

zen feelings, and to inspire that harmony of soul which produces the nearest resemblance of the Church above. But they had now also become convinced of the impropriety of those corrupt and idolatrous mixtures which had been gradually introduced into their religious services, and were anxious to see them restored to their primitive purity. Our reformers had cautiously marked these modern corruptions and superstitious innovations, and gladly embraced the opportunity of effecting a change. But they were aware, that what is old is always preferable to what is new in religion, till the defects of the old can be fully proved; both because the evils of the old are already, in some measure, ascertained, whilst those of the new are not; and because, by associating antiquity with religion, the mind transfers to religion the natural homage which it pays to age. They did not, therefore, with a rude hand pull down and annihilate the whole fabric at once; in accordance with the wishes of the Puritans, who had carried their horror of Popery to such a pitch that they dreaded a surplice, as children do a ghost, and seemed to think that to bow at the name of Jesus, to make the sign of the cross in the Sacrament of Baptism, and to kneel in that of the Lord's Supper, was to desecrate the most sacred ordinances, to extinguish the fire of the altar, and to shut up the way to the mercy-seat: no—they pursued a different line of conduct. "They examined," says Downes, in his *Lives of the Compilers*, "not only the Popish forms, but likewise *all other service-books* then in use. These they compared with the *primitive* liturgies: and "whatever they found in them consonant to the *Holy Scriptures*, and "the doctrine and worship of the *primitive church* they retained and "improved; but the modern corruptions and superstitious innovations of later ages they entirely discharged and rejected." To this we may further add, the testimony of Bishop Stillingfleet, in his *Origines Britannicæ*: "Our Church of England hath omitted none of "those offices in which all the *ancient churches* were agreed: and "where the (primitive) *British* or *Gallican* differed from the *Roman*, "our Church hath not followed the *Roman*, but the other." The *Gallican Liturgy*, said to have been originally framed by Polycarp (the disciple of St. John) and Irenæus his disciple, was introduced, it seems, into England in the beginning of the fifth century, nearly two hundred years before Pope Gregory sent St. Austin and his Monks thither to convert the Saxons to the faith.—It must, however, still be acknowledged, that a large portion of our Liturgy was also in use in the Romish Church. "The Church of England," says Milner, "is not only indebted to Gregory (of whose *piety* Mr. M. has produced the most indisputable evidence in his *Ecclesiastical History*;) "for the Litany: in his *Sacramentary* he embodied the collects of "the *ancient church*, and improved old, or made new ones. Gelasius, "before him, had appointed public prayers, composed by himself, or "others. These were all placed in the offices by Gregory. And, by