alone the Church

was to be governed and the Faith conserved, and through whom alone His grace should be conveyed, would He not have left full and minute prescriptions concerning it. It was so when the priesthood was established, in the old dispensation, to be limited to the Succession in a single family, and jealously guarded from all intrusion of others not within the Divinely appointed line. But how profound is the *silence* of Scripture concerning such an order in the Christian Church! We demand, and have a right to demand, a Divine command, a distinct and authoritative direction of our Lord, or His Apostles, before we are prepared to submit to such high claims. But in vain do we seek it. Our Lord himself gave no such command. His Apostles left no such direction. Had it been a vital, essential principle, without which the Church of Christ could not exist, that Bishops should rule *jure Divino*, that Bishops should alone convey the Holy Ghost to make men valid ministers, that Bishops should be necessary channels of Divine Grace, how would St. Paul have exalted this truth, and left all future ages in no uncertainty concerning it! All other great cardinal doctrines of the Gospel receive from him the most elaborate exposition. About this dogma, the very keystone of the arch, as it is claimed, St. Paul has not a word to utter.

(2.) This dogma is utterly without foundation, because, from its very nature, the Apostolate could not be perpetuated.

To be an Apostle, one must have seen the Lord Jesus; must have been an eye witness of His Majesty. So St. Paul teaches, "Am I not an Apostle! Have I not seen the Lord Jesus." Even Christ, after His ascension, must appear to him, to give him the great commission. To the Apostles were committed powers never to be transmitted. To them alone could it be said, "whosoever sins ye forgive they are forgiven, and whosoever sins ye retain they are retained." They stand forever and apart from all men in their high office, their names inscribed upon the twelve foundations of the heavenly city of our God.

(3.) And if Apostolic Succession exists in the Church, in the

order of Bishops, it has lost all that made the Apostolic office precious, the Divinely-appointed safeguard of the Faith. It lends itself to error as readily as to truth. It gives its sanction to the foulest errors that darken and pollute the visible Church.

No advocate of this dogma denies the claim of the Church of Rome to possess this Succession. And then we are brought to the admission that for ages the Bishops of that Church, succeeding the Apostles in their office, and receiving the Holy Ghost by virtue of this Succession, have taught and held dogmas which pervert and destroy the faith once delivered to the Saints. Then seven hundred Bishops, in solemn council, each of them possessing the Apostleship, and in whom the Holy Ghost abided to guide them into all truth, according to the promise of the Master, invested a frail weak mortal with an attribute of Almighty God—Infallibility. To such a result does this dogma lead us.

(4.) Moreover, if this claim be valid, then, for the past three hundred years, all that is purest, noblest, most elevating, has been found without this gift. Then all Reformed Christendom, with its sublime record of work for Christ, its great lives, its grand characters, its undying names, its fruits of the Spirit, its ceaseless conversion of souls, its ever-multiplying charities, its missions to the heathen, has been cut off from the Divine fountain of all grace and life, because it lacked the necessary channel through which that grace can be conveyed.

For one thousand years all Christendom was ruled by Bishops alone, claiming to be the Successors of the Apostles, and those years were the ages of Spiritual darkness, desolation and death. What a terrible condemnation does history write of this "high thing" that exalteth itself against the Gospel, as it tells the story of the ambition, pride, arrogance, worldly pomp and state, and cruelty of those who have claimed to rule the Church by Divine right. And in the Reformed Church of England how pernicious has been the influence of this system! It has been the disturbing element which has, by its exclusive claims, separated the Churches

of the Reformation. For almost a century the Church of England greeted the Continental Churches as "dear Sister Churches," though they laid no claim to Apostolic Succession. It was this dogma which separated the Church of England from all Reformed Christendom; molded the spirit and teaching of that Church under the influence of Archbishop Laud, and in the next reign devised the famous Act of Uniformity, whose pernicious influence has not yet ceased to be felt. Hear the testimony of a great, and wise, and loving son of the Church of England—Archdeacon Hare. "A strange voice passed through England, a voice which spoke of unity; but it was soon stifled by the tumultuous cries of opposite parties, clamoring, in rivalry, for uniformity. And ere long all hope was blasted by that second, most disastrous, most tyrannical and schismatical Act of Uniformity, the authors of which were not seeking unity, but division. This straight waistcoat for men's consciences could scarcely have been devised except by persons themselves of seared consciences and hard hearts. Verily, when I think of that calamitous and unprincipled Act; of the men by whom it was enacted, Charles II, and the aristocracy and gentry of his reign; of the holy men against whom it was enacted; it seems almost like a prologue to the profligacy and infidelity which followed closely upon it. But what were its direst effects with regard to the unity of the Church? It bore the name of uniformity on its forehead; can there have been any who persuaded themselves that a uniformity so enforced could be a means to unity. The only unity that could have ensued from it would have been that of a dead level; and full of woe as have been the consequences of this Act in its failure, they would have been still more terrible had it succeeded. Therefore, ever, even we, who love and revere our national Church above every earthly institution, may bless God that it did not succeed. We may bless God that He has given such grace and power to weak, frail, human hearts, that meek and humble men were strengthened by His Spirit not to be driven out of the path in which their conscience commanded them to walk, by the



leagued forces of King, and Parliament, and Convocation, by the severest penal enactments, or even by the bitter pang of having to leave their loved flocks. Yes, we may join in giving God thanks for the work He wrought in such men, for they are the true salt of the earth.

