COBOURG, CANADA, FRIDAY, JANUARY 30, 1846.

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THE HISTORY OF THE PRAYER BOOK. (By the Ven. Archdeacon Berens, M.A.)

CHAPTER I.-(CONCLUDED.)

It was a distinguished maxim with the Reformers, that the Scriptures were the great repository, the storehouse of religious truth, and that all doctrines ssential to salvation were to be deduced from the Bible, and to be supported by its authority. It was always, therefore, their anxious wish that the people at large should have the power of reading and consulting the Scriptures in their vernacular or common tongue. With this view the Bible had been translated into English by Wickliffe, about the year 1380. This version was made from the Vulgate, the Latin translation in common use; Wickliffe not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals. Before the invention of printing, transcripts were obtained with difficulty, and copies were so rare, that in 1429 the price of one of Wickliffe's Testaments was not less than four marks and forty pence, or two pounds sixteen shillings and eight pence; a sum equivalent to more than forty pounds* at present. This translation was very instrumental in preparing the people for the reformation of the Church of England, which was carried into effect about one hundred and fifty years afterwards.

For the first printed English version of the Scriptures, we are indebted to William Tindal, who, having formed the design of translating the New Testament from the original Greek into English, removed to Antwerp for the purpose. Here, with the assistance of the learned John Fry or Fryth, who was burnt on a charge of heresy in Smithfield in 1552, and a friar called William Roye, who suffered death on the same account in Portugal, he finished it, and in the year 1526 it was printed, without a name, either at Antwerp or Hamburgh. Many copies of this translation found their way into England; and to prevent their dispersion among the people, and the more effectually to enforce the prohibition published in all dioceses against reading them, Tonstal, bishop of London, purchased all the remaining copies of this edition, and all which he could collect from private hands, and committed them to the flames at St. Paul's Cross. The first impression of Tindal's translation being thus disposed of, several other numerous editions were published in Holland, before the year 1530. These found a ready sale, but those which were imported into England were ordered to be burned. On one of these occasions, Sir Thomas More, who was then Chancellor, and who concurred with the Bishop in the execution of this measure, inquired of a person who stood accused of heresy, and to whom he promised indemnity on consideration of an explicit and satisfactory answer, "How Tindal subsisted abroad, and who were the persons in London that abetted and supported him." To which the heretical convert replied, -" It was the Bishop of London who maintained him, by sending a sum of money to buy up the impressions of his Testament." The Chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The people formed a very unfavourable opinion of those who ordered the Word of God to be burned, and concluded that there must be an obvious repugnance between the New Testament, and the doctrine of those who treated it with this indignity. Those who were suspected of importing and concealing any of these books, were adjudged by Sir Thomas More, in the Court of Star Chamber, to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments and other books which they had dispersed hung about to be fined at the King's pleasure.†

In the mean time Tindal was busily employed in wards translated the rest of the historical books of the Old Testament, and the prophet Jonas. Upon his return to Antwerp, in 1531, King Henry VIII. and demned to death by the Emperor's decree in an assembly at Augsburgh; and in 1536, he was strangled at Villefort, near Brussels, the place of his imprisonment, after which his body was reduced to ashes .-He expired, praying repeatedly and earnestly, "Lord! open the King of England's eyes." Several editions of his Testament were printed in the year of his death. Tindal had little or no skill in Hebrew, and therefore

In 1535, the whole Bible, translated into English, was printed in folio, and dedicated to the King by Miles Coverdale, a man greatly esteemed for his piety, knowledge of the Scriptures, and diligent preaching; on account of which qualities, King Edward VI. advanced him to the see of Exeter. Soon after this Bible was finished, in 1536, Lord Cromwell, keeper of the privy seal, and the King's Vicar-general and vicegerent in ecclesiastical matters, published Injunc-freedom—of simplicity and majesty? \$\$ tions to the Clergy by the King's authority, the seventh of which was, that "every parson or proprietary of any parish-church within this realm, should, before for every man that would to look and read therein."

