TORONTO, CANADA, FRIDAY, SEPTEMBER 9, 1842.

CHARGE OF THE LORD BISHOP OF DOWN AND CONNOR, AND DROMORE, TO THE CLERGY OF DROMORE.

(From the Irish Ecclesiastical Journal.)

The readers of this Journal are probably aware, that the bishopric of Dromore is one of the ten Dromore. bishoprics deprived of its independent integrity by of the clergy of Dromore, is presented to the readers our stipulation to the Church, of obedience to her expressly declare, that there should be as frequent of this Journal at his Lordship's request. It will be authority. tion of the charge which the Editor was permitted should be thought to exist for impressing on the minds continually, and daily shall he be praised:' considering

Believe me, ever your sincere well-wisher and faithful Servant,

RD. DOWN AND CONNOR, AND DROMORE. Down and Connor House, July 15, 1842.

In the course of about three centuries which have elapsed since the era of the Reformation, two plate the Anglican Church in her reformed state, it unions, one example occurred in the reign of King continuance of them. James the First; the other in that of King Charles Reducing the seven-fold daily offices of the Romish the Second, when to Jeremy Taylor (I speak of him | Breviary to a number more agreeable to a reasonable of that, my most illustrious predecessor, in 1667, to 2. To what extent the observance of these holy-ministerial zeal and diligence.

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which has now fallen under my superintendence, Rubric, but every day in the week, and twice on of Hammond, that at his public daily devotions "he will have caused us to meet at the present time, not Saturdays and holy-day eves: for his assistance took order that his family should give diligent and altogether as strangers to each other, though indeed wherein he kept a curate, and allowed him a comfortwith little of previous personal intercourse. My con- able salary."

be guided, namely, a resolution of fulfilling, as far as as a substitute for the Book of Common Prayer, the has been already noticed; "there," adds his biogra-I can for my own part, and of aiding others to fulfil clergy of Dublin resisted the attempt, with expresfor their's, the obligation which we have all volun- sions of their "grief of heart, on their own account, tarily undertaken, of "giving our faithful diligence and for their people, for the want of the daily accusalways so to minister the doctrine and sacraments, tomed service of God, in the two cathedrals, and the household thus to serve the Lord," but brought most and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received of late deprived of them and of their ministry." so that we may teach the people committed to our "held unalterably to the practice as well as principles parish did so love and reverence Mr. Herbert, that thus act harmoniously together; securing, strength- the daily sacrifice of prayer and thanksgiving may never 10. But besides these means of forming a congreening, and increasing such harmony, moreover, as cease."

which his judgment may dictate.

introducing them, I threw into the form of a hours of the day. charge to the clergy of Down and Connor, I was At a date somewhat earlier, namely, 1707, Nelson, desirous of submitting to your consideration likewise; in his "Companion to the Festivals," writes as follows: and I trust that, agreeably to my directions, they have "It is to be wished, that all Christians were constant

ciple of professional duty to which we are all pledged; frequency. But considering, that among the Jews death of Bishop Saurin, this diocese has, accordingly, and which, whether in the special instances therein there was a 'morning' and 'evening sacrifice' daily been united to the Diocese of Down and Connor. noticed, or in any other occurrences of our clerical offered to God at the Temple, and that the precepts The following charge, delivered by the Lord Bishop career, supplies our most infallible rule of action; of the Gospel oblige us to 'pray always,' and to 'pray of the united dioceses, at his late primary visitation the principle, namely, of fulfilling, by God's grace, without ceasing; and that the ancient prophets

to publish in the preceding Number, and will, he of the clergy so obvious, indispensable, and imperative these things, I say, as prayer, the Christian sacrifice, doubts not, be read with the deepest interest by the a principle and rule of action, as that of a strict should be offered morning and evening in public Clergy of the United Church, as the matured senti- adherence to their professional engagements. But to assemblies; so they, that have such opportunities, and ments of a prelate, who is intimately acquainted with those who contemplate the Rome-ward movement, are not lawfully hindered, should endeavour so to its formularies, and whose counsel carries the weight on the one hand, though they may not participate in regulate their time as to be able constantly to attend and authority of more than twenty years' experience | the excessive alarm which has been raised on that | sech a great advantage to the Christian life. And as | his people, that opportunity will be afforded for bapin the episcopal office. Happy for the Church if his behalf, still sufficient reason may appear for cau-Lordship's advice shall be received by the Clergy, with tion, lest we be betrayed into an abatement of they must have little concern for the honour and glory that reverence and affection which are due, not merely to his to his apostolic function, but to the lessons of peaceable piety, order, and integrity which he inculcates.

