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Poetry.

THE RIVER SACO. BY THE REV. JAMES GILBORNE LYONS, L.L.D. (From the Banner of the Cross.)

The Saco has its springs in New Hampshire, near the celebrated "Norch" of the White or Aglocochook Mountains, and reaches the Atlantic after a winding course through the State of Maine. It receives the waters of many lakes and streams, passes over numerous falls, and is throughout remarkable for its clearness and beauty.

From Agiocochook's granite steeps Fair Saco rolls in chainless pride, Rejoicing as it laughs and leaps, Down the grey mountain's rugged side:— The stern rent crags and tall dark pines Watch that young pilgrim flashing by, While close above them frowns or shines The black torn cloud, or deep blue sky.

Soon gathering strength it swiftly takes Or hides in Conway's fragrant brakes, Retreating from the glare of day ;-Now, full of vigorous life, it springs From the strong mountain's circling arm And roams, in wide and lucid rings, Among green Fryburg's woods and farms.

Here, with low voice, it comes and calls For tribute from some hermit lake, And here it wildly foams and falls, Bidding the forest echoes wake :-Now sweeping on it runs its race By mound and mill in playful glee ;-Now welcomes, with its pure embrace, The vestal waves of Ossipee.

At last, with loud and solemn roar, Spurning each rocky ledge and bar, The broad Atlantic heaves afar : Its wealth of waves it proudly flings, And there its weary waters rest, Clear as they left their crystal springs Sweet stream! it were a fate divine.

Till this world's toils and tasks were done. To go, like those bright floods of thine, Refreshing all, enslav'd by none,—
To pass through scenes of calm and strife, Singing, like thee, with holy mirth, And close in peace a varied life, Unsullied by one stain of Earth.

THE CHURCH OF ENGLAND AND IRELAND NO NEW CHURCH AT THE TIME OF THE REFORMATION.

(From a Sermon by the Rev. Henry Scadding, on the First Evening Lesson for the 13th Sunday after Trinity.)

The Word of God was then (i. e. at the time of the Reformation) found again, after having been as it were lost. For during several centuries that Word had been almost as bad as lost-locked up, to too great an extent, in the Latin language, which the English, Irish and Scottish nations did not understand, until its contents had become almost unknown. As a natural consequence, ignorance, superstition, wickedness and idolatry had flowed in, and overspread the land; and would no doubt have continued to do so, had not the Bible been put into English, and into the Celtic, and spread abroad among the people, and preached and explained, week after week, and day after day, by the

This Word of God, thus restored in the vulgar tongue, i. e. in the generally spoken language of the country, shewed all persons, king, and priest and layman, what a low and degraded Christian condition Bishops, Priests and Deacons of the land,—the proper (From a Memoir by James Hamilton, M. B. S.) persons to take the lead in such a labour, -- together with the king himself, undertook the good work of

Catholic days. about and re-established.

than he was before. So the Church in England and Ireland after the Reformation was the same Church

to is that which forms the high distinction of the no papist should alter him. Church of England and Ireland, and therefore I desire you particularly to notice it, and to endeavour to understand it. The Protestants of Germany and Switzerland, under Luther and Calvin, were not so fortunate. Unhappily for them no Josiah arose of sufficient power to effect much nationally,-no Hilkiah like that noble High Priest in the text, came forward to carry on the required reforms with authority. The Reformation there was consequently carried on, not by the Bishops, Priests and Deacons of the country, but principally by private persons: so that there, those who were for a Reformation from Popery, really did separate off from their spiritual rulers, almost as a matter of necessity, and set up a new community. In this, they themselves considered and confessed, that they were less fortunate than the English and Irish people; and they ardently prayed (as we know from their writings), that the day might come when they should be organized and rendered ecclesiastically complete even as we are. Our case, I desire you to observe, is very different from theirs. By the providence of God, our case is much more favoured than theirs. I mention this, because it is a point on which all members of the English and Irish Church ought to be well informed, especially as Romanists are fond of seeming to get an advantage over us by confounding and mixing us up with the Protestant people of Germany and Switzerland,—with whose proceedings our reformers, as a national, authoritative body, had nothing to do, and for which they are not to be held