“Yet how grievous was the wound of the Church at the time! how grievous is it still, at this day, in its enduring effects! Some two thousand ministers, comprising the chief part of the most faithful and zealous in the land, were silenced, in one day, were severed, in one day, from their flocks, were cast, in one day, out of our Church, for the sake of maintaining uniformity. On that, our English St. Bartholomew’s day, the eye wandered over England, and in every fifth parish saw the people scattered abroad, as sheep having no shepherd.”

Equally disastrous has this dogma proved to Christian Union in this land. It has leavened the spirit and controlled the legislation of the Church of our fathers, until it has placed her in a state of isolation from all other Protestant Churches around her. She stands proudly aloof from all co-operation with those Churches, claiming to possess the only valid ministry of Christ, by virtue of the Apostolic Succession in her Bishops. She forbids, by canon law, the officiating of any minister of Christ in her pulpits who has not received ordination from Bishops, and requires obedience to it from each of her own ministers, by the threat of ecclesiastical pains and penalties. She visits with reproach and censure one of her own sons who ventures to sit down at the table of the Lord with Non-Episcopal clergymen, and recognize their right to administer the Sacraments of the Lord’s ordaining. She formally deposes, and thus follows with punishment, the minister, who, in obedience to Christ and his conscience, leaves her ranks for another fold of Christ’s Church, where he can find freedom from the thralldom which her unchurching dogma binds upon him. She reaches out her hand, for recognition and inter-communion, to the corrupt Churches of the East—Churches which hold to Tradition, to Tran-

substantiation, to Mariolatry, to Saint Worship, to the Confessional—and holds it back from the great Protestant Communions which hold the faith of the Gospel pure and undefiled.

And all this the fruit of one dogma, the claim of Bishops to rule *jure Divino*, to be lords over God's heritage, to be lineal successors of the Apostles, through whose hands alone the Holy Ghost can be imparted to constitute a valid ministry.

It is against this stronghold of error that the Reformed Episcopal Church wages warfare. It has driven us from the Church of our Fathers, as it drove out the two thousand Divines of the Church of England on St. Bartholomew's Day, 1662. It is the great disturber of the peace of Protestant Christendom. And there can be no union of Protestantism until this fastness is demolished.

The true Apostolic Succession is continuance in the Apostles' doctrine and fellowship (Acts ii, 41, 42); Succession in the truth and in the life of the Gospel—so taught St. Paul. Departure from Apostolical *doctrine* and teaching is, with him, a ground of rejection of all teachers. He warns the Galatians, not against unaccredited teachers, but against those who would pervert the Gospel. "If we, or an angel from heaven, preach unto you any other Gospel than that which we have preached, let him be accursed." So also St. John pronounces every spirit which teaches false doctrine to be Antichrist; "Beloved, believe not every spirit, but try the spirits, whether they are of God, for many false prophets have gone out into the world." In proceeding to give a test whereby these false prophets might be distinguished from the true, *St. John says nothing about Succession*. Strange omission, if real apostolicity consist in regular succession! Unaccountable neglect in an inspired Apostle, if the true mission of a Christian teacher consist in the character of his ordination. St. John's test of a true minister of Christ is the truth or not truth of the doctrine he teaches. Every teacher who departs from the true Gospel is pronounced to be of Antichrist. And the judges of this teaching are not the councils of the teachers themselves, but the hearers, the faithful in

Christ Jesus. "Beloved," he exclaims to these, "try the spirits, whether they are of God." How perfect the harmony of this teaching with the inspired commendation of the Bereans, who searched the Scriptures to ascertain whether the preaching, even of Apostles, was in accordance with the Word of God.

True Apostolic Succession is in continuance in the Apostles' fellowship, as well as in their doctrine; that is, in sharing their fellowship with the Father and His Son Jesus Christ. They who have been made new creatures in Christ Jesus, they who have received the life of Christ by the renewing of the Holy Ghost, they who are living members of the living Body, living branches in the Heavenly Vine, they only are in the fellowship of the Apostles.

The uncorrupted Gospel, the union with Christ by a living faith; these are the tests of true Apostolic Succession. "Where these are found, the true Church of Christ is found; for the want of these no outward Succession can compensate, no pretence to authority, no claims to infallibility, not even the presence, if it existed, of supernatural gifts and miracles. The wicked one, who shall eventually be destroyed by the brightness of the Lord's coming, shall in the meantime prosper, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness. There would be no deceivableness about an open enemy; but this wicked one is predicted as a proposed friend. He comes in the boasted Apostolic Succession, saying 'Lord, Lord,' while he makes void the commandments of the Lord. It is *as Christ in Nomine Domini* that he comes. And it is most significant that where the grossest corruptions abound, there the high exclusive pretension to Apostolicity is most vauntingly arrogated."

II. From this one seminal error, this (*πρωτον ψευδος*) spring most of the corruptions that defile nominal Christendom. Foremost among these is Sacerdotalism, "a fitting structure raised on a fitting basis."