My near Syn. I have Law not temperature attachment, and a partial defending at the Church on those days before the hour affectionate attachment, and a partial defending at the Church on those days before the hour attending at the Church on the Church of the Church on the Church of the My DEAR SIR,—I hope I am not trespassing in- in its operation on the modes of celebrating divine rally, or, however, oftentimes observed: and to much in its operation on the modes of celebrating divine conveniently on your indulgence, by begging the in- service and ministering the sacraments, by assuming the same effect we are informed by Bishop Beveridge, sertion, in your next number, of a sequel to my late a discretionary power independent of the constituted who died in the see of St. Asaph, in the year 1707; charge, in the form of one to the Clergy of Dromore. a discretionary power independent of the one of the lidge beforehand of their purpose to attend, in obehand and on the other, may be drawn an inference of Primitive Christians," he thus admonishes the modern dence to the direction of the rubric, would make it Church's armoury, and to maintain their post with not only in your private but public devotions, accorfaithfulness, sobriety, and vigilance, and an unshaken ding to that Apostolical form which our Church hath but to join their brethren in the appointed prayers, for

II. 1. To those who with a right mind contem- prayers."

whose generosity the re-building of this sacred days, as well as the celebration of the order of mornedifice is attributed, and whose mortal remains were ing and evening prayer, prevailed among our people, duty is plain. For, by the law of the Church, "all deposited at its eastern end, near the place where we and how long they were, to any considerable extent, priests and deacons are to say daily the Morning and five years, an independent diocese: and so, in during the seventeenth century, we learn on the tescommon with the rest of the twenty two bishoprics timony of the contemporary biographers of Herbert, and archbishoprics of Ireland, now reduced to Sanderson, and Hammond, who lived in successive ably hindered, shall say the same in the parish church fourteen, and soon to be reduced to twelve, it periods of that century. For, of Herbert it is related or chapel where he ministereth, and shall cause a bell might have ever continued, but for a cause known by Izaac Walton, that in the country village of to be tolled thereunto a convenient time before he to all them who hear me, as well as to myself. Bemerton, near Salisbury, it was "his practice to begin, that the people may come to hear God's Word, to be filled with pure water," which should be con-Of the measure by which this and other unions appear constantly with his wife and three nieces, the and to pray with him." were effected, I shall, therefore, say no more, than daughters of a deceased sister, and his whole family, that I offer to Almighty God my humble and twice every day at the Church prayers in the chapel, the revival of this practice, should seem to be the hearty thanks, that I, as well as the general epis- which did almost join to his parsonage house. And difficulty of collecting a congregation. Yet may this constant of the Link Charles and twice every day at the Church players in the revival of t copate of the Irish Church, did not consent, but for the time of his appearing, it was strictly at the want be in part supplied by the clergyman's family, offered such resistance as we might, to its accomplishment. The measure, however, having been he lifted up pure and charitable hands to God in the tion vow to be "diligent to frame and fashion, according accomplished, the charge of this diocese, on the midst of the congregation." From the language of to the doctrine of Christ, and to make both himself decease of your late bishop, by the law of the land the same biographer, concerning "the reading of the and them, as much as in him lieth, wholesome examples devolves on me: and, with the help of God, it Church prayers," and "the decent and regular sershall be my endeavour to discharge with fidelity vice of God," it is to be inferred, that a practice be supplied by such other persons under his cure and the duties of this additional burden, for His similar to that of Herbert was observed by Sanderson charge, as a pious disposition, under God's good Spirit, honour, for the welfare of His Church, for the in the small country-town of Boothby Pannel. Whilst may prompt, and proximity or convenience of dwelling encouragement and assistance of you, my Rev. Bishop Fell records in his life of Hammond, that, in may enable, and the "monitions and exhortations, may enable, and the "monitions and exhortations, Brethren, in your ministry, and for the edification his country rectory of Penshurst, "the offices of both public and private," of a diligent minister may prayer he had in his church not only upon the Sun- instruct and encourage to assemble and meet together 2. The contiguity of the diocese, which was entrusted to my charge nineteen years ago, to that days and Fridays, according to the appointment of the ples be needed, it is related by Bishop Fell, in his Life

