THE BISHOP OF LONDON'S CHARGE. (From the St. James's Chronicle.).

My Reverend Brethren,-I have looked forward to our meeting on this occasion of my Fourth Visitation with mingled feelings of pleasure and anxiety; of pleasure, as being able to thank the goodness of God, and congratulate you upon the Church's increased and increasing usefulness and energy: of anxiety, as being sensible that I should be expected to speak with authority upon most important questions respecting which the clergy are at this time divided in opinion. Those questions are, in fact, so much more urgent than any of those that present themselves upon similar them without pausing to notice matters of inferior interest. The questions to which I allude, refer partly to the doctrines of our Church, and partly to its ritual formularies. It will not be possible for me, in the compass of a Charge, to do more than touch in a summary manner upon the principal features of the conmust therefore abstain, as far as the nature of the discussion will permit, from any lengthened argument nions on these matters, and I shall proceed to state them as plainly and as briefly as I can. This is the assumed a prominent and definite shape; and I acknowledge that I was not unwilling to pause and be silent for a time, in the hope that those who had been engaged in that controversy would see the evils which must ensue to the Church by its continuance, and be led to modify, or at least to keep within their own bosoms, what seemed to me extreme opinions. That hope has unhappily passed away; and it now remains for me to perform the duty of pronouncing that deli-berate judgment, which the clergy of my own diocese are entitled to look for.

In so doing, it will be my endeavour, in humble reliance upon the guidance of the Holy Spirit, not to enter into a polemical discussion of the questions which will come under consideration, but to act as an interpreter of the Church's sense as to doctrine, and her will as to the order of her public services. If these can be clearly ascertained, we can have no difficulty, looking to the relation in which we stand to her, as to what we are to teach, or how we are to minister.-We have been solemnly pledged at our ordination, to "give our faithful diligence, always so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received."

cerning Church government and discipline; that which relates to the source and validity of our commission as ambassadors of Christ, the interpreters of his word, and the dispensers of his sacraments. I have so recently made public the nature of my opinions on the Divine institution and authority of the Church, that I need not repeat them on the present occasion. If the follows as a necessary inference, that in this country the clergy of the National Church, and they alone, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things.

stretch its prerogative beyond that which has the sure warrant of God's word. Those persons who are driven which she has prescribed. by the overstrained pretensions of the clergy to question, are almost sure to deny them their just rights, and to consider priesthood and priestcraft as convertible terms. There is so obvious an analogy, in the general features of ecclesiastical polity, between the appointment and offices of the hierarchy under the Levitical law, and those of the Christian ministry, that it is no wonder that some persons have imagined, not merely an analogy, but a typical relation between them, the Jewish priesthood being the type, and the Christian ministry the antitype; the high priest, the priests, and Levites of the one, answering to the bishops, priests, and deacons of the other; the latter inheriting the dignity, privileges, and duties of the former. The Church of Rome, on the other hand, teaches that our Saviour instituted a new and proper priesthood, after the order of Melchisedec. Neither of these suppositions is consistent with the language of Holy Scripture.* The priesthood of Melchisedec and that of Aaron were typical of that which was borne by Jesus Christ himself, the Great High Priest of the world, who fulfilled once for all in his own person every type and shadow of the older economy of God's Church, in relation to propitiatory sacrifice, or the mediation between God and man. It is apparent, from the whole train of argument pursued in the Epistle to the Hebrews, that Jesus Christ is himself the only sacrificing priest under the Gospel, his death the only proper sacrifice, himself the only victim. All the offices, authority, and efficacy of the Jewish priesthood, as they pointed to Jesus Christ, and drew all their virtue from his mediation, were finally settled and absorbed in him, beside whom and after whom there is no victim, no sacrifice, no proper mediator between God and man. Whatever powers, duties, or privileges belong to the Christian ministry, are derived solely from Jesus Christ, as the head of his Church, the founder of a new spiritual economy, wherein man being placed in a new relation to God, requires a different provision of out-

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* [His Lordship, in denying that any typical relation exists between the Jewish and Christian priesthood, seems "that we may know that the apostolic constitutions were taken from the Old Testament; that which Aaron and "his sons and the Levites were in the temple, that bishops,
"priests, and deacons were in the Church." Archbishop
Potter's Discourse on Church Government, p. 132. ed. 1839.
In his Sermon, on The Institution of Ministers, we find that
great prelate, Bishop Beveridge, thus expressing himself:
"He [our blessed Saviour] still kept up the same number "He [our blessed Saviour] still kept up the same number of orders in His Church whilst Himself lived, that was in the Jewish Church: for He Himself was truly the "High Priest, of whom, they, under the Law, were only "types. Then there were the twelve Apostles, answer- "able to the priests of the second order; and the seventy " cons into that of the Priests and Levites." Plain Instructions concerning the Nature and Constitution of the Christian Church, p. 22. The Society for Promoting Christian Knowledge,—which, in the absence of Convocation, is perhaps the nearest thing to the voice of the collective Anglican Church, -has issued a Tract, called The Christian Church, a Dialogue, containing the following question and answer:
"C. Do these primitive Bishops trace up the threefold