With us, as I have said, there was no splitting off or dividing from any already constituted religious body in the land. We are the same Christian society or body which was in the land and filled it, and possessed lawful jurisdiction within it, before the Reformation,the original, ancient Christian body planted in the early day in the land, before the sway of the Bishop of Rome over other Churches than his own was known, and before the corruptions that every-where afterwards followed upon the illegal exercise of that sway, were heard of. Hence we stand forth before the world as an antient, national Church, dating our origin back in Apostolic times; plainly, historically, from those times to this moment visible, in our Bishops, Priests and Deacons; in the congregations, age after age, committed to their charge, and in the sacred buildings in which they have, age after age, assembled for the breaking of bread and for prayer; -a Church independent of all other national Churches, -independent of the Church of Italy, as much as of any other foreign Church, as fully and as lawfully independent of them, as one Apostle was independent of another; as St. Paul, for instance, was independent of St. Peter.

The interview with Father Costerus is characteristic of God, and sought to reform everything in the Church | truth, to which controversialists resort more eagerly, and its public service-books, according to that, as and on which they are disposed to lay greater stress, explained and understood in the primitive and truly than on those proofs which are alike weighty and con-(would that it had been the same in the sister king- the sceptics of his time by a reference to ghosts and dom and church,) that the Bishops, Priests and Dea- apparitions more than by all his other reasonings; and ons, with the King, conducted and brought about the if they were so inconsistent in their credulity, we can Reformation in the territories over which they had scarcely conceive anything fairer or more irresistible Jurisdiction, because this did not break the Church as an argumentum ad homines, however inefficacious it which existed within, and was bounded by, the limits may be in the altered belief of the present generation. of those territories: the Church which was in England It was similar ground which our protestant divine ocand Ireland before, thus came on without any break. cupied in common with his popish antagonist, without Only after the Reformation it was purer and better any suspicion of its soundness. An English barrister, than it was before. I desire you all to see this fact a proselyte to Popery, and resident at Brussels, was clearly, because Romanists pretend, and will sedulously narrating to Sir Edmund Bacon, in a style of extravatry to make you believe (as I doubt not numbers among gant hyperbole, the wonders lately performed by our them really do believe,) that we set up a new Church | Lady at Zichem; and to silence the shrewd objections at the Reformation. Of course if we did so, we have of the worthy knight, had instanced a cure miracuno ground to stand upon as a branch of the one Ca- lously wrought upon himself. At this moment Mr. tholic and Apostolic Church, founded by our Saviour. Hall entered the apartment, and, there being nothing But, be ye sure of this, -that our Bishops, Priests and | in his dress to indicate his profession, joined freely in Deacons of that day did no such thing. They only the conversation. "Put case this report of your's and other deceptive books, circulated so sedulously After a friendly salutation, the priest ran on in a long to its authority, and to their own stipulations. amongst us, -and you will see that we, and not they, and formal oration on the unity of that church in 3. Again, a strict conformity to the Church's proare the old original Christian body in this empire. which only men can be saved, when Mr. Hall took ad- visions is by some condemned as Popish and supersti-You will see that what I have said is true,—that we vantage of the first moment which civility allowed to tious, from a vague and vain suspicion of uncertain set up no new Church at the time of the Reformation, interrupt him. "Sir, I beseech you mistake me not. evil: an insubstantial and indefinite spectre of the but simply carried on the old in a cleansed and reno- My nation tells you of what religion I am. I come imagination, under some terrific, mysterious, and vated state, -just as Josiah in the text did not set up not hither out of any doubt of my professed belief, or inexplicable name, rather than an ascertained reality, a new Temple when he put away the abominations any purpose to change it; but moving a question to tangible and well-defined. But on a general view it and superstitions which he found in the Temple of this gentleman concerning the pretended miracles of is unreasonable to suppose, that fidelity to the course, the time, he pleased to refer me to yourself for my which the Church has laid down and circumscribed After the cleansing and reform brought about by answer; which motion of his I was the more willing with the very aim and end of marking, declaring, and Josiah, as described in this 23rd of the Second book to embrace, for the fame that I have heard of your securing her distinction and severance from Rome, is of Kings, that was the Temple of Solomon still, only learning and worth. And if you can give satisfaction in effect transformed into a mean and sign of approxirendered again more as Solomon made it at first, and on this point I am ready to receive it." So seating mation. And with respect to any special accusation, wished it to continue. So, again and again must it be themselves at a table in the end of the hall, they preimpressed upon you,—at the time of the Reformation pared for a vigorous encounter. The Jesuit com- particular observance which may be the subject of it. we set up no new Church,—but continued on, the menced by giving his view of the distinction between If it be found to contain any admixture of Romish ducing the reading of the then unaccustomed Prayer same unbroken, identical body or society, a national miracles diabolical and divine. This did not satisfy leaven, let it be denounced and avoided as a fond for the Church Militant, when there was no Commubranch of the ancient Catholic Church, as we were Mr. Hall, and he stated his objections. Upon this superstition. But its very profession of conformity to nion, and in consequence of my statement of the law before, possessing and exercising lawful Christian his opponent diverged into a vehement assault on the the Church's laws is a strong presumption, and the Jurisdiction within the limits of this Realm, as we did English church, which he protested could not yield one fact of its conformity, when proved, is unambiguous to the present day. About and after that time, inbefore. As well might you believe a person who says, miracle. Mr. Hall reclaimed, that in his church they testimony, of its purity from Romish corruption: a, structions were sought by many of the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Church, and "of every the clergy concerndiminish in their minds respect for the ministerial department of God's holy Chur that a man loses his identity, i.e. that he ceases to be had manifest proofs of the ejection of devils by fasting testimony, which no conscientious member of the ling the mode of administering holy Baptism: my the same man that he was, as often as he passes through a bath, and cleanses off from his body the dust and defilement gathered upon it, as believe the observance of certain of our liturgical provisions.