The dogma of the Divine right of Bishops invests them with the

power of conferring the Holy Ghost, to constitute men priests in the Church of Christ.

(1.) It claims that as in the old dispensation there was a three-fold order, so in Christianity, the Bishop succeeds the High Priest, the Presbyter the Priest, and the Deacon the Levite.

(2.) That at ordination, men receive a mysterious gift, creating them a Sacerdotal Order.

(3.) That as priests, their office is to negotiate between God and man, the Saviour and the Sinner; that they become divinely-appointed channels for the grace of God through the Sacraments.

(4.) That their intervention is necessary for the forgiveness of sins; that Justification and Regeneration are imparted in Baptism, the nutriment of the soul in the Lord's Supper.

(5.) That as priests, they have somewhat to offer, and that offering is the Body and Blood of Christ, presented anew to the Father, even as Jesus presents Himself in heaven before the throne, a Lamb slain.

(6.) That to them has been committed the power of absolution, of forgiving or retaining sins. A gigantic stronghold of error! For twelve hundred years it held its fastness undisturbed. The Reformation of the Sixteenth Century demolished a portion of its defences, and shattered its power in a part of Christendom. Alas! in our Northern Church of England the work was only half completed. The very citadel of its strength, the very hiding of its power, was left undisturbed in the formula of Ordination—"Receive the Holy Ghost for the office and work of a Priest in the Church of God; whosoever sins ye forgive they are forgiven, whosoever sins ye retain, they are retained." For three centuries this leaven of corruption has been doing its work in the Anglican Communion, until well nigh the whole body has been leavened. Priest, Altar, and Sacrifice in the Church of Christ, are, to the majority, the most cherished truths. So profoundly has the Sacerdotal theory moulded and fashioned the thinking of the Church, that the most earnest efforts to have the word "priest" simply interpreted in the

Formularies to signify only a Presbyter, has been almost contemptuously resisted and frustrated in the Councils of that Church. The Sacerdotal theory controls the legislation, orders the Ritual, inspires the teaching of pulpit and press, and reigns supreme and undisturbed in the heart of that Church. The altar, cast out of all Churches by the Edwardean Reformers, again supplants the Table of the Lord; the Priest usurps the office of the Pastor of Souls; and, fitting companion, the Confessional is revived, and boldly and openly reinstated.

Against this system this Reformation wages stern and unrelenting warfare. We lift against it the simple teaching of the Gospel.

(1.) The New Testament knows nothing of an order of human priests in the Church of Christ, teaches nothing that would in any wise sanction it. The name of priest is never ascribed to the minister of the Gospel. The offices of a Priest are never attributed to him. When Christ ascended to the throne of the Father, "He gave some Apostles, and some Prophets, and some Evangelists, Pastors and Teachers." The priesthood He retained alone within His own person, a Priest forever after the order of Melchizedek, with none to share in its sublime dignity. To claim the priesthood for men, under the Gospel dispensation, is to dishonor the finished work of Jesus, and His "one Sacrifice for sins forever;" it is to intrude within the sphere of His sacred office; it is to take the crown from His brow, and place it upon the head of frail, sinful men.

How destructive is this Sacerdotalism of the true freedom of the believer in Jesus, to the filial confidence of those who have been brought nigh to God by the new and living way of access through the blood of Jesus! The whole system of priesthood is founded on unbelief in the power of truth to make itself manifest to human minds, unbelief in the power of the Holy Spirit to make His presence felt in human hearts without the agency of physical media; unbelief in the immediate access of the soul to Christ. But to believe that there is a Spiritual authority between the soul and Christ, divinely-appointed to be the negotiator, the mediator between the

Sinner and the Saviour, through whose offices alone grace, life and healing can flow, gifted with the tremendous power of communicating the Body and Blood of the Son of God, of imparting or withholding Spiritual life—to believe this, is to part with all that constitutes the dignity, the blessedness, the glory, the joy of a freeman in Christ Jesus, to lay down the liberty wherewith Christ has made us free.

“Hear what the Spirit saith unto the Churches,” “Ye are all the children of God, by faith in Christ Jesus.” “Ye are a chosen generation, a royal priesthood.” “Ye have the mind of Christ.” “Ye have an unction from the Holy One, and know all things.” “Ye judge all things, while ye yourselves are judged of no man.” “All things are yours, whether Paul, or Apollos, or Cephas, all are yours, and ye are Christ’s, and Christ is God’s.” And *we*, “not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand.”

III. From all complicity with these errors, from all part and lot in the system that upholds them, Brethren of the Reformed Episcopal Church, we stand to-day, through God’s great goodness, delivered. “With a great price we have purchased this freedom,” but it is worth far more than it has cost us. With what agony of soul each of us has been led, conscience-bound, to leave the roof which has been the abode of a lifetime, to sever associations cemented by long years of friendship, He only knows who searcheth the heart. But none the less do we thank God for our freedom—freedom from obedience to Canons which required us to deny the validity of the ministry which had not received the mysterious power imparted by Bishops as Successors of the Apostles; freedom from the use of formularies which recognized a priest, a sacrifice, and an altar in the Christian Church; freedom from the intolerable burden of declaring to Almighty God at the baptism of every infant, that He had regenerated it with His Holy Spirit, when we were persuaded that the Word of God gave no countenance to such teaching; freedom from perpetual violation of our Ordina-

tion vows to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word, when in the use of the offices for administering Baptism and the Lord's Supper we were consciously inculcating error; freedom from sharing the uncharitableness of the unchurching dogma, which denies a part in Christ's true Church to all who are not under the government of Prelates; freedom from giving our service, talents, strength, labor and means to build up an Ecclesiastical system which is steadily drifting away from the simplicity that is in Christ.