"three ranks of ministers in the divinery constituted Jewish Church, the High Priest, the common Priests, and truth of God will suffer, and the words can be capa-"ish Church, the High Friest, the common Friests, and the Levites; and they remark, that the same order ex"isted during our Lord's personal ministry,—He Himself It has in it something of craft, but very little of ingen-"being 'the great Shepherd and Bishop of souls,' his "twelve Apostles being his Presbyters, and the seventy "the Deacons of the infant Church." pp. 13, 14.

EDITOR OF THE CHURCH.] external charity, it cannot serve the holiness and Christian simplicity."

ward means, for the purpose of approaching him and obtaining his favour. Our blessed Lord retains in his sedec; and he has given to his Church, not a new order of sacrificing priests, but "some apostles, and some pastors and prophets, and some evangelists, and some evangelists, and some pastors and prophets, and some evangelists, and some evangelists, and some evangelists, and some pastors and prophets, and some evangelists, and some evangelists, and some evangelists, and some pastors and prophets are of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules and customs which our own observance of the rules are proposed to the rules of the rules are proposed to the rules of th prophets, and some evangelists, and some pastors and of the ministry, for the edifying of the difference of the methods by which the We hold, in opposition to the Church of Rome, that the offering a propitiatory sacrifice to God is not one of the functions and privileges of the Christian ministry. Jesus Christ "by one offering hath perfected for ever them that are sanctified;" and we derogate from the absolute worthiness and sufficiency of that offering, if occasions, that I make no apology for entering upon we suppose that any supplementary sacrifices are required for the purpose of propitiation. If "God was in Christ reconciling the world unto himself," we need no other reconciler. We have indeed our sacrifice, and our altar, and our priesthood, to offer the one and minister at the other, but the sacrifice is a spiritual sacrifice, and the altar only a spiritual altar. We slay troversy now carrying on amongst ourselves; and I no victim, we shed no blood, without which there can be no remission of sins. We commemorate the one great and final sacrifice, properly so called, in the manupon the subject. You have a right to know my opiner appointed by our Lord; and we continually present to God that memorial of praise and thanksgiving, and so apply to ourselves, by faith, the results of the one propitiatory sacrifice; and the whole is rightly, them as plainly and as official and so of doing so, in an official address to the clergy, since the controversy but figuratively, termed the Eucharistical sacrifice—but figuratively than the sacrifice—but figuratively than the sacrifice and the whole is regardly to the clergy than the sacrifice—but figuratively than the sacrifice—but figuratively than the sacrifice and the sacrifice—but figuratively than the sacrifice—but figuratively than the sacrifice—but figuratively than the sacrifice and the sacrifice—but figuratively than the sacrifice—but figuratively the sacrifice of praise and thanksgiving. And as to our priesthood, let us beware of arrogating to ourselves the character of mediators between God and men, in any sense which implies that we can stand between them and their judge, except with reference to that mysterious efficacy which belongs to the Christian intercession, by whomsoever offered, if offered in faith. At the same time, let us be careful to impress upon ourselves and others just notions of the real objects and inherent dignity of our office. It is ours to realise instrumentally, to those for whom Christ died, the blessedness of which the Levitical priesthood administered only the shadow; it is ours to graft them into the body of Christ's Church, to initiate them into the body of Christ's Church, to initiate them into the sacred truths of the Gospel, to turn their hearts to "the wisdom of the just," guiding them to Him who alone can deliver them from the bondage of sin, declaring, as his ambassadors, remission and assurance of pardon, and dispensing to his household the spiritual food and sustenance of his body and blood—to do all this, and on that account to have the chief stations in that household, to be entitled to the affection and respect of all who belong thereto. Cur blessed Saviour's charge to St. Peter, and through him to his ministers, was, "Feed troductory to them, I think it necessary to offer a few my sheep;" whatsoever acts of kindness or authority remarks upon the most important of all questions conit is ours to exercise, and theirs to acknowledge and submit. But in our acts of kindness and authority, especially the latter, we are to have respect to the Church's laws and ordinances; and beyond what they require, we may not claim obedience. And it is well that it is so; for a spiritual authority, not so limited, in the hands of fallible and imperfect men, would be

