

HIGH CHURCHISM.

Continued from the First Page. good to the Church either spiritually or materially, and should be at once abandoned; therefore...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

At a meeting held on November 23, the rector in the chair, he read a protest to the resolutions passed at the last meeting, as follows:— Whereas, At a meeting of the rector, wardens, and vestry of St. Clement's Church, held on the 9th of November, 1870, two resolutions were ordered to be placed upon the minutes. The rector orders his protest as follows:— To the matter of the first resolution, the rector makes no objection. He is ready to enter into it in every particular. But as no such "practices" or "customs" are used in the services at St. Clement's Church, he can but feel that the record of such a resolution upon the minutes of the vestry will place him in the mind of the future reader of the history of the parish, in a false position...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

As I could not agree to this view, I suggested consultation with you, when the Rev. Dr. Batterson proposed that the papers prepared by us respectively should be submitted to you, in your official capacity, for your opinion in the premises. Dr. Batterson at the same time suggesting me to state his views to you as I have given them above. To which I assented.

The paper marked "B" is Dr. Batterson's proposition for altering the difficulties. The paper marked "M" contains the resolutions of the vestry, and is in the form of a report to the vestry from the committee already mentioned. We submit these papers in the hope that you will be able to give such counsel as will secure harmony and prosperity to St. Clement's Church.

Very respectfully, your obedient servant, P. P. MORRIS.

THE RECTOR'S PLAN. The paper (marked B) by which Dr. Batterson proposed to settle the difficulty, after defining his willingness to comply or be consulted by any warden or vestryman, "in the free, frank, open-hearted manliness which belongs to Christian gentlemen," proposes to commit the vestry to the defense of the service as it now stands. That is to say, professional and recessional hymns, the invocation, the standing of the people during the presentation of alms, to be continued. The banner to be used only at Christmas and Easter, the feast of All Saints and the children's festival. The colored stoles to continue in use until the next General Convention (October, 1871), at which time the decision of the convention upon the subject (if any be made) shall be obeyed.

THE CONFESSORIAL. "As to teaching," continues Dr. Batterson: "First, private or auricular confession. This matter to be left, as heretofore, entirely voluntary; compulsory confession, having never been taught in the Anglican communion, will never be taught in St. Clement's parish; but in all cases the penitent will be left to make it or not, as his own conscience may dictate."

THE RECTOR ASKED TO EXPLAIN. The rector's warden, Mr. Morris, asked leave to put the following questions to the rector, viz:— First, Whether auricular confession is encouraged by the rector or assistant minister of St. Clement's Church? And, whether the same is, or has been practiced in the parish building or elsewhere by the rector, or assistant minister, with the knowledge of the rector? And, whether it is true that the Rev. Mr. Prescott has heard confessions at St. Clement's Church, with the consent of the rector? Second, Whether the rector approves and gives his assent to the doctrine as to prayers for the dead, advanced by the Rev. H. Goodwin, in his sermon delivered at St. Clement's Church on the evening of the last Wednesday?

THE BISHOP GIVES HIS OFFICIAL COUNSEL ON THE QUESTIONS AT ISSUE—THE INNOVATIONS THAT HE CONDEMNES. The Right Rev. Bishop indicated a letter to P. P. Morris, Esq., on the 15th of February last, in answer to a note from that gentleman, with accompanying papers, stating, "We (Dr. Batterson and himself) submit these papers in the hope that you will be able to give such counsel as will secure harmony and prosperity to St. Clement's Church. Then says the Bishop:—"The subjects thus laid before me are grave and momentous, and feeling the need of Divine aid, I have earnestly sought wisdom and truth from God, who has promised to give the Holy Spirit to them that ask Him. The Bishop then quotes the paper drawn up by the committee and that by Dr. Batterson, and then says:—"It will be seen by this answer (Dr. Batterson's to the vestry) that the decision of the report is adopted, that whatever is not in the report was before the 15th of January, 1871, Dr. Batterson wished it to be left as heretofore. That he made no objection to the practice, and attempted to vindicate his course by appealing to say the passages found in the Ecclesiastical Polity of Richard Hooker. Not a point was conceded. As the report of the vestry was based on a state of things existing before the 15th of January, and as, but for that state of things, the request to discontinue the practice and vestry practice had not been made, it follows that the plan submitted by Dr. Batterson, "in order," as he says, "to effect a hearty concurrence of the vestry, and to quiet the differences of opinion on matters of ritual," etc., does not yield one thing to the vestry, but virtually reaffirms his previous teaching, and asks "to be left as heretofore" to his practice.

THE RECTOR'S PLAN. The paper (marked B) by which Dr. Batterson proposed to settle the difficulty, after defining his willingness to comply or be consulted by any warden or vestryman, "in the free, frank, open-hearted manliness which belongs to Christian gentlemen," proposes to commit the vestry to the defense of the service as it now stands. That is to say, professional and recessional hymns, the invocation, the standing of the people during the presentation of alms, to be continued. The banner to be used only at Christmas and Easter, the feast of All Saints and the children's festival. The colored stoles to continue in use until the next General Convention (October, 1871), at which time the decision of the convention upon the subject (if any be made) shall be obeyed.

