

it. We have every reason to be thankful to Almighty God who has so largely protected our people against the deadly infection of a Zuinglian faction ; and we feel assured that the good sense of Churchmen must prove a sufficient safeguard against the extravagance

and fanaticism of a spiteful minority. Nay, more, we are assured that many will be led to examine thoughtfully the matters which are misrepresented as Popery ; and, when thought once, asserts itself against prejudice, we have no fear of the result.

For the Theological Instructor.

INNOVATIONS ON DOCTRINE AND RITUAL.

A WARNING.

I am a minister of God in the English Church. At my ordination I signed (as every other clergyman has signed) a declaration that I willingly and *ex animo* subscribe to the three articles of the XXXVI Canon. The second of these articles is to the effect that the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God, and that it may lawfully so be used ; and that he (*i. e.*, the subscriber) *will use the form* in the said book prescribed in *public* prayer and administration of the Sacraments, and none other.

Now, I hear a great deal about innovations on the doctrine and ritual of the English Church, and am naturally anxious to be sure that I am faithful in my teaching and practice, and to guard against the danger of bringing any false accusation against my brother ministers.

How then am I to tell what are

innovations, and what are not ? I am a young man. Since my boyhood I have been accustomed to different ways of conducting the services of the Church. Will it be right to judge of the question by the custom of the minister who baptized me ? Hardly, unless we are to assume that he must be right. And then, if every man adopted the same rule, we should all have different ideas as to what these innovations are.

In the same way, I cannot take for my guide the minister that christened any other person, nor yet the practice of any particular congregation in the Church, nor again the *mere opinion or feeling* of any individual.

And suppose I had been brought up a Wesleyan, and afterwards joined the Church, what ought to be my rule then ?

In this difficulty I thankfully remember the declaration made when I was ordained, and resolve to consider all things as innova-