vances, of those who should be subject to it. This limitation of our ministerial authority, by the of God, and to minister his holy sacraments. But the laws of the Church to which we belong, extends also extent and the boundaries of their ministerial authority to every part of our ministerial duty. As the clergy

of an intolerable tyranny over the secret thoughts and

consciences, as well as the outward acts and obser-

we have all just cause to pride ourselves, has in much wisdom and piety delivered her judgment concerning these, is but idle or unnecessary." If now it be askinterpreters-to our Liturgy and Homilies, especially the former. And if in some few instances it should happen that even with that help we are unable to deermine with perfect certainty the truth which an Article is intended to assert, or (which is more likely to be the case), the error which it is intended to deny, we are surely to be guided by the probable intention still to be received, where it has not been contradicted nor qualified by any later authoritative declaration of the Church itself. Now it is possible (and I think barely possible), that the words of the Twenty-first, Twenty-second, and Thirty-first of our Articles may be made to bear the sense which some have lately attempted to put upon them; but it is not the sense

which the framers of the Articles intended, it is not that in which they have been understood by the English Church, and therefore it is not the sense in which they are subscribed. It has indeed been said, and not lately for the first time, that the Articles of our Reformed Church were drawn up in general terms. in order that men with different judgments might accommodate them to their own opinions, and that all to differ in opinion from the greatest authorities. See the testimony of Clemens Romanus (A. D. 93) as quoted by the very learned Dr. Sclater, in his Draught of the Primitive Church, p. 212. ed. 1840. St. Jerome writes: containly was the device of those who managed the Council of Trent; and such also was said to have been the design of those who drew up the canons of the Synod of Dort; but the composers of our Anglican confession of faith, it has been well observed, had not to make a shoe that would fit either foot; nor did they, as Bishop Bancroft remarks, intend to deceive any man by ambiguous terms. They bound them to the literal and the manifest sense, otherwise they have not attained to the end they aimed at. With respect to all attempts to give to our Articles a greater latitude "also to the priests of the second order; and the seventy
"disciples, resembling the great number of Levites."—

Bishop Jolly accords with the preceding great divine:
"Thus it appears that the Christian Church is a true copy
"of that which was appointed under the Jewish economy;
"that the Christian Bishop has succeeded into the room
"of the Jewish High-Priest, and the Presbyters and Dea"of the Jewish High-Priest, and the Presbyters and Dea"tecrnivation that of the Priest and Levites."

Plain Instruc"the Church of Rome, when they are unquestionably, as to the points of difference between the Churches, neither more nor less than a solemn and emphatic protestation made against those errors, I will express my opinion in the words of Bishop Jeremy Taylor. Speaking of the different methods by which he supposes wise and peaceable Dissenters might be drawn together with Churchmen to subscribe the same common confession of faith, he says-" In "ministry even to an earlier period than that of the Apostude of sense as they can; and so that subscription "S. They do; for they speak of the three orders of be made in the form of the words, let the subscribers Bishops, Presbyters, and Deacons, as conformed to the understand them in what sense they please, which the

uousness; and if it can serve the ends of peace, or of

external charity, it cannot serve the ends of truth and

The question which concerns the right interpretation of the Articles, is intimately connected with that of the foundation upon which they rest. It we desired the foundation upon which they rest in the works or deservings. By faith only, or as prove whether the doctrine set forth in any Article prove whether the doctrine set forth in any Article the Homily expresses it, "by only faith;" that is, free-ticular days, I do not mean to insinuate that the saints' selves wrong and superstitious, and others of them they rest in the Homily expresses it, "by only faith;" that is, free-ticular days, I do not mean to insinuate that the saints' selves wrong and superstitions, and others of them the foundation upon which they rest. If we desire to which we believe to contain all truths, the knowledge whereof is necessary to salvation, and so to contain of the Church Catholic, but by those of the particular branch of it to which we belong. We are to teach as therein. The absolute completeness of the Holy to be a vital doctrine of our Reformed Church. It And first, as to our teacher. "The Church of is our duty, in searching those inspired records, to England," says Bishop Hall, "in whose motherhood avail ourselves of all the means of understanding placed within our reach, to ascertain the sense in which they were understood by the disciples and immediate successors of the Apostles, and which from them was vinity as all parties may understand; these are read, derived to the early Church at large; to take the Father in the Scriptures, and out of these the voice of being so necessary, that without them Holy Scripture the Church our mother, is that which must both guide would not be sufficient to teach us all things necessary and settle our resolutions. Whatsoever is beside to salvation. I think it a most mistaken and dangerous position, to maintain that without the Creeds we could not have discovered for ourselves in Holy answer, where the meaning of an Article may seem to suppose that the Holy Spirit dictated the materials be uncertain or ambiguous, we have to turn to our own only of sacred truth to the inspired writers, while bable nature. And yet this is the posterior and the good of souls." "all the counselor God, to practise any thing of that involved, and (which is above any the advancement of the souls and the good of souls." mine the sense in which the Article was received at the first by the Church, and that in which it ought the first by the Church, and that in which it ought the ministers."