In 1537, another edition of the English Bible was printed by Grafton and Whitchurch in Germany. It bore the name of Thomas Matthewe, and it was set forth with the King's most gracious licence. The name of Matthewe is allowed to have been fictitious, for reasons of prudence. It may well be admitted, that John Rogers, a learned academic, and the first who was condemned to the flames in the reign of Queen Mary, was employed by Archbishop Cranmer to superintend this edition, and to furnish the few emendations and additions that were thought neces-

"It was wonderful," says Strype, the ecclesiastical historian, "it was wonderful to see with what joy this book was received, not only among the more learned, and those who were noted lovers of the Reformation, but generally all over England, among all the common people; and with what avidity God's Word was read, and what resort there was to the places appointed for reading it. Every one that could, bought the book, and busily read it or heard it read, and many elderly

persons learned to read on purpose." In 1538, it was resolved to revise Matthewe's Bible, and to print a correct edition of it. With this view Grafton went to France, where the workmen were more skilful, and the paper was both better and VIII." printed at Oxford in 1834, under the superintendence cheaper than in England, and obtained permission from Francis I., at the request of King Henry VIII., to print his Bible at Paris. But notwithstanding the royal licence, the inquisitors interposed, and the impression, consisting of 2500 copies, was seized, and condemned to the flames. Some chests, however, of their books, escaped the fire, being kept for the pur-Pose of being sold as waste paper, and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided, and not only recovered some of these copies, but brought with them to London the presses, types, and printers, and, renewing the work, finished it in the following year. In April, Catechumens first, and then, of the whole assembly afterwards, work, finished it in the following year. In April, 1539, Grafton and Whitchurch printed the Bible, called the "Great Bible," in large folio. This impression for the large volume was revised by Cover-

dale, who compared the translation with the original, * Hartwell Horne, vol. ii. p. 234. † Hartwell Horne. ‡ Ibid,—Introduction to the Scriptures.

Some advances towards allowing the use of the are ignorant of any strange or foreign speech, may have what to pray in their own acquainted and famipraying throughout all our dominions." This Primer Ten Commandments, together with Prayer, Suffrages, and evening devotion. It gives also, in English, the to be said alternately by the priest and people. was the 95th Psalm in the Morning Service. A devout prayer unto Jesu Christ, called O bone be repeated over every month.

mass t into a communion, and requiring that the Sa- of holy Scripture used." \$ he people, and under both kinds.§

completed; | but still a considerable portion of it found in the Breviary, were omitted. continued to be read in Latin, I in compliance with The Collects for the day will be spoken of in conthe prejudices of the Romanists. It was forthwith nection with the Communion Service. The second Priest, in the name of the blessed Trinity, to come published, with the King's Proclamation enjoining the | Collect at Mattins was in the Breviary a prayer, "that | out and depart from the infant about to be baptized; use of it, and advising men "to content themselves we might receive blessings in this life and the next, the nfant was anointed, then dipped, and had the with following authority, and not to run before it; through the intercession of the Blessed Virgin Mary." chrysom †† put upon it. In Confirmation, the Bishop lest by their rashness they should become the great- A third for All Saints, "that the intercession of the was to cross the person in the forehead. In Matriest hinderers of such things, as they, more arrogantly holy Mother of God, of all the heavenly powers, of mony bracelets and jewels were to be given as a token than godly, would seem, by their own private autho- the blessed Patriarchs, Apostles, Evangelists, Martyrs, of spousals. In Visiting the Sick, unction on the rity, most hotly to set forward." **

proved by Convocation, and finally ratified by an Act | second Collect for Peace, both at Morning and Even- impracticable, at once and entirely to discontinue. ## of Parliament in the ensuing January. It was en- ing Prayer; and their third was, in the Morning for joined to be used for all Divine Offices from the feast Grace, in the Evening for Aid against all Perils, the of Whit-Sunday following, and was published by Whit- last being taken from the Greek Liturgies. their cloaks, and at the Standard in Cheapside to of Whit-Sunday following, and was published by Whitthrow them into a fire prepared for that purpose, and church, on the 4th of May, 1549.†† This Prayer Book was substantially the same with that which we translating into English the five Books of Moses, in and some parts of it altered, in successive reviews. which he was assisted by Miles Coverdale. He after- What the most important of these additions and alterations were, will be mentioned hereafter.

It has already been observed, that it was the object of Cranmer and his fellow-labourers to retain as much with that in the Prayer Book, is called "this common his Council contrived means to have him seized and of the existing formularies as possible, only translaimprisoned. After long imprisonment, he was conting them from Latin into English. How excellently this translation was made, must be apparent to every person of cultivated taste or of devotional feelings. It has been forcibly and justly said, in allusion to the use of the aucient liturgies, "These helps, which our Reformers did not disdain, they showed themselves vidual Angels and Saints by name, and collectively, able to improve, correcting what was objectionable in to "all holy Angels and Archangels, and all holy crdoctrine, removing what was offensive in taste, and ders of blessed Spirits, to all Patriarchs and Prophets, often communicating by some happy expression even all holy Apostles, Evangelists, and Disciples of the he probably translated the Old Testament from the an additional glow of devotion to passages in them- Lord, all holy Innocents, Martyrs, Pontiffs, Confeswhich it can boast, it would be in vain to look for any appear still to be retained in the Missal used by the specimens of translation (merely to put the case thus) Romanists in this country. They were, however, all constraint, as are afforded by the Offices of our the Eighth's Primer a supplication for deliverance Church." In what other versions in our language "from the tyranny of the Bishop of Rome, and all his shall we seek for such a combination of fidelity and abominable enormities."