In a mannest proofs of the ejection of devils by fasting and ministry to serve Got in godliness and to weaken and prayer. "If it can be proved," cried Costerus, abate their confidence in her authority, and to weaken and prayer. "If it can be proved," cried Costerus, and public Baptism, with its liturgical adjuncts from their attachment to her provisions.

4. Another objection has been conceived against their attachment to her provisions within our own measure, to promote the prosperity of the observance of certain of our liturgical provisions.

LITURGICAL DISCREPANCY: ITS EXTENT, EVIL, AND REMEDY: IN TWO LETTERS To the Clergy of Down and Connor, and Dromore.

(Concluded.) 1. Such a celebration you have no doubt sometimes heard reprobated as an innovation. But to "innovate" I take to be, as defined by our great lexicographer, to bring in something not known before," "to change by introducing novelties:" now, contrary to this, the proposed object is to renew; to "restore" our old and duly established rites, which have been superseded by novelties, to their former state, their ancient legitimate position: not to "innovate" in a word, but to "renovate." This was the principle of our Reformation .-We had erred from the primitive Church in our observance of God's law in our public worship. And in pursuance of that principle, so far as we have erred from the rule of our reformed Church, reformed as she was after the model of the primitive, we would fain return from our error, and proceed in the right way. If between the times of our Reformers and our own, any intermediate generations have arisen, less vigilant in their adherence to our Ritual as established in our Book of Common Prayer, it is the part of the precedent, upon the fact being made clear to our apprehensions, but to correct, amend, and renovate by our future care what has been innovated by their oversight. Surely innovation is strangely charged on those who, renouncing the novelties which have crept in since the eras of the Reformation, of the Restoration, of the Revolution, yea within our own memories, stand in the ways, and see, and ask for the old paths, where is the good way" of our first protestant fore-

fathers, that we may "walk therein."