Creeds themselves are clittled to an logical and of the church was very different, the parish church or chapel where he ministers."

Gospel. But in truth the reserve of the early (not the parish church or chapel where he ministers."

Of carrying out all the directions of the rubric, and of the parish church or chapel where he ministers."

> himself to do, without alteration or mutilation, can is clear that they have wrought unintentionally in which the clergy have so much cause to lament in of a very simple kind, and not such as would be likely deny that in some sense or other baptism is the laver of another. Our observance of the rubric ought unregeneration. I will mention an instance, in which questionably to be complete. Every clergyman is only quarterly communions. The people are brought they wish to retain.

the Articles of Religion agreed upon at the Council rects, the Articles. The Eleventh Article says, "We For reverting to the prescriptions of the rubric on solemn office of devotion, but as something so mysof London of 1562, and to extenuate essential diffeof London of 1902, and to extend the description of our Lord and Saviour Jesus Christ, by faith, and of the rubric itself; and we ought not to be deterred celebrate it only upon rare occasions, and they are away all erroneous and strange doctrines, to guard against the insinuation into our Church of any one of those false opinions, which she has once solemnly those false opinions. Court of Rome has before sought to beguile us of our as innocent, by God himself, of his free mercy, for the court of folia bas before sought to be described and inexpressive than she lieve, that in few instances have the clergy multiplied public services more naked and inexpressive than she lieve, that in few instances have the clergy multiplied public services more naked and inexpressive than she lieve, that in few instances have the clergy multiplied public services more naked and inexpressive than she lieve, that in few instances have the clergy multiplied to his "Unreasonableness of Separation," quotes a pardon to ourselves. This is accurately stated in the letter of advice given to a Romish agent, as to the letter of advice given to a Romish agent, as to the sorry letter of advice given to a Romish agent, as to the language. In my Charge to the clergy of the diocese language. In my Charge to the clergy of the diocese language. best way of managing the Popish interest in England best way of managi death of thy Son Jesus Christ, and through faith in after the King's restoration, the third head of which death of thy Son Jesus Christ, and through faith in and punctual conformity to the Liturgy and Articles (principally in the country) in which the holy sacraafter the King's restoration, the third seems of thy Son Jesus Christ, and through fatti in and panetual comortancy to the Ditting and Articles of our Church is a duty to which we have bound our ment is administered only four times in the year is is this:—"To make it appear how near the doctrine, his blood, we and all thy whole Church may obtain is time:— To make it appear now near the doctrine, and the control of the Church of England worship, and discipline of the Church of England remission of our sins, and all other benefits of his pasworsmp, and discipline of the Charles of the Charle Common Prayer is to our mass, and that the wisest posing that justification, that is, the being dealt with formity to the Liturgy implies, of course, an exact ob-

amongst us, who, as he says, profess to be conscious of that grace, the person receiving, and henceforth cle nor offer any objection to endeavours after it.

baptism, which by a solemn promise he has bound look with exclusive apprehension at the evil which it of the backwardness and unwillingness to commune, clergy and laity, as to their ordinary dress, should be

and ablest of that time are so moderate, that they as innocent in the sight of God, purchased for all by and abject of that time are so moderated and cannot in the sight of God, parenased for all by servance of the rubble. We are no mode of performing any part of public worship parishioner should communicate at least thrice in the wary the mode of performing any part of public worship parishioner should communicate at least thrice in the would willingly come over to us, or at least meet us the blood of Christ, is applied to himself by each in-half way; hereby (he says), the more staid men will dividual believer by a simple and internal act of faith, than we are to preach doctrines at variance with the least meet us the been mistaken by some of the become more odious, and others will run out of all without the intervention of the sacraments "ordained Articles. If there be any direction for the public serreligion for fear of the wrong." What real good is by Christ, and generally necessary to salvation," the tengton for lear of the wrong. What lear good is to be effected by any attempts to make our Reformed Church appear to symbolize with that from which she Church appear to symbolize with that from which she communicate three to manister the holy communicate three to manister the holy communicate three to manister the holy communicate three with the communicate three, there ought to be at least six Church appear to symbolize with that from which she baptised may be released from ms sins, that the water has been separated, in some of the very points which of baptism may be sanctified to the mystical washing pact he has made." An honest endeavour to carry administrations, for it is difficult for a poor man and pact he has made." of capusm may be sanctined to the mystical washing pact he has made. An honest endeavour to carry administrations, for it is difficult for a poor man and out the Church's mind in every part of Divine worship his wife, having a family, both to attend church at the out the Church's mind in every part of Divine worship his wife, having a family, both to attend church at the stand. Desirable as is the unity of the Catholic that he has regenerated him when baptised and re-Church, lamentable as have been the consequences of Church, lamentatic as have been the consequences of its interruption, we cannot consent to reinstate it by embracing any one of the errors which we have removed any one of the errors which we have removed any one of the errors which we have removed of the error which we have removed of the error which we have removed of the error which we have removed the nounced. And yet there is no other method than sacrament of the Lord's Supper undoubtedly is with that of embracing all those errors by which a reconthat of embracing all those errors by which a reconthat of embracing all those errors by which a reconthe sancification and renewal of our mystical union
which were spoken of as novelties, but which were, in