It is because we believe that the very Gospel itself is imperiled—that the priceless truth as it is in Jesus is at stake, that we are enlisted in this warfare. And how strikingly alike are the features of this struggle to those of all the past conflicts of the truth. What seemed more hopeless than the assault of the Gospel upon the fastnesses of heathendom. An obscure faction of Judaism, a sect of the Nazarenes entering the lists with the principalities and powers of the world's mightiest dominion. What to human judgment appeared more reckless folly than the act of a single monk of Wittenberg throwing down the gauntlet to a dominion mightier than that even of the Cæsars! What an utter failure seemed the life and work of William Tyndale, when, after long weary years of effort to give the Bible to England in her own tongue, years of exile and persecution, hunted like a partridge upon the mountains, his body was at last cruelly consumed by the flames, amid the mockery of his foes! How contemptible in human eyes the first efforts of the little club of Oxford students, in the reign of George II, to reform the Church and to reinstate Christ in the hearts of the nation!

Weak in all human resources, they were strong only in the truth of God, and with this weapon alone they went forth to demolish strongholds.

"Mighty through God," was the watchword of the Apostles, as they preached Jesus, and Jesus only, at Jerusalem before the Sanhedrim, at Ephesus under the shadow of the great Temple of Diana, at Athens in the presence of philosophers, at Rome amidst all the

power and glory of the Roman Empire. "Mighty through God," was the cry of Luther, as he lifted up a standard on which was inscribed the one legend, "The just shall live by faith." "Mighty through God," was Tyndale's response, as he sent forth for the first time, through the homes of England, God's pure Word, to be their inheritance for all generations. "Mighty through God," was the only hope of Wesley and his fellow laborers, as with burning words they told anew to the neglected masses of their countrymen the Gospel, God's special gift to the poor.

We, too, have been stripped of all human supports, that we might be taught that our strength is in God. All carnal weapons have been taken out of our hands, that we may wield only "the sword of the Spirit." All worldly resources have been withheld from us—wealth, rank, the prestige of great names, the mighty power of numbers. We have gone forth without the camp, bearing His reproach, leaning only on the arm of the Beloved. Oh! if it be only on His arm that we do lean, this Church shall come up from the wilderness "clear as the sun, fair as the moon, and terrible as an army with banners."

We claim as the chief characteristic of this Reform, intense, fervent loyalty to Jesus. It is zeal for His glory, jealousy of His honor, love for His truth, which have prompted our efforts. We have seen the honor due to Him alone given to another, to the mother of His humanity, to His Church, to a human priesthood, and it is zeal for Him that has made us count all things but loss to restore to His head the "many crowns." We exalt Him as the only Head of His Church. We hail Him as the only Priest of the Sanctuary, which the Lord reared, and not man. We acknowledge Him as the only sacrifice, "full, perfect and sufficient" for human guilt. We recognize His Cross as the only altar in heaven and in earth. We proclaim Him as the only mediator, only intercessor. His hand the only touch that can heal, His voice the only voice to loose the bands of guilt.

Therefore we commit our cause confidently to Him. "They



that honor me I will honor, they that despise me shall be lightly esteemed."

Thirty years ago all Germany rang with the jubilant notes of a new Reformation; a fresh revolt against the corruptions of the Papacy. The Archbishop of Treves had sent forth a proclamation claiming that he had in his possession the seamless coat of Christ, for which the Roman soldiers had cast lots at the foot of the Cross, and inviting the people of Europe to come and venerate the relic. Vast multitudes flocked to Treves, from all portions of the Continent, to pay idolatrous reverence to the pretended Holy Coat of Christ. Aroused by the sad spectacle to a lofty indignation, a Silesian priest, Ronge, issued a protest and an appeal to his countrymen, which sounded like the echo of Luther's Theses against the Church door of Wittenberg, calling the people to come out of a Church which sanctioned such idolatrous practices. The response was wondrous. Everywhere men responded. A German Catholic Church was founded, independent of the Papacy, and before three years had elapsed, it numbered three hundred congregations, and one hundred thousand adherents. Where is it to-day? Alas! the very memory of it has passed away from the minds of most men. It has miserably perished. And why? It died from decay within, from disloyalty to Christ. Its leader and his co-workers abandoned faith in the Deity of Christ, in the Inspiration of Holy Scripture, in the vicarious atonement of the Redeemer, in all that makes the faith precious, and the fair promise of a great Reformation was blasted by the deadly blight of Rationalism.

How striking the contrast presented in this Reformed Church! "Bringing every thought into captivity to obedience to Christ," is its lofty watchword. Christ the sole and supreme Head of the Church, to whom obedience alone is due; Christ the only infallible teacher, to whom we are to go for the words of Eternal life; Christ the exclusive Priest of humanity, admitting no sharers in His work of intervention between God and man; Christ the only sacrifice for human guilt; Christ the substitute for a world of sinners, enduring

for them the full penalty of the violated law ; Christ ever accessible to each soul of man—with none to come between Him and His redeemed—this is the foundation on which we build, elect, sure, and precious. Building here, we build an edifice that no fire can consume, no tempest shake.