Though the Commission for preparing the Book of Common Prayer consisted entirely of English Divines, nion Service began with a Psalm or portion of a Psalm, who had completed their task before the most eminent the first of August, provide a book of the whole Bible, of the foreign Reformers had even arrived in England, both in Latin and in Euglish, and lay it in the choir, the new Liturgy was greatly indebted, whenever it deviated from the ancient Breviaries and Missals, to the progress which had been made on the Continent in the reformation of religious worship. One of the most remarkable occurrences, which the eventful history of the times has recorded of the state of Germany, is the attempt made by Herman, Elector of Coogne, a Roman Catholic Archbishop, and sovereign orince, to establish within his electorate a purer system of doctrine and discipline. His attempt was ultimately unsuccessful; but the zeal and energy of the venerable Prelate, and the learning and prudence with which his measures were conducted, attracted the notice, and secured the respect and sympathy, of all thon and Bucer, containing his views of a "Christian

> See "The Three Primers put forth in the Reign of Henry of the excellent and deeply learned Dr. Burton.

§ The word Mass is now generally applied to the Lord's apper, as administered by the Church of Rome, but, it should seem, most erroneously, if the origin and meaning of the term be taken into the account. The word is the same with the ancient Latin term missa, which was a general name for every part of divine service. One of the most learned liturgical riters of the Roman Church (Mabillon) judiciously remarks, that the word missa has at least three significations. It sometimes signifies the lessons, sometimes the collects or prayers, cason is the original meaning of the word; for missa is the It was the form used in the Latin Church. at the end of their respective services .- Bingham, book xiii.

hap. 1.

|| Cardwell from Strype.

** Ridley's Life of Ridley, book iv. p. 222. †† Cardwell.

†* Blunt's Sketch of the Reformation in England. §§ Le Bas, Life of Cranmer. See the instances given by those two writers—themselves such great masters of eloquent

and corrected several places. And now, to make it work, indeed, they derived their materials from the on which we now use them for above twelve hundred 8. It is not useyism to maintain that the autho less offensive, the notes were omitted, and a Preface early services of their own Church; but, in the Oc- years With what excellent judgment they have been rity of Holy Scripture is supreme, and that in the of Cranmer's added, which is probably the reason of casional Offices, it is clear, on examination, that they selected, with reference both to faith and to practice, interpretation of it, in regard to disputed passages, we its being called Cranmer's Bible.* This appears to were indebted to the labours of Melancthon and Bu- will be evident to any one who attentively peruses are to rely, not on views of modern commentators, or be the edition, from which the Psalms, and the Epis- cer; and through them to the older Liturgy of Nu- them.

follow.* English language in the public service, were made by stances in which the Prayer Book, thus compiled, dif- mon Prayer was first compiled. But on account of 9. It is not Puseyism to maintain and inculcate given to our subjects a determinate form of praying in Service. The Reformers began, as did the Breviary, at the Savoy conference in 1662, it was determined ring use of the means of grace appointed by Christ, their own mother tongue, to the intent that such as with the Lord's Prayer, because in this the Breviary that the Epistles and Gospels should be used accor- and not by a system of revivals, protracted meetings, agreed with the primitive Church; but omitted the ding to the last translation. liar language," &c. And again, "We have judged it pray for them; a practice unknown to the early Christen the Epistle, which was called the Gradual or 10. It is not Puseyism to hold and inculcate the to be of no small force for the avoiding of strife and tians, and not introduced till about the year of Christ Grail, and is still used in that Church. This was duty on the part of the clergy, of faith fully complycontention, to have one uniform manner or course of 470. This, in the Breviary, was followed by the omitted by our Reformers. Formerly, when the ing with the rubrics and canons of the Church, con-

the most part taken from the Scriptures, and from the | tions, called Nocturns, yet of late they were not gone | in the Scotch Liturgy. books of Wisdom, and Ecclesiasticus,) on particular through with; a few of them only having been daily t occasions, for particular graces and blessings, and said, and the rest omitted. This was now so regu- Eucharist, our Reformers showed that caution and in the avowal that the gates of Hell should not preagainst particular sins. And together with these are lated, as that reading a convenient portion every respect for antiquity, which they had evinced in the vail against it, and to expound faithfully and truly given, "A fruitful prayer to be used at all times," morning and evening, the whole book of Psalms might other parts of the Prayer Book. As to the Elements | the nature, claims, rights, and prerogatives of the