I cannot forbear introducing it, even at the risk of ciliation can be effected between our own Church and with Chrst. Nor do I see that the assertion of this that of Rome, which, when it decreed its own infalli- instrumental connection in any way derogates from the bility, cut off the possibility of its abandoning a single believe the possibility of the erroneous opinion which it has once formally sanc-

tioned. If therefore we are to seek for unity in our tian's sprittual life, has always appeared to me to be reconciliation with Rome, we must be prepared to this:—Jistification begins in baptism, when the enforcing such observance in every instance? It may, the generality of common people appear owing to a traverse the entire space which lies between us and children of wrath are regenerated by water and the them; for not an inch will the rulers or doctors of Holy Ghest, and made the children of God; remission certain cases, as to the time and the mode of effectthat Church advance to meet us. Read the letter of of sins is expressly declared to be then given, and re-Dr. Wiseman on Catholic unity, and you will see that mission of sins implies justification in the proper the plain letter of the law; but I cannot, as it appears beget the practical sense of it in their hearts, as what he stands at the door, and holds it open for those sense of he term; grace is also given, and by virtue to me, consistently with my duty, interpose any obstathat reunion with the Holy See will give vigour and using and improving it, continues to believe in the energy to a languid and sickly existence, and who atonement made by Jesus Christ, and to seek for and energy to a language and sickly existence, and atonement made by Jesus Christ, and to seek for and must be disposed to go to the full extent of sacrificing realise the indwelling of the Holy Spirit, to be renewmust be disposed to go to the full extent of sacrined personal feelings, necessary to accomplish that sacred personal feelings, necessary to accomplish that sacred ed day by day unto eternal life. As long as he does of the offertory sentences, and the prayer for the ed day by day unto eternal life. object. He beckons them in with gracious words of this he ontinues in a state of justification; the sins commendation, but not a step does he advance beyond which chave even to the regenerate, are forgiven as the threshold; not an error does he offer to renounce, they are repented of and forsaken, and the work of Church appoints to be kept holy. I desire more partially they are repented of and forsaken, and the work of Church appoints to be kept holy. not even a glimmering hope does he hold out of anythe dot even a grammering nope does he lote out of any sanctification goes on. Righteousness, in a quantient upon you, of celebrating Divine service on each of the without the form. And this form, frequently occurrence in the thing like reformation. I believe that his expectations sense, is imparted by the same grace which justifies;

thing like reformation. I believe that his expectations will be disappointed; that the number of those who will be disappointed; that the number of those who will apostatize to an idolatrous Church will be exceedingly. But a greater cuil, then the expectations of the same grace which justification either wholly or in part. Our Article justification either wholly or in part. Our Article justification either wholly or in part. will apostatize to an indiations Church will be exceedingly small. But a greater evil than the apostacy of large rightous, but that we are made rightous are made rightous. a few, or even many, would be the success of any "accounted righteous before God." If indeed we are epiphany, or manifestation to the Gentiles, and his on. In Roman Catholic countries, people cannot pass a lew, or even many, would be the success of any accounted righteous before God. It indeed we are attempt to establish the fact, not indeed of perfect made righteous by the righteousness of Christ, we glorious ascension. I desire especially to press upon a day without having religion recalled to their thoughts attempt to establish the lact, not indeed of perfect made righteous by the righteous so Christ, we giorious ascension. I desire especially to press upon a day without having region recalled to their thoughts by some memorial of it or other, some ceremony or identity, but of something more than a sisterly remust, of course, be accounted righteous; but it is not you the devout observance of Ascension Day, which by some memorial of it or other, some ceremony or must, of course, be accounted righteous; but it is not you the devout observance of Ascension Day, which semblance between the two Churches, and to prove semblance between the two Churches, and to prove certain, e converso, that if we are accounted righteous in some of our larger parish churches has always been public religious form occurring in their way, besides certain, e converso, that it we are accounted righteons in some of our larger parish characters and with good effect. But their frequent holy days, the short prayers they are kept with due solemnity, and with good effect. that a member of the Roman, except one tently hold all the errors of the Roman, except one tently hold all the errors of the Roman, except one us, or deals with us as righteous, by reason of any actently note and the errors of the Roman, except one or two of the most flagrant, and even them with certain or two of the most flagrant, and even them with certain tual righteousness inwrought in us, of renewing and direction, you should evidence of the people, and their sanctifying grace, seems to me irreconcileable with the those anniversaries, as well as on Mondays and Tuessanctifying grace, seems to me are conclusioned with the language of the Article, "only for the merit of our days after Easter Day and Whit Sunday; and I par-Lord and Saviour Jesas Christ, by faith, and not for Lord and Christ, by faith, and the Christ, by fai Lord and Saviour Jesas Christ, by faith, and not for declarity desire that 18th Helicitary desire that 18th Helicitary desired. By specifying these parour own works or deservings." By faith only, or as where properly observed. By specifying these parly and gratuitously, without works, according to St.