Brethren of this Council, this is the work to which you are now called. Great indeed is the responsibility under which you assemble. You are to answer the question which all Christendom asks of you, "Who commanded you to build this house and to make up these walls?" Let your work be the answer ; the gold, silver and precious stones inwrought into a building which shall stand the test of the day of the Lord. Already, by the good hand of our God upon us, you have builded wisely and well. You have completed a work which has been left unfinished for three centuries. You have taken up the task which the Reformers and Martyrs of England were unable to complete by reason of cruel persecution, and have given to Christendom, for the first time, a thoroughly revised and purified Prayer-book. You have met a want which has been felt by unnumbered hearts among the Churches of the Reformation ; the want of a Service Book retaining all that was venerable and precious as a legacy of the past, yet eliminated of all the errors which obscure and defile the brightness and purity of the simple Gospel. You present to the world such a Church as under God would have united the Reformers of England, under Edward V, and the Reformers of the Continent in one great family ; a Church such as would have prevented the long and bitter strifes, feuds and bloodshed among the Protestants of England ; a Church which would have retained the two thousand Divines ejected on St. Bartholomew's Day 1662, and thereby saved England from the divisions and conflicts of two hundred years ; a Church holding to such an Episcopacy as Calvin and Knox would not have rejected, such as was the ideal of the saintly Leighton, such as Evangelical men in the Church of our Fathers have ever claimed to be most in harmony with the Word of God, an *office* and not an ORDER in the ministry, a

human and not a Divine arrangement, not essential to the being, but desirable for the well-being of the Church.

See to it that your work be completed after the same Scriptural pattern. Let every stone be fashioned after a Divine rule. Let the posts of the doors be inscribed "Holiness to the Lord." Let column and arch, pillar and capital, buttress and architrave be radiant with the light of one name—*Jesus*, JESUS only.



# ARTICLES OF RELIGION.

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[Extract from the Minutes of the Third General Council of the Reformed Episcopal Church, held at Chicago, May 18th, 1875.]

WHEREAS, This Church has, in its Declaration of Principles, proclaimed its belief in the doctrines of grace, substantially as they were set forth in the Thirty-nine Articles; therefore,

*Resolved*, As the sense of this Council, that the Articles reported by the Committee on Doctrine and Worship, and accepted at this Council, be, and they are hereby adopted, as containing substantially the great truths known as the "Doctrines of Grace."

*Resolved*, That the foregoing preamble and resolution be printed as a prefatory note to the Articles of Religion.

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## ARTICLE I. *Of the Holy Trinity.*

THERE is but one living and true God, who is a spirit, everlasting; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

## ART. II. *Of the Word, or Son of God, which was made very Man.*

THE Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, to satisfy Divine justice, and to reconcile us to his Father, and to be a sacrifice, not only for original sin, but also for actual sins of men.

## ART. III. *Of the Resurrection of Christ and His Second Coming.*

CHRIST did truly rise from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, our High Priest and Advocate, at the right hand of the Father, whence he will return to judge the world in righteousness. This Second Coming is the blessed hope of the Church. The heavens have received him, till the times of the restitu-

tion of all things. To those who look for him he shall appear a second time without sin unto salvation. Then shall he change the body of our humiliation, that it may be fashioned like unto his glorious body. He will take to himself his great power, and shall reign till he have put all enemies under his feet.

#### ART. IV. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

It is the work of the Holy Ghost to reprove and convince the world of sin, and of righteousness, and of judgment; to take of the things of Christ and show them to men; to regenerate—making men willing, leading them to faith in Christ, and forming Christ in them the hope of glory; to strengthen them with might in their inner man, that Christ may dwell in their hearts by faith; and to secure in them that walking in the ways of God which is called the Fruit of the Spirit. The true Church is thus called out of the world, and is builded together for an habitation of God, through the Spirit.

#### ART. V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

ALL Scripture is given by inspiration of God. Holy men of God spake as they were moved by the Holy Ghost: Holy Scripture is, therefore, the Word of God; not only does it contain the Oracles of God, but it is itself the very Oracles of God. And hence it containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand the canonical books of the Old and New Testament, viz:—

##### *Of the Old Testament :*

*Genesis,*  
*Exodus,*  
*Leviticus,*  
*Numbers,*  
*Deuteronomy,*  
*Joshua,*  
*Judges,*  
*Ruth,*  
*The First Book of Samuel,*  
*The Second Book of Samuel,*  
*The First Book of Kings,*  
*The Second Book of Kings,*  
*The First Book of Chronicles,*

*The Second Book of Chronicles,*  
*The Book of Ezra,*  
*The Book of Nehemiah,*  
*The Book of Esther,*  
*The Book of Job,*  
*The Psalms,*  
*The Proverbs,*  
*Ecclesiastes,*  
*Song of Solomon,*  
*Isaiah,*  
*Jeremiah,*  
*Lamentations of Jeremiah,*  
*Ezekiel,*