As the holy Eucharist had, through the perverse- these many years past," say our Reformers, "this made through all this realm after one sort and fashion, ness of man, been unhappily made the occasion of the godly and decent order of the ancient fathers had that is to say, unleavened and round, as it was afore, fiercest dissension, and as resistance to the doctrine been so altered, broken, and neglected, by planting in but without all manner of print, and something more of the Church of Rome respecting this Sacrament, uncertain stories and legends, with multitude of re- large, and thicker than it was, that so it may be aptly had, during the late reign, brought so many persons sponses, verses, vain repetitions, commemorations, and divided in divers pieces." The wine in the Roman and through the press. of both sexes to the stake, it was an object of primary synodals, that commonly when any book of the Bible | Church was to be mixed with a little water, which

In furtherance of this object, a commission was our Reformers appointed the Apostles' Creed, excep pally to have been derived from the Cologne Liturgy, divines above alluded to, requiring them to prepare an Ascension Day, Whitsunday, and Trinity Sunday. already mentioned. In our Baptismal Service the of the table or altar, and the situation of the font, afterwards, on the 8th of March, 1548, the Office was by the minister and people alternately-which are coremonies, which were afterwards omitted, may

The term Litany was, in the first ages, applied in general to all prayers and supplications; but, in the now have, though several additions were made to it, fourth century, belonged most especially to solemn offices, which were performed with processions of the Clergy and people. Such processions are still coninued by the Church of Rome. The Litany in Henry the Eighth's Primer, which is very nearly the same prayer of procession." It was principally taken from the Latin Litany, compiled by Pope Gregory from the postolical Constitutions, the Office of St. Ambrose, and other ancient Litanies. In this Litany, after the address to the Holy Trinity, are three distinct supplications to the Virgin Mary, and about fifty** to indiselves (it might have been thought) too beautiful to sors, Doctors, Priests and Levites, Monks and Herouch; for in the whole compass of English literature, mits, all holy Virgins and Widows," imploring the many as are the excellent versions of ancient writings benefit of their intercession. These supplications so vigorous, so simple, so close, and yet so free from struck out by our Reformers, who adopted from Henry

> In the then established Latin Liturgy, and in the first Prayer Book of Edward the Sixth, the Commuappropriate to the Service of the day, which, from its being sung or said while the Priest made his entrance

within the rails of the altar, was called Introit. are short, pious, and impressive prayers, so called, doctrine, that he is corporeally present by a change days received a signal check. either because the priest offers up in a comprehensive of the substance of the bread and wine into his body petition the collected prayers of the people, or because and blood. the substance of them is collected out of the holy 1547; but he had previously published a book, the thirty-six of those for Sundays—being taken from it. Church of Christ—Bishops, Priests and Deacons, the composition of which had been entrusted to MelancNine other of our present Collects were altered to unvarying existence of which, the preface to the ordi-Reformation founded on God's Word." This book 1662. Twenty-four were composed anew, but still ding Holy Scripture and ancient authors. was translated into English, and published in the year not without attention to the formularies of the ancient 7. It is NOT Puseyism to maintain and to enforce, was translated into English and put the book of Her- Church !! Among these new Collects are twelve for as a truth of God's holy word, that the sinner is jusman was much employed by the Commissioners as- Saints' days; the Collects previously in use having tified meritoriously by the merits of Christ, instrumensembled at Windsor in the compilation of their new too frequently a reference to the intercession, or ex- tally by faith, conditionally by repentance, faith and

> appropriated to the days on which we now read them; even the forgiveness of sins." since they are for the most part, not only of general use throughout the whole Western Church, but are also commented upon in the Homilies of several ancient Fathers, which are said to have been preached clearly several apostolical Epistles in the New Testament, for the purpose of selecting the passages relating to Christian practice, I femilies to the control of the passages had already found place. since they are for the most part, not only of general on those very days, to which these portions of Scrip- as Epistles in the Prayer Book. ture are now affixed. So that they have, most of them, belonged to the same Sundays and Holydays

* Cardwell, almost verbatim. † Preface to Prayer Book.

‡ Ridley's Life of Ridley. § Ibid.

TRidley's Life of Ridley. | Ibid. ** This number is taken from the Missal used by the Romanists in this country; thirty are to be omitted on Holy Saturday. The Missal of Pius V. gives about twenty separate addresses to Angels and Saints by name.