THE CONFESSORIAL. "As to teaching," continues Dr. Batterson: "First, private or auricular confession. This matter to be left, as heretofore, entirely voluntary; compulsory confession, having never been taught in the Anglican communion, will never be taught in St. Clement's parish; but in all cases the penitent will be left to make it or not, as his own conscience may dictate."

THE RECTOR ASKED TO EXPLAIN. The rector's warden, Mr. Morris, asked leave to put the following questions to the rector, viz:— First, Whether auricular confession is encouraged by the rector or assistant minister of St. Clement's Church? And, whether the same is, or has been practiced in the parish building or elsewhere by the rector, or assistant minister, with the knowledge of the rector? And, whether it is true that the Rev. Mr. Prescott has heard confessions at St. Clement's Church, with the consent of the rector? Second, Whether the rector approves and gives his assent to the doctrine as to prayers for the dead, advanced by the Rev. H. Goodwin, in his sermon delivered at St. Clement's Church on the evening of the last Wednesday?

THE BISHOP GIVES HIS OFFICIAL COUNSEL ON THE QUESTIONS AT ISSUE—THE INNOVATIONS THAT HE CONDEMNES. The Right Rev. Bishop indicated a letter to P. P. Morris, Esq., on the 15th of February last, in answer to a note from that gentleman, with accompanying papers, stating, "We (Dr. Batterson and himself) submit these papers in the hope that you will be able to give such counsel as will secure harmony and prosperity to St. Clement's Church. Then says the Bishop:—"The subjects thus laid before me are grave and momentous, and feeling the need of Divine aid, I have earnestly sought wisdom and truth from God, who has promised to give the Holy Spirit to them that ask Him. The Bishop then quotes the paper drawn up by the committee and that by Dr. Batterson, and then says:—"It will be seen by this answer (Dr. Batterson's to the vestry) that the decision of the report is adopted, that whatever is not in the report was before the 15th of January, 1871, Dr. Batterson wished it to be left as heretofore. That he made no objection to the practice, and attempted to vindicate his course by appealing to say the passages found in the Ecclesiastical Polity of Richard Hooker. Not a point was conceded. As the report of the vestry was based on a state of things existing before the 15th of January, and as, but for that state of things, the request to discontinue the practice and vestry practice had not been made, it follows that the plan submitted by Dr. Batterson, "in order," as he says, "to effect a hearty concurrence of the vestry, and to quiet the differences of opinion on matters of ritual," etc., does not yield one thing to the vestry, but virtually reaffirms his previous teaching, and asks "to be left as heretofore" to his practice.

THE RECTOR'S PLAN. The paper (marked B) by which Dr. Batterson proposed to settle the difficulty, after defining his willingness to comply or be consulted by any warden or vestryman, "in the free, frank, open-hearted manliness which belongs to Christian gentlemen," proposes to commit the vestry to the defense of the service as it now stands. That is to say, professional and recessional hymns, the invocation, the standing of the people during the presentation of alms, to be continued. The banner to be used only at Christmas and Easter, the feast of All Saints and the children's festival. The colored stoles to continue in use until the next General Convention (October, 1871), at which time the decision of the convention upon the subject (if any be made) shall be obeyed.

moved to make, and the absolution following in the English Office for the Visitation of the Sick. But neither of these forms corresponds to the ancient constitution of the Church. Dr. Batterson teaches and defends. For what he contends for is a private confession of well persons, in the midst of the congregation, at the same time singing and the being to penitents thus confessing a private priestly absolution.

So far from Hooker's approving this, the whole of his teaching is against it, as is also the whole teaching of Bishop Jewel, whom Dr. Batterson also quotes; for this able defender of the Church distinctly says, "That our greatest should bear the private confessions of the people and listen to their whisperings; that every man should be bound to their auricular confession, it is no commandment or ordinance of God. It is devised and established by men, and was lately confirmed by Innocentius the Third (in the Council of Lateran), in his 'Treatise of the Sacrament.' Again he says, in his 'Apology of the Church of England,' part II, chap. VII, div. 2, 'That Christ's discipline is not to be observed in the Church, nor that they should bear private confessions of the people, and listen to their whisperings, as the common massing priests everywhere now-a-days do, and as though in that one point, lay all the virtue and use of the keys; but to the end that they should go, they should teach, they should publish abroad the truth, and be ready to receive the confession of life into life, and unto the unbelieving and unfaithful a savor of death unto death.'"