*Daniel,*  
*Hosea,*  
*Joel,*  
*Amos,*  
*Obadiah,*  
*Jonah,*  
*Micah,*  
*Nahum,*  
*Habakkuk,*  
*Zephaniah,*  
*Haggai,*  
*Zechariah,*  
*Malachi.*

##### *Of the New Testament :*

*Matthew,*  
*Mark,*  
*Luke,*  
*John,*  
*Acts of the Apostles,*  
*Romans,*  
*First Corinthians,*  
*Second Corinthians,*  
*Galatians,*

*Ephesians,*  
*Philippians,*  
*Colossians,*  
*First Thessalonians,*  
*Second Thessalonians,*  
*First Timothy,*  
*Second Timothy,*  
*Titus,*  
*Philemon,*

*Hebrews,*  
*James,*  
*First Peter,*  
*Second Peter,*  
*First John,*  
*Second John,*  
*Third John,*  
*Jude,*  
*The Revelation.*

The Book commonly called "The Apocrypha" is not a portion of God's Word, and is not, therefore, to be read in churches, nor to be used in establishing any doctrine.

ART. VI. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises; and although the Law given from God by Moses, as touching Ceremonies and Rites, does not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, as a rule of right living, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

ART. VII. *Of Original or Birth-sin.*

ORIGINAL sin standeth not in the following of Adam, as the Pelagians do vainly talk; but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's condemnation. Men are, as the Apostle speaks, "by nature the children of wrath." And this infection of nature doth remain, yea, in them that are regenerated. And although there is no condemnation for them that are in Christ Jesus, yet the Apostle doth confess, that concupiscence or lust in such hath of itself the nature of sin.

ART. VIII. *Of Man's Condition by Nature.*

THE condition of man after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ first inclining us, that we may have a good will, and working with us, when we have that good will.

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ART. IX. *Of Works before Justification.*

WORKS commonly called good, before the grace of Christ and the inspiration of his Spirit, have not the nature of obedience to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to deserve, or to receive grace.

ART. X. *Of Regeneration, or the New Birth.*

REGENERATION is the creative act of the Holy Ghost, whereby he imparts to the soul a new spiritual life.

And whosoever believeth in Christ is born again, for, saith the Scripture, "ye are all the children of God by faith in Christ Jesus."

ART. XI. *Of Faith.*

THE faith which brings justification is simply the reliance or dependence on Christ which accepts him as the sacrifice for our sins, and as our righteousness.

We may thus rely on Christ, either tremblingly or confidently; but in either case it is saving faith. If, though tremblingly, we rely on him in his obedience for us unto death, instantly we come into union with him, and are justified. If, however, we

confidingly rely on him, then have we the comfort of our justification. Simply by faith in Christ are we justified and saved.

ART. XII. *Of the Justification of Man.*

WE are pardoned and accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith; and not for our own Works or Deservings. He who knew no sin was made sin for us, that we might be made the righteousness of God in him. He bare our sins in his own body. It pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to provide for us the most precious sacrifice of Christ, whereby our ransom might be fully paid, the law fulfilled, and His justice fully satisfied. So that Christ is himself the righteousness of all them that truly do believe in him. He for them paid their ransom, by his death. He for them fulfilled the law, in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort.

ART. XIII. *Of Repentance.*

THE Repentance required by Scripture is a change of mind toward God, and is the effect of the conviction of sin, wrought by the Holy Ghost.

The unconverted man may have a sense of remorse, or of shame and self-reproach, and yet he may have neither a change of mind toward God, nor any true sorrow; but when he accepts Christ as his Saviour, then he manifests a change of mind, and is in possession of repentance unto life. The sinner comes to Christ through no labored process of repenting and sorrowing; but he comes to Christ and repentance both at once, by means of simply believing. And ever afterwards his repentance is deep and genuine in proportion as his faith is simple and childlike.

ART. XIV. *Of the Sonship of Believers.*

BELIEVERS in Christ are born of God, through the regenerating power of his Spirit, and are partakers of the Divine nature; for if "that which is born of the flesh is flesh," so "that which is born of the Spirit is spirit."

And all who are thus born of God are sons of God, and joint heirs with Christ, and therefore, without distinction of name, brethren with Christ and with one another.

ART. XV. *Of Good Works.*

GOOD Works, which are the Fruits of Faith, and follow after Justification, are pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively Faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit. They who truly believe will seek to do the will of God, and they who do not thus seek are not to be accounted true believers.

ART. XVI. *Of Works of Supererogation.*

VOLUNTARY Works, besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.



ART. XVII. *Salvation only in Christ.*

HOLY Scripture doth set out unto us the name of Jesus Christ only, whereby men must be saved. His was a finished work and completely sufficient. Without any merit or deserving on our part he has secured to believers in him pardon, acceptance, sonship, sanctification, redemption and eternal glory. Those who believe in him are in him complete. They are even now justified and have a present salvation; though they may not at all times have the sense of its possession.

ART. XVIII. *Of Election, Predestination and Free Will.*

WHILE the Scriptures distinctly set forth the election, predestination and calling of the people of God unto eternal life—as Christ saith: “All that the Father giveth me shall come to me”—they no less positively affirm man’s free agency and responsibility, and that salvation is freely offered to all through Christ.