†† Wheatly. \$\$\ Bishop Mant from Cosins, Shepherd, &c.; but see particularly Palmer's Origines Liturgicæ.

Gospels were taken out of the Great Bible, neither of the fathers of the first three centuries, as being near-It may be expedient to mention some of the in- the two last translations being extant when the Com- est the fountain of truth.

Ave Maria, in which the Virgin Mary was desired to In the Roman Liturgy, anciently, a Psalm was sung origin. postles' Creed, which our Reformers introduced reader had given out the title of the Gospel, the peo- trolled in regard to deviations by the honest applica-Hymns, and select passages of Scripture, for morning summary of truths collected from the Scriptures. remote antiquity, and still prevails in many churches to bring their congregations to the standard of the The Versicles, Gloria Patri, and Allelujah, being in England, though not prescribed by the Rubric; as Church on these points. Litany, -nearly the same with that which we now use, authorized by the ancient Church, were retained; as may be remarked also of the words, "Thanks be given to God" in some churches said by the congregation

In the Office for the actual celebration of the Holy themselves, the Romanists used unleavened wafers, of Church of Christ. Jesu," "A prayer to be said at the hour of death," The practice of reading Lessons from the Scripthe shape and size of a small piece of money, \$ stamped

apportance to set the minds of the people at rest upon was begun, after three or four chapters were read out, practice was continued. The elevation by the Priest Protestants to the use of the cross as an emblem of this important subject, as soon as possible. In the all the rest were unread. And in this sort the Book of the Sacramental Elements, that they might be our holy faith, in the ornamenting of our churches, first year of the reign of Edward, the Convocation of Isaiah was begun in Advent, and the book of Ge- adored by the people, the use of incense, the many or our houses,* repudiating the superstitious use of naving unanimously approved of the measure, an Act nesis in Septuagesima; but they were only begun and crossings, genuflexions, and the direction it, as we would the superstitious use of the blessed of Parliament was passed, (Dec. 1547,) converting the never read through. After such sort were other books to the Priest to kiss the paten and the altar, were Bible, and of the Church edifice itself. omitted. crament of the Lord's Supper should be delivered to In the Breviary, the Creed of St. Athanasius was The Occasional Offices of our Church, when they

here be mentioned. In Baptism, exorcism was used, Confessors, and Virgins, and of all God's Elect, might forehead and breast, if desired, was allowed. In the merly mentioned), directing them to prepare a com- There was a fourth Collect for the whole Church; and Churching, the woman was to offer up her chrysom. plete collection of Divine Offices for public worship. the last for Peace, which was the same with our second | These ceremonies, having much antiquity to plead This Commission met at Windsor in May, 1548, and Collect at Evening Prayer. Our Reformers omitted for them, and the people having been long habituated people drew up a Book of Common Prayer, which was ap- the three former of these Collects, and made their to them, our Reformers found it inconvenient, if not

WHAT IS NOT PUSEYISM. (From the Gospel Messenger.)

Mr. Editor,-The indiscriminate and distorted views of the doctrines of the Church which the discussions about Pusevism have thrown before the public eye, have tended to confuse the minds of many pious persons in the Church disposed to be quiet, and mind their own business, and little inclined or qualified to investigate abstruse or nice questions in theogy and other subjects.

It will doubtless, therefore, be useful to state without much regard to order, a few of those doctrines and views and usages of our Church, long embedded in the faith and judgment of churchmen, to which the offensive term in question does not apply. 1. It is NOT Puseyism to hold, and inculcate epis-

opacy as a divine institution, obligatory on the conscience of Christian people, as well as eminently expedient and conservative.

octrine of an outward commission reaching us, in liberality. this day, through a succession of Bishops commencing with the apostles, and hence called the apostolic

tion, which doctrine is denominated baptismal regene-

And on the other hand, that this spiritual presence Scriptures, generally from the Epistles and Gospels of Christ is real, though inexplicable, and hence de-

was again corrected by Gregory the Great, in the year 6. It is NOT Puseyism to hold and to inculcate the their present form at the last review of the Liturgy, nal declares to be evident unto all men diligently rea-

form of Common Prayer. In the great body of their pressing a reliance upon the merits, of the saint commemorated; a reliance not warranted by Scripture. doth now save us (not the putting away the filth of The Epistles and Gospels are thought to have been the flesh, but the answer of a good conscience toselected by St. Jerome, and put into the Lectionary wards God) by the resurrection of Jesus Christ;" by him. It is certain that they were very anciently "In whom we have redemption through his blood,

4 Wheatly and Palmer. † The Psalm, or verse of a Psalm, sung after the Epistle, was always entitled Gradual, from being chanted on the steps (gradus) of the pulpit. When sung by one person, without interruption, it was called tractus; when chanted alternately by several singers, it was termed responsory.—Palmer, vol. ii.

