

terminating the observations to which it has led us.

With respect to doctrines, even those which are allowed to be "first principles of the faith," it is needless to add anything to what has been already adduced. Never, perhaps, at any period of its history, was the opposition to many of the chief truths of Christianity more violent or more successful, than at this moment within the Church of England. It is not wonderful that it should be the same with ceremonies and ritual observances.

One of the earliest avowed amongst the many good and excellent attempts of the "Puseyite" clergy, was the introduction of a daily office of Prayer in the churches of the Establishment. Earnest minded men, in various parts of the country, men who loved prayer themselves and wished to make others love it too,—and we are forward to acknowledge that there are many such in the Church of England, since it is upon the multiplication of this class that we found our hopes of the conversion of our nation,—embraced the suggestion with religious enthusiasm. We have known loved, and respected many who made the experiment. And what were the results? We speak of facts, indisputable facts; facts within our own personal knowledge, when we say, that numbers of these pious and amiable men, after struggling on for months, in some cases even for years, in faintness and weariness of spirit, amazed and almost stupefied at the daily aspect of their dreary and empty churches, at the insensibility of their unfortunate flocks, finally abandoned the trial in despair. Some there were, and we have received the avowal from their own lips, who were still more astonished and dispirited at finding, that the constant recital of the same cold didactic form, which Crammer and Bucer had capriciously compiled, only revealed, in proportion to its frequency, its unsuitableness for the purpose to which they applied it. They discovered by a painful experience, that its unacceptableness was irremediable and its impotence inevitable. The phenomenon of its long disuse was no longer a mystery. The poor and illiterate could not join in it at all. The educated only by a continued effort.

There was another explanation of their deserted temples and a more solemn one. Some have discovered it since that time, many more have still to detect it. There was One who had said, in the plenitude of tenderness of love, "Here will I dwell for I have a delight therein." He would not be as a stranger amongst His people, or as a traveller who passes by to-day, and to-morrow is seen no more. In the divine Canticle He explains after what manner, and under what veils, He "hides Himself in the sacred tabernacle, and how the faithful shall "run after him to the odour of his ointments."—

Hence the secret of that adoring throng which, at early morn, or at the close of day, may be seen in every sanctuary of the Church, worshipping Him who offers himself to be seen and touched upon our altars.

Three centuries ago an impious crew rose up against him, rifled the Tabernacles where He lay hid, cast out with sacrilegious hands His Sacred Body, and gave the very altars whereon it had so often reposed to be "broken to pieces" by the rabble. From that hour a curse is on the land and the people. They may, indeed, throw open the church doors, but they have driven away him who once dwelt within. The Tabernacle is empty, and the people go thither no more. Why should they? There is no "odour" from the Divine Body to "draw" them. And thus while the meanest and lowliest chapel consecrated to the true faith is crowded, the most sumptuous cathedral profaned by the new rites of a religion of yesterday, is empty and forsaken. It will ever be so. It is Jesus who has told us the reason. "Ubi cum fuerit Corpus illuc congregabuntur et aequæ. S. Luc. xvii. 37. 'They have cast out the 'Body' and the 'eagles' flock thither no more.

To proceed. Fifteen years, and more, have passed away since the attempted revival of daily prayers commenced in the Established Church.—What have been the results? Even Dr. Bloomfield speaks of them with complaint and dissatisfaction. "The refusal on the part of some of the Clergy," says he in his last Charge, "to carry out my suggestions, and the speedy return of many others who had adopted them, to the old practice placed me in a position of great difficulty." Let us inquire, then, how the practice of daily prayer has fared in London itself.

Mr. Bennet an eminent London minister, thus announces its history:—

"In the year 1714, with, of course, a much less number of churches than we possess now, and with a population more than one third, perhaps nearly one half, less, there were forty nine churches in addition to St. Paul's and Westminster Abbey, in which daily service was performed." E. C. April 1847. In 1714, therefore, fifty-one churches were open in London for daily service; and taking Mr. Bennet's calculations of the proportion of churches and of population, our readers may reckon how many times fifty-one ought to be open now, even if only the same amount of zeal in this particular were supposed to exist at the present moment. Shall we assume the number to avoid the possibility of disappointment be one hundred? Surely, with a twofold population, and the impulse of the late religious movement, this is a moderate calculation? It would unhappily be an extravagant one. It is neither one hundred, nor even 50,