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Ladies' Mufflers, special line 25c, must be seen to be appreciated.

PETER FARRELL & CO

REV. DR. W. H. SMITH REPLIES TO REV. FATHER HOWLAND

Makes Explanation Concerning State-
ments Made by Himself and by Rev. Father
Howland in Sermon Preached by Lat-
ter on Sunday Last.

To the Editor of The Mail:

I regret the necessity of asking for space to refer to certain statements made by the Rev. Father Howland in a sermon, a report of which appeared in The Mail on the 14th inst. It was not, and is not my intention, to insult the Roman Catholic people. I took special pains in my sermon to point out that I did not cast any reflection upon the Roman Catholic people as such, and I also fully recognized all that was good and Christian in their life and work. This is not a personal matter, and any person who seeks to create or foster personal antagonism between Roman Catholics and Protestants is an enemy of both and of true religion. Anyone who exposes error and teaches truth is doing good service to all concerned.

It is somewhat surprising to read that I was regarded as the offender, and that I attacked the Roman Catholics, while the Rev. Father Howland is only defending his church. This is not in accordance with the facts. The Roman Catholics at the Eucharistic Congress at Montreal, without the least provocation from Protestants, may more, in the face of most lavish Protestant hospitality, launched a most scathing attack against Protestantism. It was not against minor or individual points of faith or practice, but against Protestantism as such, claiming it was a degenerate, dying cause, and proclaiming at the same time, that Roman Catholicism was superior and would soon be supreme. I undertook to show that this accusation was a misrepresentation of Protestantism, and further, that the claims of Roman Catholicism were not supported by evidence. This demanded a somewhat thorough survey of the facts. The Rev. Father Howland has not pointed out wherein consists the "numberless inaccuracies, calumnies and garbled quotations" in my sermon. I am pleased, however, that he has dealt with the subject and that the public has the opportunity of studying both sides. All I wish to say on this point is that if our Roman Catholic people wished to live at peace they should not have commenced war. But when, on account of their attack, Protestants were under the painful necessity of defending their faith and showing why they could not do otherwise than be Protestants, they are held up before the public as villifying and attacking the Roman Catholic Church. All we ask is a square Christian deal, which we are willingly accord Roman Catholics. The responsibility for the present discussion cannot be placed at the door of Protestantism, but solely at the door of Roman Catholicism. If it is wrong for Protestants to defend their faith, then we are wrong. If, however, it is the privilege and duty of every man to maintain the integrity of the most sacred things and faithfully to expose that which he considers error then we would, as Protestants, deserve only contempt if we failed to bear testimony to the heritage of truth delivered to us.

The Rev. Father Howland has evidently misunderstood the main thought in my sermon, for he would have it appear that I attacked the Church of Christ. The same misunderstanding concerning the Church appears in his criticism of Protestantism, which he would have us believe has no part in the Christian Church. I feel it necessary to remove this misunderstanding. Anyone who wishes to know what Protestantism teaches can easily satisfy himself by studying the standards of the churches. The confessions of the reformed churches give the teaching in systematic form. Candidates seeking admission to the Presbyterian church must accept the Scriptures of the Old and New Testaments to be the Word of God and the only infallible guide in faith and conduct. As Protestants we accept of Jesus Christ as our Saviour and Lord. We seek the guidance of the Apostles as the interpreters of Jesus' message to the Church. We rejoice in being the heirs of the Church to which Jesus gave his glorious promises. We share the faith of Peter, which recognized the divine nature of our Lord, and which became the foundation of the Christian Church. We do not accept the interpretation that the Church was based upon the individual. Peter, who as an individual, even after his great confession, was so ignorant, imperfect and fickle, that Jesus said to him: "Get thee behind me, Satan; thou art an offence to me; for thou savourest not the things that be of God, but those that be of man." We believe the gates of hell shall not prevail against the church. We believe in the power of the keys

of the Kingdom and rejoice in seeing that power accompanying the preaching of the Gospel. We have unmistakable evidence of the fulfilment of his promise, "Lo, I am with you always," and we have no doubt He will fulfil the promise even to the consummation of the age. These precious truths are the heart and foundation of our Protestant faith, taught in our Confessions, preached in our pulpits and carried to the homes of our people. We rejoice in being one with that great company of Christians who in the early days and since have spread the Gospel abroad, and not only in ten great persecutions but in thousands since, have laid down their lives for the sake of their Lord. Far be it from me to think that such a Church or faith has failed or is failing. No Roman Catholic can hold more firmly than I this precious heritage. The Roman Catholic Church has no exclusive claim upon Jesus Christ or the Apostolic Church. These are also the treasures of Protestants, and of all who by faith are united to Jesus.