& The Roman denarius. Ridley's Life of Ridley, and Collier. Two of the crossings were retained.

** Laurence's Bampton Lectures, (notes,) p. 440. †† The anointed linen cloth.

tt Ridley's Life of Ridley, p. 245.

our own private fancies, or the declarations of any parents, is the only circumstance which any of the

and anxious seats, of man's devising, and modern

11. It is NOT Puseyism to preach to the people that the Lord Jesus Christ established a Church here maintenance of its unity, and declared its perpetuity

12. It is NOT Puseyism to maintain the superior and "A general confession of sins unto God." These tures was derived from the Jewish to the Christian with a crucifix. Our Reformers ordered, "that for value of the Liturgy in public worship, the validity prayers, however, are all evidently intended for private | Church, in both which they were read in order, so as avoiding all matter and occasion of dissension, it is and spirituality of forms of prayer in the public offices levotion, not for congregational or public worship.† to go through the Scriptures once a year.‡ "But meet that the bread prepared for the communion be of the Church, as well as in private devotions, to high antiquity and holy fervor, edifying character, and scriptural faithfulness of our own Book of Common Prayer, and to enforce such views from the pulpit

14. It is not Puseyism to make the interior arthe people: architectural variety in all these particulars having ever prevailed in the Church.

15. It is NOT Puseyism to use the surplice and divine service as decent and appropriate garments, and to regard the former as more distinctly a church garment than the latter, which is derived from the English Universities.

16. It is NOT Puseyism to bow at the name of Jesus in the creed, that being a long-standing mode It appears that a new Commission was now ad- make us every where to rejoice, that while we cele- Buria Service, the Priest was to cast earth upon the of repudiating Socinianism in the recognition of the much more every head) should bow, and every tongue

> well as special services for holy days, to commemorate important events and characters in the Christian

18. It is NOT Puseyism to observe the seasons of private fasting and prayer during the year, and especially during Lent, as means of subduing the flesh to the spirit, inasmuch as our blessed Lord has, in regard to both fasting and prayer, given us an example that we should follow his steps, and inasmuch as self-control, self-denial, and self-sacrifices, cannot well be effected without them.

and of the spirit," according to our Lord's declara-

Long before Dr. Pusey was born, the Church held and practised as here stated, her Prayer-book embodied and sanctioned these views, and the ministry maintained and acted on them. The call to the union is on the basis of the Bible and Prayer-book.

D.

FILIAL OBEDIENCE. (From the Lent Lectures of the Rev. H. Blunt.)