This Church, accordingly, simply affirms these doctrines as the Word of God sets them forth, and submits them to the individual judgment of its members, as taught by the Holy Spirit; strictly charging them that God commandeth all men everywhere to repent, and that we can be saved only by faith in Jesus Christ.

ART. XIX. *Of Sin after Conversion.*

THE grant of repentance is not to be denied to such as fall into sin after conversion; that is to say, after, by the quickening into life by the Holy Ghost, they have turned to God by faith in Christ, and have been brought into that change of mind which is repentance unto life. For after we have received the Holy Ghost we may, through unbelief, carelessness, and worldliness, fall into sin, and by the grace of God we may arise again, and amend our lives; but every such fall is a grievous dishonor to our Lord, and a sore injury to ourselves.

ART. XX. *Of Christ alone, without Sin.*

CHRIST, in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself, made *once forever*, should take away the sin of the world; and sin (as St. John saith) was not in him. But all we the rest, although born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ART. XXI. *Of the Church.*

THE souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd—the holy, universal Christian Church.

A visible Church of Christ is a congregation of believers in which the pure Word of God is preached, and Baptism and the Lord’s Supper are duly ministered according to Christ’s ordinance, in all those things that of necessity are requisite to the same. And those things are to be considered requisite which the Lord himself did, he himself commanded, and his apostles confirmed.

As the Church of Jerusalem, Alexandria, Antioch and Rome, have erred: so also others have erred and may err, not only in their living and manner of Ceremonies, but also in matters of Faith.

ART. XXII. *Of the Authority of a Church.*

A CHURCH hath power to decree Ceremonies, and to establish forms of worship, and laws for the government and discipline of its members, and to declare its own faith; yet it is not lawful for any church to ordain or decide anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. And as the Church ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation. The Nicene Creed, as set forth in the Prayer-book of this Church, and that which is commonly called the Apostles' Creed, ought to be received and believed; for they may be proved by Holy Scripture.

ART. XXIII. *Of the Authority of General Councils.*

GENERAL Councils (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), may err, and sometimes have erred, not only in worldly matters, but also in things pertaining to God. Wherefore things ordained by them as necessary to salvation are not binding, as such, on a Christian man's conscience, unless it may be proved that they be taken out of holy Scripture. No law or authority can override individual responsibility, and therefore the right of private judgment: For the individual Christian, as Christ distinctly affirms, is to be judged by the Word. The only Rule of Faith is God's Word written.

ART. XXIV. *Of Ministering in the Congregation.*

THOSE who take upon themselves the office of public preaching, or ministering the ordinances in the congregation, should be lawfully called thereunto, and sent to execute the same. And those we ought to judge lawfully called and sent, which be moved to this work by the Holy Ghost, and are duly accredited by the Lord's People.

That doctrine of "Apostolic Succession," by which it is taught that the ministry of the Christian Church must be derived through a series of uninterrupted ordinations, whether by tactual succession or otherwise, and that without the same there can be no valid ministry, no Christian Church, and no due ministration of Baptism and the Lord's Supper, is wholly rejected, as unscriptural and productive of great mischief.

This Church values its historic ministry, but recognizes and honors as equally valid the ministry of other Churches, even as God the Holy Ghost has accompanied their work with demonstration and power.

ART. XXV. *Of the Sacraments.*

BY the word Sacrament this Church is to be understood as meaning only a symbol or sign divinely appointed.

Our Lord Jesus Christ hath knit together his people in a visible company by sacraments, most few in number, most easy to be kept, most excellent in signification, viz.: Baptism and the Lord's Supper.

Those five so-called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

And in such only as worthily receive. Baptism and the Lord's Supper are they of spiritual benefit, and yet not that of the work wrought (*ex opere operato*), as some men speak. Which word, as it is strange and unknown to holy scripture, so it gendereth no godly, but a very superstitious sense. \* In such as receive them rightly, faith is confirmed and grace increased by virtue of prayer to God. But they that receive them unworthily, purchase to themselves judgment, as St. Paul saith; while it is equally true that none, however conscious of unworthiness, are debarred from receiving them, if they are trusting in the Lord Jesus Christ alone for salvation.

#### ART. XXVI. *Of Baptism.*

BAPTISM represents the death of believers with Christ, and their rising with Him to newness of life. It is a sign of profession, whereby they publicly declare their faith in Him. It is intended as a sign of regeneration or new birth. They that are baptized are grafted into the visible Church: the promises of the forgiveness of sin and of adoption to be the sons of God by the Holy Ghost, are visibly set forth. The baptism of young children is retained in this Church, as agreeable to ancient usage and not contrary to Holy Writ.

#### ART. XXVII. *Of the Lord's Supper.*

THE Supper of the Lord is a memorial of our Redemption by Christ's death, for thereby we do show forth the Lord's death till he come. It is also a symbol of the soul's feeding upon Christ. And it is a sign of the communion that we should have with one another.

Transubstantiation (or the change of the substance of bread and wine into the very body and blood of Christ) in the Supper of the Lord, cannot be proved by Holy Writ, is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many and idolatrous superstitions.