2. But this right way, as by some it is esteemed, is

by others accounted obsolete. Yet, however it may

have been for a time overlooked, neglected, and partly

disused, "unfashionable," as Dr. Johnson explains the

term, it is not therefore, nor has it been "worn out of use," and fit to be abandoned. It is plain before us: it is clear to be discerned: it is obvious to be re-entered upon and followed. So long as the Act of Uniformity shall retain its place in the Statute Book, and the Liturgy shall continue to be the Church's legally constituted Book of Common Prayer; so long as it shall be sent forth year after year continually to the members of the Church with the stamp of lawful authority for their use of it; so long as the Church's sopres they were in. Happily for England and Ireland, the BISHOP HALL AND THE JESUIT. tative, when he ordains men to her ministry, shall be authorized to demand of them, in the name of God and of his Church, touching their faithful diligence in ministering the sacraments and discipline of Christ, authorized and has promised, not only to minister the truth from my heart." Reform. They for the most part turned willingly of the times. It often happens that the prevailing according to her ordinances, but 1. Ministerial discrepancy subverts the principle of face "concerning the services of the Church," that together to the one grand normal standard, the Word notions of the day supply arguments for some great dained shall plight their faith, that by God's help they will so minister them: so long as every minister shall be lawfully required to make, and shall make, solemn declaration of assent and consent to every thing conclusive in every age. It has been said that Baxter, in tained in the Book of Common Prayer, and to pledge I say it was a happy thing for England and Ireland, his book on the Immortality of the Soul, perplexed himself to the use of the prescript form of divine worship in the Church, that and no other: so long it will be preposterous to allow any part of that Book to be obsolete; so long shall we be warranted in affirming that, however, it may have been partially, temporarily, locally, slighted and out of fashion, it is in no part "worn out of use," it has in no part forfeited its original claim on the reverential and dutiful observance of the Church's ministers and children: so long should we be resolute and steadfast in maintaining our persuasion, that every portion of the Liturgy is to be rightfully regarded as a living, an integral, a perpetual, and an inalienable member of that invaluable Book .-The truth is that much confusion prevails in some men's minds, as to the sense of these objections; and aid may be given towards the clearing up of that confusion, by a few words of exemplification and contrast. Thus, trine immersion, and certain other Romish usages, such as exorcism, chrism, and the like in holy carried on the old, original Church, planted in the be granted for true, I beseech you to teach me what Baptism; the mixing of a little pure water with the land in Apostolic days—carried it on in a purified difference there is betwixt these miracles and those wine in the holy Communion; the frequent crossings, and better state. And those, whom in England and which were wrought by Vespasian, by some vestals sprinklings, and gesticulations in other parts of divine Ireland we call Papists or Romanists, afterwards left with charms and spells; the rather that I have noted worship; are really obsolete in our Church. Thus, us-left the old Church, and set up separate places in the late published report, some patients prescribed again, the change of language in the Church's bapof worship of their own, because, at the bidding of the to come upon a Friday, and some to wash in such a tismal services; the delivery of the bread and wine to Bishop of Rome, who rightfully has no authority over well before their approach, and divers other charm- more than one communicant at the same time in the them, or over any native-born British subject, they like operations." The confident tone of the lawyer holy Communion; the adoption of unauthorized would not embrace the reforms and improvements - was suddenly lowered by this unexpected interrogatory, prayers, psalms, or hymns; and the neglect of some the primitive and Catholic usages, which their own and he excused himself from a reply saying, "I do not congregations to take part audibly in those portions of lawful Bishops, Priests and Deacons had brought profess this kind of scholarship; but we have in the the service assigned to the people; each of these is city many famous divines, with whom if it would please really an innovation. Thus, again, to pray for the dead But now these Romanists who thus originally left you to confer, you might sooner receive satisfaction." is both obsolete, and would be to innovate on the us, because they have retained, since they departed Mr. Hall asked who was considered the most eminent Church's provisions. But it is neither the one nor the from our communion, many of our Church ways and usages, together with the dogmas and practices that divine of the place. The English gentleman named other, to minister the sacraments and other ordinances of the Church with their ritual and ceremonial accomprevailed amongst us before the Reformation, try al- ference, to which Mr. H. gladly acceded. Accordingly paniments, and to "pray for the whole State of Christ's ways in their intercourse with you, to make you believe in the afternoon the zealous Romanist returned to Church militant here in earth" in our Sunday and that they constitute the true branch of the antient announce that the father had agreed to the conference, Holyday assemblies, as the law hath perpetually Catholic Church in this realm. But search the his- and to accompany him to the Jesuits' College. There exacted them, and hath never sanctioned their pretertory of the time of the Reformation in England and arrived, the porter opened the gate, and ejaculating a mission, however this or that may have been preter-Ireland—read the facts as they really happened, and Deo gratias, admitted the stranger. He did not re- mitted without the law's sanction, by individuals, at not as they are garbled and set forth in the Popish you main long in the hall till Costerus joined him. certain times, and in certain places, through inattention