The fact of our Lord's subjection to his earthly

tles and Gospels, in Edward the Sixth's Liturgy were remberg, which those Reformers were instructed to In the old Common Prayer Books, the Epistles and branch of the existing Church, but on the views of evangelists have recorded from the twelfth to the thirtieth year of the life of Jesus; and what a lesson does it bequeath to us! Surely that Spirit who never indites one line to gratify curiosity, one word to satisfy the publication of Henry the Eighth's Primer, 1545. fered from the Breviary and Missal, which had been the defects which were observed in that version, and that the spiritual and eternal salvation of men is to even what we might imagine a natural inquiry, never In the Preface the King says, "We have set out and previously used in the daily Morning and Evening upon the petition of the Presbyterian Commissioners be promoted by the faithful and steady and perseve- would have mentioned this simple fact, were it not to encourage filial obedience under the new dispensation, by the example of our Lord, as it had been before encouraged under the old, by the promise of our God. "Honour thy Father and thy Mother, which is the first commandment with promise." It is painful at the present day, to see, in all classes, how often both the command and the example are alike neglected .-Go into the cottage of the poor, and there behold the contains, in English, the Creed, Lord's Prayer, and after reading the Scriptures,—a more suitable posi- ple with one voice exclaimed, "Glory be to Thee, O tion of the laws of necessity and mercy; and of self-willed children, unrestrained even by the appeartion, inasmuch as the Creed may be considered as a Lord." This custom appears to have prevailed from striving, by kind, judicious, and faithful instruction, ance of parental authority, beyond the hasty blow, or the harsh, unkind, and unholy word; see them soon outgrowing the momentary effects of such poor substitutes for a high religious principle, looking and acting defiance, when there ought to be only obedience and Towards the end are several excellent prayers, (for | The Psalms had been divided into seven long por- after the Cospel. Both were afterwards prescribed on earth, ordained a mode of initiation, appointed a submission. Go into the mansion of the rich, and you ministry, supplied it with sacraments, enjoined the will find no change, except in the tinselled gloss, which courtesy can throw even over opposition the most determined, and insubordination the most complete.-We need not scruple to affirm, because every day is more entirely establishing the fact, that the habit of disobedience to all constituted authorities, which is so widely spreading in this country, and which will at no very distant period, unless God of his mercy interfere, not only loosen the bonds of society, but, as with an iron hand, break them into ten thousand fragments, show the scriptural origin of such forms, and the has been born, and bred, and nurtured within our domestic walls, and at our own fire-sides. Yes, it is the self-willed, disobedient child, never from earliest infancy subjected upon principle to a steady obedience to the parents' word and command, who becomes in 13. It is not Puseyism to assert the claim of after life the violent opponent to all the constituted authorities of man, and, not unfrequently, the rebellious subject of God, Think not then, my younger brethren, that you are advancing in religious knowledge, or in spiritual attainment, if you are refusing to render honour where honour is due, and where God commands you to pay it, even to your earthly parents; rangements of our church edifices, as to the number or if you are unkindly and ungratefully, I might add ordinarily appointed on Sundays; instead of which vary from the forms previously in use, seem princiomission of the one or the other, or both, the excluabout the same time issued to Cranmer, and the other on the Feasts of Christmas, the Epiphany, Easter, drawn up by Melancthon and Bucer, which has been sion of them from the chancel, the location and form the undutiful child possesses but one sin; but that Office for the Holy Communion. Within four months Several of the Suffrages—the short petitions offered esemblance between the two is particularly striking.** comport with the convenience, size, and form of the one plague spot of antiquity, which building, or the means of the parish, or the taste of spread and widened, and festered, and destroyed, until from the top of the head to the sole of the foot, all was disease, corruption and decay.

And to you, Christian parents, I would offer an afgown in the celebration of the respective parts of fectionate admonition. If the tide which has now set in against the powers which are ordained of God for the preservation and comfort of society, can be stemmed, I believe, however paradoxical it may appear, that it must be stemmed in the nursery: that it is to be done by the early implantation of the most decided habits of obedience in the hearts of your children, an obedience founded in love, and regulated by filial fear, It appears that a new Commission was now addressed to the same divines—(the Commissioners fordressed to the same divines—(the Commissioners fordre representatives to them, that the great principle of Christian subjection can alone be implanted; without 17. It is NOT Puseyism to open the Church for a return to which, it requires no prophetic eye to see, 17. It is not Puseyism to open the Church for prayers on Wednesdays and Fridays, on Saints' days, minded, obedient, Christian nation, are numbered to or every day of the week, the Prayer-book having supplied us with a daily service for the whole year, as has ever seen, will be like the vine of Israel, trampled beneath the feet of the wild boar of the forest; we burselves, with suicidal hand, having torn up her hedges, and levelled her walls, and encouraged the marauder to come in.

> THE HOLY COMMUNION. (From Witsius on the Covenant.)