duct, however, in the execution of my office, will in 3. Meanwhile, in the scanty records of the Irish some degree have become known to you; and you Church, there are not wanting examples of the Order he paid a more than filial obedience." And with will probably have had means of learning the very of Daily Prayers being practised and encouraged. respect to the excellent George Herbert, whose attensimple principle and rule of conduct, by which, in When, in 1647, the Parliamentarian Commissioners subordination to the law of God, I profess myself to endeavoured to force upon the country the Directory, whole family, twice every day at the Church prayers,' the same, according to the commandments of God; the same disactrous period, Leelic, Bishop of Raphoe, tion twice a day; and some of the meaner sort of his cure and charge, with all diligence, to keep and of the Church, whose liturgy he always used in his they would let their plough rest when Mr. Herbert's As I believe the observance own family, after he was thrust out of the church." of this principle to be the bounden duty of us all, When Bishop Taylor, in his funeral sermon on Archso I believe it to be the only one, on which the bishop Bramhall, in 1663, bears witness to this, return back to their plough. And his most holy life and clergy of a diocese can meet, with the reasonable among the departed Primate's other virtues, that "he was such, that it begot such reverence to God and to hope of conducting themselves towards each other was careful, and he was prosperous in it, to reduce him, that they thought themselves the happier when with reciprocal satisfaction. But on this ground they that divine and excellent service of our Church, to they carried Mr. Herbert's blessing back with them may build such a reasonable hope. The bishop who public and constant exercise," I am disposed to to their labour. Thus powerful was his reason and takes the law of the Church, in accordance as it think, that such "constant exercise," in the Church's example to persuade others to a practical piety and is with the law of God, for his guidance, will not public service, was not confined to a Sunday minis- devotion." require of his clergy any observances, but such as tration. And certainly, when Bishop Taylor himself, 9. By means such as these, an assembly probably of their own consciences will approve and ensue: the in the discharge of his episcopal office, addressed his more than "two or three" might be gathered together clergy, who act under the influence of the same "rules and advices to the clergy of his diocese," he in Christ's name, once at least, if not twice, or still law, will not engage in any practices, but such as did not fail to remind them, that "every minister is more often, in every week; or once at least, or twice are thus entitled to receive their diocesan's sanc- obliged, publicly or privately, to read the Common or more in every month, as the case might be, on the tion and approval. Neither party assuming the Prayers every day in the week, at morning and evenfunctions of a legislator, but each confining himself ing; and in great towns and populous places, con- to unite in the Church's prayers, and to have the bleswithin the limits of obedience to the law, they will veniently inhabited, it must be read in churches, that sing of their Saviour's presence in the midst of them.

points of doubt or difficulty; the parochial minister also, intimations are given by contemporary writers, in his parochial school, the scholars of which it is his being prepared, as the Church directs, to consult of an observance of these provisions of the Church. duty to bring up "in the nurture and admonition of his bishop in any case of diversity of opinion or The 65th Number of the "Guardian," published the Lord," and, if so, in no place and in no business practice regarding his ministrations; the bishop on the 26th of May, 1713, records the sense of the more worthily than in the Lord's house and service. being also ready, in pursuance of the same direction writer "of the blessing and advantage of such stated And for this service they will, by God's blessing on tions, to assist the applicant with the best advice and early hours for offering ourselves to our Creator, their pastor's instructions, be prepared, provided they and prepossessing ourselves with the love of him, and be trained, not on any latitudinarian scheme of con-3. It is in furtherance of this principle, my the hopes we have from him, against the snares of founding truth with error, by reducing a Scriptural brethren, that I have lately caused to be circulated business and pleasure in the ensuing day;" describes creed, a Catholic worship, an apostolical communion; among you some cautionary observations with respect himself, as "going, upon the admonition of the morn- to the level of any or every form of "false doctrine, to our professional duty in the present condition of ing bell, to the Church prayers, at six of the clock:" heresy, and schism," but on the principles, as well as calculated to withdraw the clergy from their vowed up such early matins, throughout the cities of London discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and which, however she "apply them not to discipline, and I believe also in their Christian cation, and the cation, to our professional day, speaks of the motive with which "the Church keeps under the tuition, and according to the doctrine, and allegiance to her, by temptations of different sorts. and Westminster;" and intimates a change of this the Church.