as it was before the Reformation, only purified and and seemed not a little mortified that a gentleman of there then any natural attraction between the simple, rally to each communicant: and I interposed the pointed sacrifices of prayer, praise and thankgiving, cleansed from Popish errors, idolatries and supersti- his nation should leave the college as unenlightened chaste, primitive, and scriptural rites of the Anglican Church's direction and claim upon the clergyman for in her houses of God, at her Fonts, and at her holy tions. And by holding communion with this Church, as he came. The next morning the persevering lawthus reformed, as we all happily do, we hold commu- yer arrived with a message from this father, expressing and medi-aval inventions of the Church of Rome?— clergyman, or rather from several, who felt the inconnion with the Church that was first planted in the land his disappointment that an Englishman should have True indeed it is, and sad as it is true, that some of venience of changing and resuming their dress during mon with the Church that was list planted in the land in the early Apostolic day; and by holding communion in the early Apostolic day; and by holding communion preferred a conference with a foreigner, when he would those who once professed devotion to their holy Mother divine service, and who therefore inquired whether God in our Lord Jesus Christ: for it is his pleasure with this early first Church, we hold communion with have been happy to have his acquaintance and to give in the integrity and fulness of her liturgical peculiarithe early first Church in every Christian land, because him satisfaction. Mr. Hall would as willingly have ties, have since turned their backs upon her profession that they might, for on investigation the surplice apwe know from history that all the first Churches were made arrangements for this interview as for the former, of the right Catholic faith: this, however, has been peared to me the prescribed habit of the Church. essentially alike in doctrine, alike in discipline, and had not a secret signal from Sir Edmund reminded done, not in pursuance, but in despite of her ritual: Later inquiries have been made of me concerning essentially alike in doctrine, and in discipline, and had not a secret signal from on balance, but in despite of her fittal. In discipline, and the discipline, and the latter in discipline in discipline in discipline all the first Churches, we plainly hold communion with their safe conduct would not be strengthened by an same holy Mother has numbered, and still numbers, prayer in the pulpit before the sermon: and my though it were in only a limited degree, of our litural the whole Church, i. e., the Catholic Church, as it additional debate. Father Baldwin's message was among her sons no more devoted or faithful scions of answer has been given, to the best of my judgment, on gical discrepancies, I venture to anticipate, Rev. and was when the Apostles and our Saviour founded it. therefore politely declined, Mr. Hall having no herself and of the Universal Church, than those who the same principle of a reference to the mind and law Dear Sir, your concurrence in my opinion, that these The point that I have been drawing your attention hope of converting the priest, and being resolved that according to her Book of Common Prayer. So far when parties have resorted to me for the resolution of a remedy be applied: and further to anticipate your indeed is there just cause for apprehending danger to their doubts, and for the appeasing of diversity. pure and undefiled religion from strict attachment to What I thus indicate as the fit course for others, it to get rid of the discrepancies within our own sphere the Church's ordinances, that I perceive therein the is by God's help my wish and endeavour to follow in of action, and to establish amongst us harmony and of Protestant sects.

and for conscience sake.

6. Of some directions of the Church it has been

cability is controverted and annulled. 7. It will be alleged, perhaps, as another objection to strict liturgical conformity, that it is disagreeable to able to his word and will. the laity of the Church, and is encountered by their opposition. But, although scattered and partial instances of this may have appeared, I am not prepared to admit it as a general position: on the contrary, I think too well of the sober-mindedness, good sense, and religious moderation of my lay brethren, to believe n an extended or enduring opposition to conscientious clergymen, faithfully discharging their appointed and

himself," and to "hold such in estimation." 8. By way of a practical objection to liturgical warmly commend, and cheerfully concur in the sug- God." gestion: it is indeed to an exemplification of this rule these letters have been devoted. Here and there, perhaps, a difficulty may be experienced in applying it .deviation, into which he may have been betrayed, and Sacraments."

9. But some directions of the Church are doubtful, on the subject, it is, as such, a religious offence: for and different interpretations are entertained concerning as she pronounces in her Preface "Of Ceremonies," adding concerning the most efficient method of carrywhilst the power of decision is lodged with the thereunto."

our principle of perpetual Liturgical Conformity. This teacheth), ought to be referred." clergy of Killaloe in 1822, which I caused to be dis- to correct them. have since resided, my opinion was asked about intro- their professional engagements. Romanists when they say, we are a new Church bate which followed, Mr. Hall started many questions as having an evil tendency, supposed, obsolete, has been re-established, and has blaspheme, when they perceive the variations between our national, nay, of the universal Church. Thus our blaspheme, when they say, we are a new Church bate which followed, Mr. Hall started many questions as having an evil tendency, supposed to be exemplified

