

As to practices you will find the following :—

1. That the minister is assisted in the singing by certain persons called the *clerks, i. e.*, singers or choristers. (See the Burial Service) and that the services throughout may be *sung* or said. (See Matt. xxvi. 30 which is said to refer to singing the *Psalms* appointed. 2 Chron. xxix 30.) At least the very name of the *Psalms* means compositions to be *sung*.

2. That as a rule *daily* prayer is to be said in the Church, morning and evening (Acts ii. 46.)

3. That the Holy Communion is to be celebrated frequently : (Acts ii. 42) We know the first Christians received the Holy Communion at any rate every Lord's Day. We know that this is the only form of public worship appointed by our Lord—the shewing of the Lord's death till he come. The only case in which the Church of England says there is not to be a Communion is, when there are not three persons to communicate with the minister. Of course, then, no minister has a right in any other case to deprive his people of the great privilege of receiving “those holy mysteries,” and continuing in “the breaking of the Bread” Lord's Day after Lord's Day as the Apostles did. Suppose the Lord were to come suddenly to a Church where the “perpetual memory of His precious death” had been LEFT OUT OF THE PUBLIC WORSHIP FOR THREE WEEKS (2 Chron. xxix. 7.)

4. That people troubled in conscience are recommended in certain cases to open their grief to some discreet and learned minister of God's word (See above and Lev. v. 5 ; Numb. v. 5 ; Josh. vii. 19 ; Matt. iii. 16 ; Gal. vi. 1.)

5. That a sick man is to be exhorted, if he find his conscience troubled by any weighty matter (and is not every great sin a weighty matter?) to make a *special confession of his sins*. (James v. 16, which some think refers to sick-bed confession, each man to the presbyters of the Church as occasion requires—at any rate, it is dead against those who seem to think any confession to fellow men displeasing to God—many people because they do not perfectly understand this text, talk as if it meant nothing at all.)

Now, I appeal to lovers of truth and fair play to say whether those who believe and obey these teachings and directions of the Prayer Book are to be called innovators on the doctrine and discipline of the English Church, and that by people who are themselves the innovators in these particulars—though, if they are clergymen, they have declared their acceptance of the whole Prayer Book. And let good Churchmen take warning to study their Prayer Books and compare them with the Bible, and not let people who do not understand or value God's truth, rob them and their children of such a precious inheritance.