

tions on the teaching and practice of the Church of England that do not agree with the 'Book of Common Prayer', preserved for us by our ancestors in the teeth of great opposition from Roman Catholics on the one hand, and Presbyterians and Independents on the other.

Churchmen may at some other time have to defend the Prayer Book before this generation, as their fathers did when it was assailed by those who were dissatisfied with it in former years; but to settle this question of faithfulness to the Church the only way is by an appeal to her formularies as they stand.

Perhaps some man will say, there are some Popish things in that book. There are plenty of us able and ready to prove that this is not the case. Now I ask you to notice that a man who holds the office of minister in the Church, on condition of having made the solemn declaration referred to above, cannot be a safe guide if he makes such a charge against our venerable Prayer Book.

Now you will find in the Prayer Book the following doctrines that some people unwisely call innovations:—

1. That every child is regenerate in baptism and made therein a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven, and then placed in a state of salvation: (Ezek. xxxvi. 28; Rom. vi. 3-11; Eph. v. 25, 26; Heb. x. 22; John iii. 5; Tit. iii. 5; Acts ii. 38,

xxii. 16; Gal. iii. 26, 27; Col. ii. 11, 12, 13; 1 Cor. vi. 11. Compare 1 Cor. xii. 27 and xii. 13; Mark xvi. 16 and 1 Pet. iii. 21.)

2. That Almighty God has given his priests power and *commandment* to declare and pronounce to the people being penitent, the absolution and remission of their sins—(See the Absolution in the Daily Prayers, the Exhortation in Communion Service, Visitation of the Sick, The Ordination of Priests: John xx. 21, 23; Matt. xvi. 19, xviii. 18; Levit. xiii. 27, 37, xiv. 26; 2 Sam. xii. 13; See S. Mark ii. 1-12; Matt. ix. 8; Luke v. 21. 23, 26; John xi. 44; 1 Cor. v. 13; 2 Cor. ii. 10; v. 18, 19; vi. 1; perhaps 1 Tim. v. 22).

3. That no one is to be admitted to the Holy Communion unless confirmed or ready and desirous to be confirmed: (Acts viii. 17, xix, 6; Heb. vi. 2.)

4. That the "Body and Blood of Christ" "are *verily and indeed* taken and received by the faithful in the Lord's Supper," and again "*given*, taken, and eaten, only after a heavenly and spiritual manner." (Gen. xiv. 18; Ps. cx.; Exod. xvi. 15, 35; John vi. 58; Ps. lxxviii. 25; Lev. xxiv. 5-9; Deut. vii. 4; Prov. ix. 5, xxiii. 1; Eccles. viii. 4; Isaiah vi. 5, 6, 7; Zech. ix. 17; Mal. i. 11, iii. 3, 4; John vi. 51; Matt. xxvi. 26; John xv. sermon connected with the Institution of Holy Communion, compare xv. 4 and vi. 56; 1 Cor. x. 16, 17, xi. 29; Heb. ix, 14, x. 20, xiii. 10; John xix. 34, xx. 17.)