These observations, which, for reasons assigned in "morning solemnity," into one "now at more advanced

been forwarded to each of the clergy of the diocese of in attending the publick worship on Sundays and holy-days, because it is likely it would dispose them They are alluded to now, as exemplifying the prin- to repeat such exercises of devotion with greater 4. It may seem strange, indeed, that occasion former times, that 'prayer shall be made unto him

prescribed, that all the members of it, wheresoever which the congregation is gathered together. Mr Rev. Brethern,—The present meeting must The course of observation, which I had marked they are, might join together with one heart and mind be to many of you, perhaps to all, the cause of painout in my address to the clergy of Down and Conin hearing God's Holy Word, in praying to him, and
being ordered to be ministered "at the font," not only ful sensations, consequent, as it is, upon your loss of nor, led me to expatiate on certain particulars, conone who has presided over you for the last three and nected with the "Tracts for the Times," and with the week, but twice every day in the year, as the Church it is an article of furniture directed by the law among twenty years with a gentle sway; whose benevolence the "Debate at the Savoy Conference," as exposiof disposition, and benignity of manner, have endeared him to your kind affection; and whose paternal on the left. Towards the close, however, allusion every day, and I heartily wish it could be so in this law of the Church without one. "The godfathers every day, and I heartily wish it could be so in this intercourse with the Clergy and the people of his charge rill I charge will, I am persuaded, long survive in your ecclesiastical condition, on which it had been in my among you than you now do; for they, who constantly nust be ready at the font: and the priest coming to for the non-communicants to withdraws; a withdrawal, recollection. By his decease, the diocese has fallen mind to speak, but on which the length of my preunder my superintendence. In pursuance of the vious observations prevented me at that time from selves grow wiser and better every day more than vious observations prevented me at that time from selves grow wiser and better every day more than and standing there, shall say," what thereupon follows common course of diocesan business, I have directed vious observations prevented the at that the common course of diocesan business, I have directed enlarging. It may be not inexpedient, if, as a sort of other; and they who cannot or will not come, would, for the ministration. I would therefore take this you to be now assembled; and I seize the opportunity for expression. nity for expressing my earnest hope and confidence, glanced at only and pretermitted; and unfold to bell every day calling them to it. In short, I know you, my reverend brethren, that, if any of your refuse, that this assembly will be the forerunner of a future you, my reverend brethren, my sentiments conseries of agreeable communication between us in our cerning them, in reference to our professional obligation up a due sense of God, and the true Christian religion appurtenance, no time be lost in applying to the proin any place, than frequent communions and daily per quarter for its supply. According to the eighty-

is cause of delight and thankfulness that she made may at any time have prevailed among the members ministered." And this order, be it observed, is not having been holden by a temporary union with that such liturgical provisions as her Book of Common of the Church, from the testimony just cited of Bishop complied with by the supply of a moveable basin, of Down and Connor, which had been constituted Prayer contains for the worship and edification of her Beveridge it appears to have begun in his time to which may be carried hither or thither, at the caprice one by a real and perpetual union about a century people; to those who compare with such provisions decay, and so it declined through the succeeding parts of the moment; but that which is required is a before, or exactly four centuries from the present the actual use made of them by her people, much of that century, from worse to worse, till in the pretime, namely, in 1441. Of these two temporary cause for pain exists in the too general neglect or disstill preserves a precarious and hardly sensible existence, it is scarce recognized amongst us,

To revive these services were an honour and a blesby a name "familiar in our mouths as household service, and better adapted for the observance and sing to the Church, to her clergy and people, and the font was placed as near as might be to the entrance words"), already in possession of the bishopric of benefit of her congregations, the reformed Anglican generally to the kingdom at large, by fostering the of the church, as emblematical of the child's admis-Down and Connor, was entrusted the temporary Church appointed a daily order of morning and pure spirit of Christian godliness and devotion. To sion into the spiritual fold of Christ, And to this administration of this of Dromore, "on account of evening prayer, adding thereto special services revive them altogether may, perhaps, be impracticable. effect was the answer of the Episcopal divines, as his virtue, wisdom, and industry." From the death for certain days which she required to be kept holy. Yet, probably, a partial revival might be effected by noticed before, at the Savoy Conference: "the font