surest safeguard, under God's blessing, against the my own practice: and one instance in particular, of uniformity of ministerial practice: for surely it cannot corruptions of Rome, as well as against the fanaticism my having re-modelled my conduct accordingly, may behave Christian clergymen, however we may have have fallen, Rev. and Dear Sir, under your observation. been previously inadvertent and negligent; yet, when 5. Another objection has been framed upon the When I first became a bishop, it was my general prac- we are become cognizant of such things, it surely character of the things themselves, in respect of their proper importance. One in particular, which has been the head" of every candidate, and to pronounce over the head to be agents in keeping up, a state so pregnant of late much under discussion, has been accounted every one the prescribed form of words in the singular with religious evil, if it by God's blessing in our trifling and frivolous; whence has been inferred the number. This I always did when the number fell power to counteract and correct it. needlessness of observing it. And a few of those in within a convenient limit. But in cases of a large 2. One remedy then there appears to be, and, so the foregoing enumeration may be admitted to be of number being to be confirmed, I indulged myself so far as I can see, there is only one, for the existing evil. themselves unimportant. But the inference is alto- far as to officiate upon two candidates together. After And that remedy is a full determination on our parts, gether beside the mark: for the question is, not what a time, however, I was dissatisfied with what I judged one and all, to follow faithfully the guidance of the is abstractedly the quality of the things, but what is to be irregular: and for some years past I have "laid Church, unless obstructed by some insuperable impethe authority whereon they stand, and whether they my hand upon the head," and invoked God's "heavenly diment; to observe her ordinances, to keep close to stand on the authority of the Church, who, within the grace" in behalf "of every one severally." If there her provisions, to submit to her rules, in the adminislimits of "God's word written," "hath power to decree be any persons, as I have reason to think there are, tration of the Sacraments and of all other rites and religious rites and ceremonies: and so it was the aim rites or ceremonies." Indifferent by their own nature, who suppose, that my example in this Office of the Church. and endeavour of our spiritual fathers, the regenerators things become important and obligatory, by virtue of Church, is at variance with my admonitions to my 3. I forbear to enlarge at present upon this obliof our National Church, to bring us back to the the authority that decrees them. Thus they lose their clergy, they will be set right by the few words, which gation as bound upon us generally, by statute and natural character, and demand observance for the law's for that purpose I have made bold to introduce upon canon, by public authority and private undertaking, this occasion.

alleged, that they are impracticable: if they be really Apart from all temporary agitation, I am solicitous to on the strength of which we have been admitted to so, to one can be bound to the performance of them. promote a great permanent good. The absence of our several stations of ecclesiastical emolument or But impracticability is very different from disinclina- Uniformity in our public celebration of divine worship, dignity, of trust and responsibility, in our profession. tion, or recklessness, or laxity, or inconvenience, or I deplore, and have long deplored, as a grievous bane tain circumstances, may be readily done under altered and in the earnest hope, that my humble attempt may

tionate admonition of the accredited "servant of the Lord." As to others, greatly as it is to be desired for all men to be satisfied about the due performance of the Church's services, yet I do not find what authority is committed to the laity, or what obligation is imposed to be sent. As I shall studiously abstain from all personal reflections, so I would fain hope to avoid all personal offence, however, my sense of duty ordination vows. On the contrary, the clergyman is sincerity and godly simplicity," thus "speaking the posed remedy? The Church herself is sensible of the

to "teach the people, committed to his care and uniformity which is the avowed object of the Church, "nothing can be so plainly set forth, but doubts may charge, with all diligence to keep and observe the and defeats her provisions for attaining it. I wish to arise in the use and practice of the same." But there same:" whilst it is the layman's duty, (what I say be as brief as possible, and therefore merely refer you she meets the difficulty by ordaining, that "forasmuch plainly I trust that I may say inoffensively), it is, I say, to the "Acts for the uniformity of common" or as such doubts may arise, to appear all such diversity part of the layman's "duty to his neighbour," as the "public prayers, and administration of the sacraments (if any arise), and for the resolution of all doubts,

in one of the principal departments of our service, that strictly enjoins, concerning "the prescript form of tion thereof to the Archbishop," divine service contained in the Book of Common 6. In clear cases then the plain self-evident rules Prayer," that "That Form of Liturgy or divine service, of the Church, in doubtful or controverted cases the But it is much to be remarked, and I beg you, Rev. and no other, shall be used in any Church of this rules of the Church, as interpreted by the Bishop of and Dear Sir, to be particular in remarking with how Realm" (of Ireland and the same of England), "but the Diocese, or, if he be in doubt, then as interpreted great facility and satisfaction any clergyman, who that which is established by the law, and comprised in by the Archbishop of the Province, are the authorized

authority; and, if we will heed the Church's judgment and conformity in holy things.