Paul's statement. Not that we can be saved without works, but they are not the meritorious cause, nor a days and tasts of our Church also are not to be duly made subservient to the purposes of superstition, abolished them, reduced the form of religion to great servances which are appointed in honour of our blessimplicity, and enjoined no more particular rites, nor meritorious cause of our justification. "Faith alone sed Lord himself, and the solemn commencement of left anything more of what was external in religion, altogether unworthy, and a pure object of mercy." If little or no moment. The people's neglect in these mat-

to others, not to be committed to writing, it is the position which an hypothesis of the most unreasonable and improan hypothesis of the like advancement of bable nature. And yet this is the position which bable nature. And yet this is the position which bable nature. And yet this like the Rible must be taken by the taken by the could not have been understood without the Creeds. could not have been understood without the Creeds.

as they agree with Scripture, the parish church was very unterent, the parish church or chaper which may excuse exhibiting to the view of the people what is really the priori claim to our attention, as being delivered to us if not as to its subjects, yet certainly as to its objects, the reasonableness of the hindrance, which may excuse exhibiting to the view of the people what is really the by the Church; but they can claim our assent no furfrom that which appears to be now recommended; a clergyman from the daily celebration of Divine serfrom that which appears to be now recommended; by the Church, but they can change in Holy Scripture, or ther than they are contained in Holy Scripture, or and supposing it to have been prudent and commend- vice, he must himself be the judge, subject always to agree therewith. I set the highest value upon those agree therewith. I set the highest value upon the date of the observance of those agree therewith. I set the highest value upon the date of the observance of the authority of the Bishop, in case he shall see fit to Butler is applicable also to the observance of those agree the control of the case it is experimental and in them, it by no means follows that it is experimental and to require such service. In many dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church, whether dient or proper in the present state of the Church. ancient formularies had ever been firmly persuaded, if no such formularies had ever been the doctrine of the atonement, and that of a Trinity cases, it is difficult for one clergyman to perform all the rubric or the canons. To those which rest upon drawn up, all the essential doctrines of Christianity drawn up, all the essential doctrines of Christianity of persons in the unity of the Godhead, furnish, when the services appointed by the Church; but it is quite rubrical authority. I need not advert; our obligation drawn up, an the essential doctrines of the doublead, turns, when the services appointed by the Charles, but it is quite the services appointed by the charles, but it is quite the services appointed by the charles, but it is quite the services appointed by the charles, but it is quite the services appointed by the charles, but it is quite the services appointed by the charles, but it is quite them is clearly and unanswerably set forth would have been discoverable without them. The properly set forth, the most affecting and constraining clear, that any clergyman who complies with the rubric to practise them is clearly and unanswerably set forth. would have been discoverable without the find the most affecting and constraining in the property set form, the most affecting and constraining in this respect, and has daily prayers in his church, is in the preface to the Book of Common Prayer. With implement with which the hidden secrets of God are in the property set form, the most affecting and constraining in this respect, and has daily prayers in his church, is by an honest and good heart. At the same time, traby an honest and good heart. At the same time, traby an exception of the highest legal decision, they
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by a prominent and conspicuous place, can ever be dition is of excellent use, in establishing partly his
effectual in "turning the hearts of the disobedient to daily prayers: for though their presence is indeed to daily prayers: for though their presence is indeed to daily prayers: prevalence of intact dependence of intact dependenc offices, that it is not the decreased our attention to a branch of duty too long importance, which denies baptismal regeneopinion, for instance, which denies baptismal regeneracies are the formal regeneracies opinion, for instance, who are completely carried out, as to "The general reason," observes Bishop Stillingfleet, ration, might possibly, though not without great diffiration, might possibly, could be reconciled with the language of the Twentyculty, be reconciled with the language of the Twentyseventh Article; but by no stretch of ingenuity can by their own Church, and attaching to others an imseventh Article, our of the seventh and article, our of the seventh article, our of th