"was the easilier performed, it being guided by his mother, a woman of ancient virtue, and one to whom dance "with his wife and his three nieces, and his constantly, by an humble behaviour and visible adoration, he, like Joshua, brought not only 'his own At bourhood, constantly to make a part of his congregasaint's-bell rung to prayers, that they might also offer

gation for the holy-day, or weekly, or daily services of occasion may require, by mutual communication on 4. In the early part of the eighteenth century, the Church, the modern clergyman has large materials

Lord in his Church, the celebration of which might be me the best. made conducive to the maintenance of the periodical services in question, and for the due celebration of which those periodical services might be made subsidiary and instrumental. Seeing that the Church directs "the people to be admonished, that it is most convenient that baptism should not be administered but upon Sundays and other holy-days, when the most number of people come together;" why should not the minister make regular provision for the baptismal sacrament, and apprize his people that on every holyday of the Church, of the approach of which in the ensuing week the rubric after the Nicene Creed requires him every Sunday to give notice, an optheir children before the congregation; such opportuthe offertory, and succeeded by the prayer for the nity occurring, as appears from the calendar, once at Church militant. Thus far there is no intimation of least certainly, and generally twice, in every month? And seeing that the Church allows, that "nevertheless, if necessity so require, children may be baptised on any other day," why should not the minister apprize the Wednesday, for example, and the Friday, in every Week, besides the holy-day ministration? Thus congregation of the day; for the curate, having knowthe more than ordinary necessity which exists for the disciples of our Lord: "In this also ought ye to follow he business to admonish them of their duty so to clergy to gird themselves with weapons from the their pious example, by being stedfast and constant, atend, as not to interrupt the devotions of the congegation by a late arrival or a premature departure, 12. I notice, by the way, that the office of baptism,

first English Canon, "there shall be a font of stone in 6. But to whatever extent this exercise of piety every church and chapel, where baptism is to be publicly." The phrase "the ancient usual places" directs us to the usage of antiquity, according to which usually stands, as it did in primitive times, at or near the cherch door, to signify that baptism was the entrance into the Church mystical; 'we are all baptized into one body,' says St. Paul to the Corincongruously done, but as near, as conveniently can be, to the entrance of the sacred building. And I add. that, at the ministration of baptism, "the font is then veyed away after the solemnity, so that fresh water

may be supplied at the next ministration. III. 1. Whilst I thus recommend to you, my reveor daily service or for holy-days, I am desirous of ometimes prevails amongst us, of the Sacrament of the great festivals; but the devouter sort, and they a duty as that is." who have leisure, are to be invited to a frequent communion; and let it be given and received with great

2. The Church's intention as to the frequency of the ministration of the Lord's Supper in her parish churches, is perhaps no where precisely stated; but she prescribes in her rubric, following the order of the and deacons, they shall all receive the Communion with the priest every Sunday at the least, except they enor, however, of her provisions, it appears that she s desirous of encouraging all her members to frequent

the offertory, saying one or more of these sentences have their worthy counterparts in the Waltons, the following," which sentences are to be accompanied by be a communion, forasmuch as there is no intimation out interruption until the end of the aforesaid prayer. But thereupon succeeds an exhortation, which is addressed specially to them "who mind to come to the Holy Communion," and is prefaced by the rubric, that "at the time of the celebration of the Communion, the communicants being conveniently placed for the receiving of the Holy Sacrament, the priest shall say this exhortation." Here then should seem to be the most convenient period for the departure of those, who do not "mind to come to the Holy Communion." A pause being allowed for the more convenient placing of the communicants, that pause affords opportunity for the non-communicants to withdraw. And perhaps it were well, if, when the circumstances of the sacred building allow such a change, the communicants were at this period to come forward from their accustomed places in the body of the church, and be collected together in the chancel. But however this be, the former answer to the proposed question remains in force, namely, that the interval between the end of the prayer for the Church militant and the beginning of which the Church earnestly invites all her people to