function has been the maintenance of the same prin- of that singleness of mind and unity of action, which cheerfully second the endeavours of their respective ciple in charges delivered to the clergy of Down and becomes Christian men and ministers, pledged to ministers for ecclesiastical unity, their minds having Connor and of Dromore in 1842 and 1843, with which pursue the same holy objects by the same definite been prepared and prompted by their ministers' moni-I presume you to be acquainted. In the interval means: and it creates a jealousy of each other, amongst tions, and the ministers' endeavours being made by special occasions have occurred for impressing upon those, who of all men the most ought to dwell toge- one and all under an avowed conviction of professional individual clergymen the same principle in its appli- ther in unity, and to walk in the house of God as obligation, in compliance with their diocesan's "godly cation to particular duties. On my first connection, friends: whilst to the younger clergy in particular it admonitions," and in obedience to the authority and above twenty years ago, with the parish in which I is a stumbling block and a snare at their initiation into laws of the Church.

answer was a reference to the directions of the Church; abate their confidence in her authority, and to weaken and ministry to serve God in godliness and truth.—

because we are reformed. The man after his bath is to which his antagonist could give no satisfactory in the conduct of some prominent ministers of the plainly the same man that he was before, only cleaner answers. They soon obtained an additional auditor Church; who, having borne office for some time in congregations. On a particular occasion a complaint they build their separation from her communion, are

10. Lastly, this discrepancy appears to be not agreeable to the will, nor conducive to the honour, of is announced to us as " the Author, not of confusion, but of peace, as in all Churches of the Saints." IV. 1. Now admitting this to be a just view, even

co-operation in applying a remedy, by endeavouring

by the voluntary stipulation of the ordination vow and My sentiments have been now sufficiently unfolded. by subsequent subscriptions, oaths, and declarations,

4. But while looking on this obligation in the parself-indulgence: and in our estimation of duty, these and stigma of the Church. To contribute whatever ticular point of view, wherein the present case offers latter qualities should be watchfully distinguished from by God's blessing I may be able towards the mitigation it to our contemplation, I would earnestly pray you to present generation, not to acquiesce in an irregular the former. Circumstances also may change incapacity of the evil, especially among the clergy and people of consider, whether both reason and religion do not ininto power. A thing which may be incapable of being my own diocese, I hold to be my duty in the office dicate this course. On examining the instances of done at one time, or in one place, or under other cer- which has been committed to me in God's Church: discrepancy which have been now submitted to your you will find, Rev. and Dear Sir, that they are caused circumstances: and in such case the plea of impracti- be not altogether unfruitful, I pray, and I entreat you for the most part, if not altogether, by the conflict to pray, for his blessing upon it, so far as it shall be between an adherence and a disregard to the Church's calculated to promote his honour, and be found agree- rules and provisions. If then a remedy is to be applied, and harmony is to be substituted for disagree-III. I have led you, Rev. and Dear Sir, through the ment, is it more conformable to the dictates of true Church's Morning Service and Communion, specifying wisdom, is it more in compliance with a conscientious sundry examples of ministerial discrepancy, of which, sense of Christian duty, that he, who has heretofore though perhaps here and there one may not exist in adhered to the law, should now renounce it; or that this diocese, yet all will be found in different parts of he, who has deviated from it, should now return into our Anglo-Hibernian Church. The statement is more prolix than I intended, for the number of seventy has hardly hesitate in answering such a question. Such at exceeded my anticipation. Others may possibly occur least is my own persuasion. Nay, so far as any one bounden duty in obedience to constituted authority. Opposition, if it ever exist, will, I am persuaded, ere position, it is ever exist, with I am persuaded, ere discrepancy. I proceed therefore to exhibit its parochial clergyman, I had incautiously mistaken my patient instruction, the mild expostulation, the affection character and consequences. And in so doing I trust course of duty, I should willingly and gladly, and with patient instruction, the initial exposituation, the anece and pray that my remarks may be not displeasing to hearty thanks to Almighty God, embrace a favourable