We part company with Roman Catholics, not over Jesus, or faith in his divine nature or the glorious heritage of the Apostolic Church, but over the assumption by the Roman Catholic Church of certain functions and claims which, as Protestants, we consider unwarranted by our Lord and are radically opposed to his spirit and plan. It was these latter claims I considered, and not the spiritual life and love which admits the possessor to the real Church of Christ. The Rev. Father Howland's desire to be at peace with his Protestant friends was not strong enough to restrain him from unchurching all Protestants, by claiming that Protestantism is a human institution dating only from the sixteenth century. The word "Protestant" dates from 1529. In 1526, at the Diet of Speyer, liberty was granted to those opposed to the Church of Rome to found territorial churches and preach the Gospel without disturbance. This liberty was enjoyed for three years. In 1529 the Emperor abolished this privilege, and on April 19, 1529, there was read a protest against this revocation of the decree, signed by five German Princes. The Emperor's party who supported the pope, were known as "Pope's Men," or "Papists," and the other party were known as "Protestors," or "Protestants." The name indicates an attitude of opposition to the illegal decision of the Emperor, and it had no reference to the doctrinal basis or practices of the Reformed Churches. The doctrines of the Reformed Churches did not begin in the sixteenth century, nor were they the product of any man or class of men. They are the doctrines of Jesus and the Apostles. For this reason the Reformers appealed solely to the Scriptures. The Apostolic Churches, we believe, held Jesus' doctrines in their integrity. As ages passed these original teachings became in a measure hidden beneath other ideas and forms leading men in every age sought to overthrow these accretions of error and thereby preserve the truth in its integrity. Their efforts sometimes stemmed the tide of error and sometimes were fruitless. When the Reformation came, it was not the creation of a new faith or a new Church, but the re-assertion of Apostolic truth and faith, the rejection of the non-apostolic elements and the construction of Churches according to Apostolic example and teaching. The Reformers never for one moment surrendered their claim to belong to the true Catholic Church. In the Westminster Confession of Faith, the term Protestant is never used. The Church is not even called Presbyterian, although the form of government was presbyterian. The one name used is the Catholic or universal church. We though popularly known as Protestants, are a vital part of the true Catholic Church, because we belong to Jesus Christ, its only King and Head. We are the bride of Christ as truly as any others, and we possess in Him as revealed in His Word an infallible guide in all that pertains to life and godliness. We claim our faith, worship and doctrine are truly Apostolic, and in support of our claim submit the records of the early Church and our present records and ask that these be compared. We hold to our Catholic faith as firmly as any Roman Catholic can hold to his Roman Catholic faith, and we share in the spiritual heritage in Jesus, and in all who are his throughout the world. In so far as the faith, worship and doctrines of Roman Catholics are truly Apostolic, we are one. The differences between Roman Catholics and Protestants are not found

in the first centuries, as the three Creeds commonly known as the Apostles', the Nicene and the Athanasian are practically accepted by both. We claim the Roman Catholic Church by adding new dogmas and practices has departed from the Christian Church of Apostolic days, and in so doing has done a profound injustice to Christianity as represented in those who have followed more closely the way of the Master.

As illustrations of the additions which Roman Catholicism has made to Apostolic Christianity the following will serve to show the supreme difference between the two systems.

Prayers for the dead. Not mentioned in Holy Scripture. Introduced on his own authority by Ambrose into the western church, A. D. 307; first sanctioned by Pope Gregory in 590; not authorized by any Council until Florence in 1439; finally established by the Council of Trent, 1563.

Invocation of saints and angels. Condemned on its first appearance at the close of the fourth century by the Council of Laodicea, 472; introduced by Boniface V. into the public litanies of the Latin Church, 617 first sanctioned by the Council of Florence, 1439; authorized by the Council of Trent, 1563.

Purgatory. Origin first introduced the opinion in 230. His views were condemned by the Council of Constantinople in 553. A purgatorial fire was affirmed by Gregory I in 590. Decreed by the Council of Trent, 1563.

Celebracy of the Clergy, Monks and Nuns. First maintained by St. Anthony in Egypt in 305; condemned by the first Council of Nice, 325; observed by the bishops in 692; enjoined by Benedict VII, 975; enforced by severe penalties by Gregory VII 1072-1085. Gregory deprived the clergy of their wives, compelled them to take the vow of continence and excommunicated all who refused.

The Interpretation of the Scripture. The right of the Roman Catholic Church to judge of the true meaning and interpretation of Sacred Writ decreed by the Council of Trent, 1546.

(Continued on page three)



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