5. But this by the way. To the testimonies of two of our most eminent ritualists, Dean Comber and of frequent communions, I proceed to add the sentiments of another of our most valuable divines, by observing, that in a sermon, an extract of which I have already cited, delivered, as it should seem, in his received it, the more they still desired it, many never a somewhat different form, retaining still their matter omitting it, if they could possibly come to it; whereby and language! they became the great ornaments of our holy religion, 3. Again, let us beware of the disorderly and innorend brethren, as strict a regard, as your respective take the same course for it, the Sacrament of our and being unwilling therefore to give it utterance from situations may admit, to the intentions of the Church, in Lord's Supper being the great means whereby to their lips, mould the phraseology of the Church into a more frequent observance of her provisions, whether derive grace and power from him, to deny ungodli- a form more agreeable to their own private opinions. ressing upon you a more frequent celebration, than ly, and godly in this present world; as you would find tions of our liturgy concerning the regenerating grace ing a rule of Bishop Taylor) "let every minister neglect no opportunities that ye can get of receiving puritanical ministers; and her charitable expression short and press the people to a devout and periodical it with that repentance, faith, and charity, which is of hope for the departed sinner has been suspended

the Church, and with the hope of such a blessing on able examples these of Christian simplicity and truth, his ministration, the vigilant and diligent clergyman and withal of tenderness of conscience, which thus will be prompt to afford to his parishioners as frequent sensitively recoils from the use of unpleasing language; opportunities for communicating as he shall find com- but nevertheless, on admission into the minstry, acpatible with the circumstances of his cure, and as they quiesces in a profession of assent and consent to the shall be willing to profit by. It may be within the same language, and in a solemn promise to use it, and Holy Communion, that "in cathedral and collegiate recollection of some of you, my reverend brethren, as is still satisfied to retain a position in the ministry on churches, and colleges, where there are many priests it is within mine, that there was a period when some the continued pledge of that assent and consent; clergymen were contented with a quarterly commu- 4. Again, let us beware of that ill-regulated spirit, nion. That period, I trust, is gone by; and I will which, in a fond partiality for preaching and a sense have a reasonable cause to the contrary." From the only observe upon it, that such infrequency must have of comparative disesteem for common prayer in God's precluded obedience to the rubric, which directs that house, by omissions, or mutilations, or abbreviations, "every parishioner shall communicate at the least diminishes the Church's provisions for her people's Communions, and, the more frequent they be, the three times in the year;" for considering the impediate devotions, so as to allow a more free scope and a more fully will be accomplished the holy purposes of ments of domestic occupations, this can hardly be, if longer period for the exercise of pulpit rhetoric, the times of administration be limited to four. The "The House of God" is, by distinction, "the House 3. Such are the opinions of our best ritualists.— number of six times is better, and of eight better still; of Prayer." And the judgment of the Church herself Dean Comber, in his discourses upon the Common and perhaps this is as large a number as will be com-Prayer, having observed that "the Holy Eucharist, mouly found practicable in a country parish, and with congregations, accompanied by the reading of God's in the purest ages, was always joined to their public a scattered agricultural population. Bishop Bull, Word, in preference to frequent and long discourses and common prayers," proceeds to say, "and to evidence that our Church wishes it so still, she appoints dence that our Church wishes it so still, she appoints desired agricultural population. Bishop Date, the from the pulpit. Oftentimes she directs prayers and the common prayers, proceeds to say, "and to evidence that our Church wishes it so still, she appoints increasing his communions, and distinguished for the reading of Holy Scripture without a sermon, as in a great part of the Communion office to be used on excellent ministerial