> upon them, for regulating divine worship and control-ling their clergyman, and absolving him from his possibility of such a case: for she alleges in her pre-Church teaches him, "to submit himself to his spiritnal and other rites and ceremonies of the Church." concerning the manner how to understand, do, and pastors;" or, in words of still more sacred obligation, 2. It controverts her judgment of the value of Uni- execute, the things contained in this Book," namely, to "obey them that have the rule over him, and submit formity; for asmuch as she, in accordance with the Book of Common Prayer; "the parties that so judgment of our temporal rulers, declares, that doubt, or diversely take any thing, shall alway resort, "nothing conduceth more to the settling of the nation, (the phrase is imperative) they "shall always resort to uniformity it has been contended, that such uniformity (which is desired of all good men), nor to the honour the Bishop of the Diocese, who by his discretion shall ought to be not partial but universal; that not some of our religion, and the propagation thereof, than an take order for the quieting and appearing of the same; only, but all of the rubrics should be complied with. universal agreement in the public worship of Almighty so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the 3. It violates the discipline of the Church: for she Diocese be in doubt, then he may send for the resolu-

> shall go fairly to work, will be able to rectify any the Book of Common Prayer and Administration of guide of a clergyman's ministrations, as generally, so especially and explicitly for the avoiding of all diversity to conform his ministrations to the Common Prayer 4. It is a substitution of private opinion for public and discrepancy, and for the maintenance of agreement

> them, so that hence arises another objection to the "Although the keeping or omitting of a ceremony, in ing the foregoing principle into action. It is my attainment of uniformity in our celebration of divine itself considered, is but a small thing; yet the wilful purpose, Rev. Sir, that this letter be sent to you, and worship, in pursuance of our liturgical provisions. To and contemptuous transgression and breaking of a to each of our clerical brethren in the diocese, in order this, however, an auswer and a remedy, as there has common order and discipline is no small offence before that each individual may be invited and enabled to been already occasion to notice, are provided by the God. 'Let all things be done among you,' said St. ponder my sentiments with deliberation, and to com-Church's reference to the bishop of the diocese, "who Paul, 'in a seemly and due order.' The appointment mune thereupon in the retirement of his secret chamber, by his discretion shall take order for the quieting and of which order pertaineth not to private men; there- with his own heart and with his God. But it is not appeasing of all diversity, and the resolution of all fore no man ought to take in hand, nor presume to upon individual, unconnected, insulated exertions that oubts: so that the same order be not contrary to any appoint or alter any public or common Order in Christ's I principally rely for general success. Rather, let thing contained in this book :" a condition this, which, Church, except he be lawfully called and authorized several of the clergy, who may be connected together by vicinity of dwelling, or by habits of friendly and Diocesan, precludes him from deciding, as other provi
> 5. Forasmuch as it thus interferes with "a decent social intercourse, or by mutual zeal for the promotion sions preclude the officiating clergy and people from order in the Church," it is injurious to her people's of God's honour in his Church, meet for conference; acting, in any manner contrary to the Liturgy of the "edification," which is promoted by such decent and, having consecrated their meeting by prayer, let Order, and "whereunto," in the language of the them hold sweet counsel together, and come to such a Thus, Rev. and Dear Sir, we are brought again to Church, "all things done in the Church (as the Apostle conclusion, as their judgments and their consciences, under a solemn sense of responsibility to God and his principle has been cherished neither recently nor 6. To the Rulers of the Church it is an occasion of Church, shall approve upon this topic of liturgical vaguely in my predilection for it, and has been used solicitude and embarrassment: for it places them in discrepancy and conformity. In the event, which I with no hesitating, ambiguous, or fluctuating applica- the dilemma, of either apparently assenting to and anticipate, they will by union strengthen each other's tion. From the commencement of my episcopate I sanctioning, or at least of acquiescing in and conniving hearts and hands; and they will be placed in a favourplaced it with God's blessing distinctly before my at, irregularities within their dioceses; or of incurring able position for repelling specious objections, and for clerical brethren, as you may see in a charge to the ill-will and obloquy by interposing and endeavouring carrying with them the good will and co-operation of the people: for such confidence have I in the sound tributed the following year to the clergy of Down and 7. With the clergy in general, it is a derangement sense and religious disposition of the laity of the Connor: and among the latest acts of my official of that harmony of sentiment and feeling, a confusion diocese, that I cannot but believe and trust they would

8. This appears the best, the only, method for 8. It perplexes the laity, when they see the minis- releasing us from the evils of discrepancy in our litur-