The endeavour to give a Tridentine colouring to the Liturgy not only explains, but in some sense cor-

prove whether the doctrine set total in any street be true, our single test is the written Word of God, be true, our single test is the written Word of God, ly and gratuitously, without works, according to St. origin or legitimacy. If it be an error leading to and partaking of the nature of schism to deny or undervalue that authority it is a which we helping. We are to teach as the authority it is a which we helping. We are to teach as the substitute of the which we helping are to the solemn commencement of in religion, and the solemn commencement of instruction in the Church and prayer for God's of the Church Catholic, but by those of the particular of the minds of instruction in the Church and prayer for God's of the Church Catholic, but by those of the particular of the minds of instruction in the Church and prayer for God's of the Church Catholic, but by those of the particular of the minds of instruction in the Church and prayer for God's of the Church Catholic, but by those of the particular of the minds of instruction in the Church and prayer for God's of the Church Catholic, but by those of the particular of the minds of the righteons, or infusing worthy qualities into him, but days, namely, that the people will not go to church generality of persons; for instance, the service of the rather for an act of God, terminated upon a man, as even if we celebrate Divine service, I consider to be of Church, not only upon common days, but also upon there were any doubt as to the sense of our own ters, arose probably, in the first instance, from that of Thus they have no customary admonition, no public Church, as expressed in the Eleventh Article, it would the clergy, in not reminding them of their duty, and call to recollect the thoughts of God and of religion be removed by the language of the Twelfth, which de- giving them opportunity to perform it. It must needs from one Sunday to another." And then, having clares, that "good works are the fruits of faith, and take some time to overcome the careless habit resultfollow after justification," and that they cannot put ing from that cause; but the clergy must be the first fallen churches, he adds, "But if these appendages of away our sins, and endure the severity of God's judg- to effect it, and they are not to be blamed for making the Divine service ought to be regarded, doubtless the these we write of, as professing not only their authority but their sufficiency also. The voice of God our but the severity of God's judg- to effect it, and they are not to be blamed for making to effect it, and they are not only their sufficiency and the properties of the effect it. inwrought grace, are by the gracious appointment of have cause to complain of being deprived by their cated upon the people, as a plain precept of the God, objects of his favour. Jesus Christ died to jus- means of any one of the opportunities and privileges Gospel, as the means of grace; and what has peculiar tify sinners, but also to purchase for them the indwelling of the Holy Spirit, by which they are sanctified, welfare," says Jackson, "as well of the Church as the devotion are moreover necessary to keep up that sense in order that finally they may be saved, and admitted common weal, depend, next under God, on the fre- of religion which the affairs of the world will otherunderstood (for they are not so precisely worded as to shut out all possible diversity of interpretation), we provements of grace here. If justification and its re- laws and canons, made by men, as enjoin us to frequent turn, whether of public devotion, or of anything else, sults be, as undoubtedly they are, inseparably con- and decent performances and duties, is to transgress which introduces religion to men's serious thoughts, only of sacred truth to the hispited first be, as undoubtedly they are, inseparably con- and decent performances and duties, is to transgress which introduces religion to men's serious thoughts, be communicated the right interpretation of them nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to nected with faith in the atonement wrought by Jesus all those branches of God's law, which command us to necessarily all those branches of God's law, which command us to necessarily all those branches of God's law, which command us to necessarily all those branches of God's law, which command us to necessarily all those branches of God's law, which command the co ne communicated the committed to writing, is surely to others, not to be committed to writing, is surely to others, not to be committed to writing, is surely to others, not to be committed to writing, is surely to other and the common the common the common to other and the common the common the common the common to other and the common the common the common the common to other and the common the common the common to other and the common the common to other and the common the common to other and the common the common the common the common the common to other and the common the common the common the common to other and the common th pressing even upon the less advanced of our hearers that "the curate or minister in every parish church or expressing the sentiments of a profound thinker and This is evident from, is of primitive antiquity. The in its present form, is of primitive antiquity. The in its present form, is of primitive antiquity. The in its present form, is of primitive antiquity. The in its present form, is of primitive antiquity. The in its present form, is of primitive antiquity. The in its present form, is of primitive antiquity. The in its present form, is of primitive antiquity. m its present form, is of primated and injectious doctrines of the chaper, being at nome, and not being otherwise reason was the most submite and injectious doctrines of the chaper, being at nome, and not being otherwise reason was finded and injectious doctrines of the chaper, being at nome, and not being otherwise reason arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in arguments in justification of those who are desirous ably hindered, shall say morning and evening prayer in a specific prayer in the most subject to the same and the same arguments are all the same arguments.