qualifications, as recorded by his her daily order of morning and evening prayer; never all Sundays and holy-days, and orders the priest to biographer Nelson, could not effect the celebration of does she direct a sermon without prayers and the say it at the altar, the place where all the prayers of "the Holy Eucharist, the mysterious rite and perfective and perfective reading of God's Word. On the contrary, the law the Church of old were wont to be made, because tion of Christian worship," in his village of Sudding- enacts, that "at all and every time and times when there was the proper place to commemorate Jesus our ton, more than seven times in a year. The minimum any sermon or lecture is to be preached, the common only Mediator, by whom all our prayers become ac- prescribed for the diocese of Down and Connor, and prayer and service in and by the Book of Common cepted." And Bishop Sparrow, in his "Rationale on I wish the same rule to be observed in this diocese Prayer appointed to be read for that time of the day," the Book of Common Prayer," speaking of the Com- also, is eight. I should, however, be better satisfied not a garbled, dismembered, selection, you observe, munion Service, says, "In the Liturgy it is called for my own part, if our communions in all our churches but the appointed service, "shall be openly, publicly, 'the Communion,' and well it were that the piety of and chapels were monthly, as they are in the town and solemnly read, by some priest or deacon, in the the people were such, as to make it always a Com- parishes and in some of the larger villages, besides church, chapel, or place of public worship, where the munion. The Church, as appears by her pathetical occasional additions by reason of the high festivals.— said sermon or lecture is to be preached, and the lecexhortation before the Communion, and the rubric Such appears to have been the number observed by turer then to preach shall be present at the reading after it, labours to bring men oftener to communicate, Archbishop King, when he was Bishop of Derry, in thereof." The occasion of this enactment after the than she usually obtains. Private and solitary com- the Cathedral of that city, early in the 18th century; Restoration no doubt was the injury which had been munions of the priest alone, she allows not, and there- and to no higher number did Hammond rise, when inflicted on sound religion by the exaltation of fore, when others cannot be had, she appoints only so commended by Bishop Fell, his biographer, for that preaching and the degradation of the Church's Commuch of the service, as relates not of necessity to a "as to the administration of the sacrament, he reduced mon Prayers during the rebellion. At all times it is present communion, and that to be said at the Holy it to an imitation, though a distant one, of primitive worthy of being had in honour, especially in times Table; and upon good reason; the Church thereby frequency, to once a month, and therewith its anciently when many a minister of the Church, differing from keeping, as it were, her ground, visibly minding us of inseparable attendant, the offertory." How far minis- the Church herself as to the excellence of prayer, and what she desires and labours towards, our more fre- terial zeal and diligence, at this time and in this holding his own judgment preferable to hers, however 4. The Church indeed so stedfastly "keeps her nearer "imitation of primitive frequency," after the conduct her services that whatever becomes of the ground," that her order for the ministration of the example of Bishop Beveridge, may be problematical; prayers and the lessons, his sermon at least may not Holy Communion gives no license for, and does not but for the encouragement of those who may be willing be lost to his hearers. expressly recognize, the departure of any of the con- to make the experiment, I mention, that in one of our 5. Again, let us beware of that irregular spirit gregation before the ministration; so that a question metropolitan cities I know a most estimable clergyman, which aims at new modelling her appointed provisions arises, at what period of the service they, who do not who for some years has succeeded in a weekly admi- for the public admonition of her people, and at purpose to communicate, may most conveniently depart. nistration of the Holy Communion, and in the num-depriving them of those lessons which, in aid of Holy Since the circulation of my last charge to the clergy ber as well as the reverential deportment of his com- Scripture, she has directed to be used for their ediff-