In the ancient church, the communion of the Lord's Supper was far more frequently celebrated than it is 19. It is NOT Puseyism, in seeking to promote the at this day. It is the advice of Basil to Cœsaria Paglory of God and the good of men, to sustain by our tricia, Epist. 289, "Certainly, to communicate every patronage, our prayers, and our contributions, the day, and to partake of the holy body and blood of institutions of the Church in preference to amalgama- | Christ, is a good and useful practice." Thus also ting with our brethren of surrounding sects in such Augustine relates in his former epistle to Januarius, enterprises of benevolence, as lead of necessity to a that some communicated every day. And to this surrender of principle or the promotion of schism, sense some people wrested the daily bread, mentioned division, and disputes, and hence that our own Mis- in the Lord's prayer: as Fortunatus; but the asking sions, Seminaries, Colleges, and Schools, and various our daily bread, seems to insinuate, that we should 2. It is not Puseyism to hold and inculcate the Church objects, pre-eminently claim our zeal and every day, if possible, reverently take the communion of his body. I fterwards the church increasing in 20. It is NOT Pusevism, while we rejoice and glory numbers, but abating in zeal, the clergy communicated in the Reformation as having disenthralled the Church daily with their priest, while the people thought they from the superstitious idolatries and errors of the had done their duty, if they communicated every 3. It is NOT Puseyism to hold and inculcate the Romanists, to admit that Henry the VIII. was a bru- Lord's day. But neither did they stop here: for, the doctrine that in baptism we are "born again of water tal and licentious despot, and that Luther's rejection people knowing no measure to their neglect, it was and abuse of the Epistle of St. James was a blot decreed in several Synods, that whoever did not comupon his character, as sacrificing God's word to his municate every third Lord's day at least, should be theological theory of justification, that Laud, with cut off from the church. At last matters came to 4. It is NOT Puseyism to hold and to inculcate that all his political blunders, evinced the fortitude and that pass, that the people scarce communicated on there is grace in the christian sacraments, they being devotion of a martyr at his death, and that the union any other days than the most solemn festivals; espeoutward visible signs of an inward and spiritual of Church and State in England has produced in all cially on the Easter Holy-days. Compare what we times since the Reformation a most perilous subser- have already quoted, sect. 7, from Honorius Augustovience of the former to the latter, and infected both danensis. This neglect of the common-people was Christ is spiritually present in the Holy Sacrament of clergy and laity in that country deeply with Erastian-The Collects for the Sundays, and other Holydays, the Lord's Supper, in opposition to the Romanist ism, which we may well rejoice has, in these latter of God. But that custom, which enjoins the communicating once a year, was so displeasing to Calvin, 21. It is NOT Puseyism to love the Church, to seek that he did not scruple to call it a most certain deher good In every way, to promote her unity, her vice of the devil; and thinks, we are by all means so peace and her prosperity, to stand by her when as- to order matters, "as that no meeting of the church with which they are connected.†† They are, most of them, very ancient. Gelasius, who was Bishop or them, very ancient. Gelasius, who was Bishop or those who would sink this sacrament into a mere method and quell dissentions among her the practice of the apostolical church; when Luke Patriarch of Rome in the year of our Lord 492, ar- morial, without accompanying grace to the truly peni- members, and confidently and firmly to believe that says, that "the faithful continued stedfastly in the ranged the Collects, which were then used, into order, tent, in which Christ is present, only as we think of, God can preserve her truth and her integrity, without apostles' doctrine and fellowship, and in breaking of the puny championship which rushes with hasty stride bread, and in prayers." He at least imagines, the was again corrected by diegoly the Col- apostelic origin, and the scriptural authority, and the controversy, as if she must fall, unless our feeble arm week at least it be set before the church.—See In-Crotestant Churches. He resigned his see in the year lects we now use; forty-four of them—comprising primitive sanction of a three-fold ministry in the be stretched out with flashing sword, for her defence. Stitut. Lib. 4, c. 17, § 43-47. Alas! what a depar-22. Finally, it is NOT Puseyism for the ministry to ture is there at this day, from the sanctity and zeal of preach the word, to be instant in season and out of the ancients! yet as our Lord has determined noseason, to reprove, rebuke, exhort, with all long-suf- thing as to the time, and in general only recommenfering and patience," and to "teach not as pleasing ded frequent communion, by that word, as oft, 1 Cor. men but God who trieth our hearts;" and for the xi. 25, 26, a certain medium, especially amidst such people to "remember them who have the rule over a corruption of manners, should seem to be observed to them, whose faith to follow, considering the end of least, either by the too frequent use, this sacred food their conversation, Jesus Christ the same yesterday, should be disesteemed, or we should slight or neglect that august table of the Lord.

A QUIET FAITH. (From Bishop Patrick.)

We meet in this world with a faith more gallant, With her Liturgy, Articles, Offices, Creeds and Homi- fine, and delicate, than the plain and homely belief lies, maintained and sustained in their existing con- which I have described; a modish and courtly faith it formity to the Holy Scriptures, and in the spirit of is, which sits still, and yet sets you in the lap of Christ our Master, all fears of division may be dis- Christ. It passes under so many names that I cannot carded, and the quiet, steady and humble members of stop to number them all now. It is called a casting the fold still go on rejoicing in the daily expansion of ourselves upon Christ, a relying on his merits, a and progress of the Church in piety, numbers and shrouding ourselves under the robes of his righteousness: and though sometimes it is called a going to him for salvation, yet there is this mystery in the bu-* The doors, inner and outer, of one half of the houses siness, that you may go, and yet not go; you may go, throughout our country among all denominations, display in their construction the form of the Cross. Let the reader and yet stand still; you may cast yourself upon him, and not come to him, or if you take one little step. and not come to him; or if you take one little step, † The union of Church and State does not necessarily pro- and be at the pains to come to him, the work is done, duce this effect; and the useful and scriptural nature of this and you need not follow him. It is indeed a resting, The Church of England has been signally benefited by its establishment as a National Church, and most of all the State.—

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