implement with which the inductive to repentance, nomess, and love; and with to be dug out of the mine of his word, is not tradition, but a plain and rightly informed understanding, guided but a plain and rightly informed understanding guided but a plain and rightly informed guided guided but a plain and rightly informed guided gu torical facts—as, for example, the appointment of the wisdom of the just." If, indeed, the reserve a comfort to us, and an advantage to them, their abtorical lacts—as, for cample, and approximent of the wisdom of the just. In indeed, the reserve bishops to govern all the Churches, the observance of which is recommended to us be nothing more than a sence does not hinder the success, nor should obstruct proprio vigore bind the laity, there are many provisions sence does not hinder the success, nor should obstruct proprio vigore bind the laity, there are many provisions the Lord's Day as a day of public worship, the general cautious and reverent abstaining from a too familiar the performance, of our duties. Let our congregation therein, declaratory of the ancient rubrical laws of prevalence of infant baptism, and some other similar prevalence of infant baptism, and some other similar mode of treating the sacred and sublime mysteries of be great or small, it is our duty to read these prayers the Church of England, which in that respect and by points; and party the from the truths declared by the Holy may tend to throw into the shade its practical duties, diocese, in speaking of matins, I expressed a wish that our purpose, it is useless to discuss the difference, in Scriptures—as the right of our Saviour to Divine wor- and to lead men so to contemplate the attributes or the experiment should be tried, not on Wednesdays or point of obligation, between the rubric and the canons; scriptures—as the secrets of God as to forget or undervalue his comsnip, and the impact and as also making us mandments, then I readily admit it; but anything of used at 11 o'clock, and every day except Sunday, in certain cases by competent authority be lawfully in the former tabellader, and as making us mandments, then I readily admit it; but anything of historically acquainted with the belief of that Church, historically acquainted with the belief of that Church, historically acquainted with the belief of that Church, and of the nature of a disciplina arcani I as promptly reject. nistorically acquainted of a uscipina arcani I as promptly reject. agreeably to the plactice of the carry church and of a uscipina arcani I as promptly reject. agreeably to the plactice of the carry church and of a uscipina arcani I as promptly reject. agreeably to the plactice of the carry church and of a uscipina arcani I as promptly reject. agreeably to the plactice of the carry church and of a uscipina arcani I as promptly reject. In some cases, it may happen, our own in past days. In expressing that wish I had specially so provided. In some cases, it may happen, with which, it can be proof, a very strong presumptive duty of complying with the Church's directions in the in view the parish churches in towns; and where it with respect to both the rubric and canons, that a If not an absolute P duty of complying with the Charles a directions in the charles and in evidence, of its being indeed that faith "once delivered celebration of Divine service. Our proper rules in has been carried into effect, I believe that a considerable literal compliance with them is impracticable; and in this respect are the rubric and the canons, as the Arthe saints.

I have already observed, that in the interpretation ticles are in regard to doctrine; and we are bound to opportunity so afforded. I know of no reason why the obviously applies. There are others in which a canon I have already observed, the Articles, which relate more particularly to docobserve the rule in the one case as in the other. It or the Artheres, where the Liturgy. It may safely is impossible to deny that a great degree of laxity has parishes, where the resident clergymen are desirous of not of vital importance to the Church, and where such trine, our surest guide to deny time a great degree of faxity has been sanctioned by those whose duty it be pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of any explanation of the Articles, which is the pronounced of the A be pronounced of any expension of the Church cannot be recomed the Church. The recalled our attention to a branch of duty too long imay prevent, for a time at least, its producing much Such, for instance, as the 74th Canon, on wearing

to be brought to agree which does not belong to their having mainly contributed to language of the office of baptism itself. A question can be no doubt of their having mainly contributed to may very properly be raised, as to the sense in which as been made during the last few effect, be marred and hindered, to what degree we of the importance of which, on more than one occathe term regeneration was used in the early Church, years towards the full and correct observance of the know not, by an ineffective observance of the other. and by our own Reformers; but that regeneration Church's true ritual, as well as to a better underdoes actually take place in baptism, is most undoubt- standing of the nature and character of ber discipline; especial reference to the more frequent celebration of regulation, to which the clergy, not of this or that edly the doctrine of the English Church, and I do not and we ought not to lose sight, therefore, of the good the holy communion—the proper and distinguishing diocese, but in general, shall be subject. I am, howunderstand how any clergyman, who uses the office of which they have effected in one direction, while we act of public worship. I am persuaded that much ever, of opinion, that the distinction between the