11. At the same time there is one ordinance of our answer, which, after much consideration, appears to 7. It was thus that in earlier times the members A custom commonly prevails for the non-communities of a sound devotion by her order of daily prayer, cants to leave the church immediately after the sermon, or rather immediately after the sermon has been were perpetually taught, and encouraged, and enabled followed by a collect and the blessing. The blessing, to "live godly, righteous, and sober lives." It was introduced at this period, is a manifest interpolation: thus that our congregations throve in Christian holis it interrupts the due order of the Church, and gives ness together with their pastors. It was thus that the to the non-communicants a sanction and an approval, lay-members of the Church have, in many cases, left which, as the Church has not provided, so she certainly does not intend. With respect to this time of departure also, I can trace no authority for it in the Herberts, and the Hammonds, the Sandersons, and rubric; for it directs that, after the sermon, "then shall the priest return to the Lord's Table, and begin Taylors, of the Anglican episcopate and priesthood,

a separation of the entire congregation. But the rubric efficiency to the laws and provisions of the Church in further directs, that "if there be no communion, all this diocese, with reference to her order for daily that is appointed at the communion shall be said" prayer, and to her administration of the sacraments. until the end of the prayer for the Church militant.— In some of your parishes there may be no room for Guided by analogy then I should judge, that, if there applying these remarks, in others there may be an to the contrary, still the service should proceed withbe disregarded. But in any event, and whatever may be your endeavours for promoting God's worship and the spiritual good of your people, one thing let mo intreat of you, namely, that you will be studious of keeping within the rules of the Church, and of not indulging in arbitrary innovations, and setting up a will-worship of your own. Do not suppose, my brethren, that I am meaning to cast any personal reflections upon any of you, as if you were chargeable with such irregularities; but knowing, on a general view, that such irregularities do at this time exist in the united Church, and persuaded, as I am, of their evil character, I would engage you in deprecating with me, and discountenancing their adoption.

2. Let us then beware of that spirit of disorder and innovation, which, having in times past endeavoured to substitute the Directory for the Book of Common Prayer, would now again introduce amongst us prayermeetings for the Church service, extemporary effusions for her solemn liturgy. How incompatible is that endeavour with the worship of the Catholic Church, "which hath evermore held a prescript Form of Common Prayer," so that, as the excellent Hooker says, "the public prayer of the people of God, in Churches thoroughly settled, did never use to be voluntary dictates, proceeding from any men's extemporal wit!" How incompatible is such endeavour with the worship of, our national Church, which pronounces in words, to which every one of her ministers has subscribed, "that that form of liturgy, and no other, shall be used in any Church of this realm, but Bishop Sparrow, with respect to the Church's views that which is established by the law, and comprised in the Book of Common Prayer, and administration of the Sacraments;" and which pronounces a severe penalty upon any of her ministers, "who shall wilfully or obstinately use any other rite, ceremony, order, cathedral Church of St. Asaph, Bishop Beveridge form, or manner, of celebrating the Lord's Supper, or thus sets forth the purpose of the Church, and his matins, evensong, administration of the Sacraments, or own consequent practice, and the benefit withal of other open prayers, than is mentioned and set forth frequent communions to the communicants: "Ye live in the said book!" And what a contrast does such in a Church so truly apostolical, that she hath taken irregularity offer to the conduct of some of the faithful care that this Holy Sacrament may be administered servants of the Church during the Cromwellian usuras it was in the Apostles' days, at least every Lord's pation; when in Ireland, Parry, and Margetson, and day, and also every holy-day in the year. And where Hall and Synge, then or afterwards dignified with the there are a sufficient number of communicants in any mitre, together with the other metropolitan clergy, parish, the minister cannot refuse to give it to them, refused, when required by the Parliamentary Commiswhensoever they desire it. And I hope there is never sioners, to "lay aside the Book of Common Prayer, a minister in the diocese but would be more ready to and receive the Directory, or any other form, which, administer than his people can be to receive it. In they affirm, would be to depart from the Comthe place, adds that venerable prelate, they where I had munion of the Church of England and Ireland; and the honour to serve God at his altar before he called when in England, the bishops Sanderson and Bull, as me hither, I administered it every Lord's Day for they afterwards became, having persisted in reading continued, during the last hundred and seventyfive years, an independent discoses, and are in desired to easy to determine. That Evening prayer either privately or openly, not being the above twenty years together, and was so far from ever the Church service until the Covenanting soldiers that I had always as many as formed from them the book and tore it with demands the property of the communication of the property of the communication of the property of the communication of the property of the For people found such extraordinary benefit and violence to depart from the strict letter of the rubrie, ghostly comfort from it, that they never thought they still made no other variations in their prayers, than to could receive it often enough; and the oftener they cast the devotions of the Common Prayer Book into

> such as these first converts were. And such," pro- vating spirit of those who, disapproving of some senticeeds the Bishop, "ye may all be, if you would but ment or expression in the Book of Common Prayer, ness and unwordly lusts, and to live soberly, righteousby experience, if ye were once accustomed to it, which of holy baptism have been qualified into a sort of the Lord's Supper. "Let every minister" (I am quo- I therefore heartily wish ye were. At least you must conformity with the scruples of the Church's modern communion, at the least three times in the year, at requisite to the performance of so great and heavenly from her burial service, in order that she might be made to speak a language more in harmony with the 6. With these views of the wishes and intention of judicial decision of her less merciful sons. Remark-

country, might commonly succeed in producing a pledged to abide by her decisions, takes care so to