Where the English Prayer Book, in the first of the exhortations to the Holy Communion, has the sentence, "that by the ministry of God's holy word, we may receive the benefit of absolution, together with ghostly counsel and advice," in the American Prayer Book the reference to absolution is left out, and the words "benefit of absolution" are wholly omitted and advice." Where the English rubric, before the confession in the Holy Communion reads:—"Then shall this confession be made by the priest, or by the layman, if he be minded to receive;" the American rubric says:—"Then shall this confession be made by the priest, or by the layman, and those who are minded to receive;" i. e., that the priest is to confess as well as the people.

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

Where the English rubric directs, after this general confession, that the priest (or the bishop, being present) stand up, and turning himself to the people, pronounce this absolution:—"The Lord God forgive us, and bless us, and send us peace, and abundance of mercies, in answer to our confession, and substitute the single word 'Amen.'"

heavenly kingdom," etc. By no honest interpretation can we see from these passages defend or sanction prayers for the dead.

When we consider that errors of the gravest sort have clustered around this doctrine of prayer for the dead, that out of it grew the fearful errors of purgatory, and the horrors of purgatory, we cannot but be thankful that the framers of our Prayer Book left out of it everything that could be justly considered as teaching, or countenancing such an error. But as Dr. Batterson says "he has never taught a word on the subject," and "the vestry need have no fear of his doing so until he has satisfied himself entirely as to the teaching of the Church," I need say nothing further on this point.

The third topic in the paper marked "M" is thus expressed:—"The wearing of colored stoles and prostrations before the altar, and the kneeling before it, not to be practised by the clergy and to be forbidden to the chorists." Upon this, Dr. Batterson says nothing. These bowings and prostrations, and the like are novelties, only very recently introduced into the American Church, and have no warrant of sacred Scripture, or rubric, or usage of our communion. They also symbolize the Romish doctrine of a local and objective presence of the body and blood of Christ in the holy table. This I consider to be one of the most specious and dangerous of all the errors now so subtly inculcated in the pulpits and by the press; for it is a form of idolatry which naturally grows the whole ritualistic system, and once admitted, and logically followed out, the only sequence is submission to the Church of Rome.

I earnestly request, therefore, that all bowings to the altar, and prostrations and genuflections before the altar, be forthwith discontinued in St. Clement's Church. The 4th point in the paper marked "M," is concerning the use of the banner. Both the rector and vestry agree to carry the banner on the feast of All Saints, and on the feast of the Holy Trinity, and on the Children's festival. This is a practice which I conscientiously condemn, as being an unnecessary and improper parade and spectacle in the house of God. I fear that there may be special occasions, such as Sunday-school anniversaries or the gathering of church societies, when, for the sake of interesting children or designating classes or societies, such banners may be allowed as harmless; but to introduce them into the ordinary worship of the great congregation, is to set up a pomp and display unknown in the early history of the Church, and unknown in the Church in these United States until within the last five years. I hope, therefore, that the carrying of the banner in St. Clement's Church will be dispensed with, and that the exception in cases which I have specified above.

The fifth point mentioned is, "Water not to be mingled in the chalice." Dr. Batterson says nothing on this point. The American Church, neither by rubric, canon, or usage, sanctions this practice, and I request that it be forever discontinued. The wearing of colored stoles is by both parties left to the decision of the next General Convention; and Dr. Batterson has intimated his intention to continue their use. There is no authority for the use of the colored vestments of any kind in the Church, and the carrying of the banner of the first seventy years of our existence as a National Church condemns the practice, which I request may be discontinued.

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

Resolved, That the rector be requested to dispense with the professional and recessional hymns; changing the stoles; the two or lighter candles in the chancel; the invocation before the sermon; the standing of the choir and congregation on the presentation of the offertory; changing the furniture of the church, or doing anything which may come in conflict with the spirit of the foregoing preamble...

FINANCIAL. JAY COOKE & CO., PHILADELPHIA, NEW YORK AND WASHINGTON.

JAY COOKE, McCULLOCH & CO., LONDON, BANKERS AND DEALERS IN GOVERNMENT SECURITIES.

Special attention given to the Purchase and Sale of Bonds and Stocks on Commission, at the Board of Brokers in this and other cities.

FOREIGN EXCHANGE BUSINESS, Including Purchase and Sale of Sterling Bills, and the Issue of Commercial Credits and Travellers' Circular Letters, available in any part of the world, and are thus enabled to receive GOLD ON DEPOSIT, and to allow four per cent. interest in currency thereon.

Wilmington and Reading Railroad, 7 PER CENT. BONDS, Free of Taxes.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

FINANCIAL. A RELIABLE Safe Home Investment THE Sunbury and Lewistown Railroad Company 7 PER CENT. GOLD First Mortgage Bond

Interest Payable April and October, Free of State and United States Taxes. We are now offering the balance of the loan \$1,000,000, which is secured by a first and only mortgage on the entire property and franchises of the Company.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.

WM. PAINTER & CO., BANKERS, DEALERS IN GOVERNMENT SECURITIES, No. 36 South THIRD Street, PHILADELPHIA.