

when our Anglican Reformers refused to go beyond Gospel principles as understood by the Primitive Church, the rest unhappily pushed on with a carnal impetuosity that cut them off from the Catholic Church, separated those who ought to have been chief friends, brought dishonour upon the Reformed Church of Christ, and has done more to prevent the spread of "Evangelical truth and Apostolic order" than all the machinations of Rome could ever have accomplished.

Acting thus in a spirit of holy conservatism, the Church of England and Ireland did undoubtedly retain—on the sure warranty of inspiration and primitive belief—many doctrines which are also held, with more or less purity, by the Church of Rome; but which are repudiated, some by a portion, others by all, of the Protestant sects at home and abroad. Thus our Prayer Book teaches us to believe in One Holy Catholic and Apostolic Visible Church,—an Apostolically-descended Three-fold Ministry,—Priestly absolution and blessing,—the real, though not corporeal or carnal presence of the Lord Jesus Christ in the Holy Communion,—Baptismal Regeneration and Election,—Infant Baptism,—the real possibility of salvation to every one of the human race,—and the awful possibility that Christians after "God hath vouchsafed to regenerate them—by water and the Holy Ghost, and hath given unto them forgiveness of all their sins," may fall foully, yea finally, &c., &c. Now as a sort of defence of their own unbelief in these important truths, Protestant dissenters, very naturally, though not very justly, as we shall see, charge the Church with being semi-popish. While with respect to many of our Clergy themselves, candour obliges me to confess, that they first endeavor to fritter away