Consubstantiation (or the doctrine that Christ is veiled under the unchanged bread and wine, and that his very body and blood are present therein and separate the one from the other) is utterly without warrant of Scripture, is contradictory of the fact that Christ, being raised, dieth no more, and is productive, equally with transubstantiation, of idolatrous errors and practices.

We feed on Christ only through his word, and only by faith and prayer; and we feed on him, whether at our private devotions, or in our meditations, or on any occasion of public worship, or in the memorial symbolism of the Supper.

The elements of the Lord's Supper were not by Christ's ordinance designed to be reserved, carried about, lifted up, or worshiped.

#### ART. XXVIII. *Of both Kinds.*

THE Cup of the Lord is not to be denied to any of his people, for both the bread and wine, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

#### ART. XXIX. *Of Unworthy Persons Ministering in the Congregation.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and ordinances: yet, forasmuch as they do not the same in their own name, but in Christ's, the believer is not deprived of the benefits of God's ordinances; because, though they be ministered by evil men, yet are they Christ's institution, and set forth his promise.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.

ART. XXX. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. And as there is only this one sacrifice in the Christian Church, once made, never to be repeated, so there is but the one Priest, even Jesus Christ, the Apostle and High Priest of our profession. Wherefore the sacrifices of Masses, in the which it is commonly said that the Priest offers Christ for the quick and the dead, for the remission of pain or guilt, or any representations of the Lord's Supper as a sacrifice, are blasphemous fables and dangerous deceits.

ART. XXXI. *Of Certain Erroneous Doctrines and Practices.*

THE Romish doctrines concerning purgatory, penance, and satisfaction, have no support from the word of God, and are, besides, contradictory of the completeness and sufficiency of the redemption in Christ Jesus, of justification by faith, and of the sanctifying efficacy of God the Holy Ghost. Praying for the dead is man's tradition, vainly invented, and is in violation of the express warnings of Almighty God to the careless and unconverted. The adoration of relics and images, and the invocation of saints, besides that they are grounded upon no warranty of Scripture, are idolatrous practices, dishonoring to God, and compromising the mediatorship of Christ. It is also repugnant to the word of God to have public prayer in the Church, or to minister the ordinances, in a tongue not understood by the people.

ART. XXXII. *Of Confession and Absolution.*

PRIVATE confession of sins to a priest, commonly known as Auricular Confession, has no foundation in the word of God, and is a human invention. It makes the professed penitent a slave to mere human authority, entangles him in endless scruples and perplexities, and opens the way to many immoralities.

If one sin against his fellow-man, the Scripture requires him to make confession to the offended party; and so, if one sin and bring scandal upon the Christian Society of which he is a member. And Christians may often, with manifest profit, confess to one another their sins against God, with a view solely to instruction, correction, guidance, and encouragement in righteousness. But in any and every case confession is still to be made to God; for all sins are committed against him, as well such as offend our fellow-man, as those that offend him alone.

Priestly absolution is a blasphemous usurpation of the sole prerogative of God. None can forgive sins as against God but God alone.

The blood of Jesus Christ only can cleanse us from our sins, and always we obtain forgiveness directly from God, whenever by faith in that blood we approach him with our confessions and prayers.

ART. XXXIII. *Of the Marriage of Ministers.*

CHRISTIAN Ministers are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion.

ART. XXXIV. *Of the Power of the Civil Authority.*

THE power of the civil magistrate extendeth to all men, as well Ministers as people, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

ART. XXXV. *Of Christian Men's Goods.*

THE riches and goods of Christian men are not common, but their own, to be controlled and used according to their Christian judgment. Every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability; and as a steward of God, he should use his means and influence in promoting the cause of truth and righteousness, to the glory of God.

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I hereby certify that the above is a true copy of the Articles of Religion of the Reformed Episcopal Church, adopted in General Council, at Chicago, Illinois, May, 1875.

HERBERT B. TURNER, *Secretary.*

May 25th, 1875.

## FORMS

### FOR USE IN THE REFORMED EPISCOPAL CHURCH.

(A.)

### PAROCHIAL REPORT.

[One copy to be sent to the Bishop having jurisdiction, and one copy to the Secretary of the General Council, ten days before the meeting of the General Council.]

Report of (*Name and location of Church*).

Rev. (*Name and P. O. address of Rector or Minister*).

Wardens (*Name and P. O. address of Church Wardens*).

For the year ending May 1st, 18..., in accordance with Canons of the Reformed Episcopal Church.

Date of organization of Parish, ..... Families, ..... Individuals, ..... Sunday Schools—Scholars, .....; Teachers, .....; Baptisms—Adults, .....; Infants, .....; Total, ..... Confirmed, ..... Marriages, ..... Burials, ..... Communicants—Admitted, .....; Received, .....; Removed, .....; Died, .....; Present number, ..... Services—On Sundays, .....; on week days, ..... Average attendance on Sundays, .....

CONTRIBUTIONS.—Current Expenses (including Rector's Salary, \$.....), \$.....; Sustentation Fund, \$.....; Sunday School Offerings, \$.....; Other Benevolent, Religious, and Parochial Contributions, \$..... Total, \$.....

### REMARKS.

[*Any facts of general interest bearing upon the temporal or spiritual condition of the congregation, should be here briefly stated, for the information of the Committee on the State of Religion.*]