

The Lord's prayer is repeated every Sunday morning five times, and on Sacramental days six; and should the services for Baptism and Churching of Women occur (both of which are appointed to be read during public worship) the prayer will be repeated no less than eight times in one continued service. By the same appointment, two distinct prayers are offered up for the Sovereign, two Creeds are recited, the Collect for the day is twice read, and the Gloria Patri is eight and occasionally ten times repeated. *'When ye pray, use not vain repetitions, as the heathen do.'*

XXIX. Eighthly, the order for the *Burial of the Dead* has a very objectionable clause.

No matter if the deceased person have been a stage-player, a prostitute, a thief, or a murderer, and continued in an evil course till the time of death, the minister must declare that the body is committed 'to the ground' 'in sure and certain hope of the resurrection to eternal life.' As in the book of Common Prayer generally, so, in this part of it, there is no distinguishment of character, but all are taken to be of the proper life and conduct. *'All that are in the graves shall hear his voice, and shall come forth; THEY THAT HAVE DONE GOOD, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'*

XXX. Ninthly, I can find no sufficient reason for still observing the service of the Fifth of November, in relation to the *Gunpowder Treason Plot*.

The observance is of no important use to those observing it; and to a large body of the people it is a source of yearly irritation. The times of James 1st and the present days are very diverse, especially with regard to religious toleration; and what might formerly be excused, can now meet with no apology. The nation has had other and as great deliverances as that of the fifth of November; and if the one be celebrated by a yearly anniversary, why not the other? *'Follow peace with all men.'*

XXXI. Tenthly, I entirely object to the service of the Thirtieth of January, 'being,' the Prayer Book says, 'the day of the *Martyrdom of the blessed King Charles*.'

The object of the service is 'to implore the mercy of God' that 'the guilt of that sacred and innocent blood' 'may not at any time hereafter be visited upon us or our posterity.' The cruel death of Charles 1st is an event which every lover of his country's fame will lament; but that this 'blessed king' was innocent of mis-government, and of bringing so heavy a catastrophe on himself, is not certain, and therefore the words 'innocent blood' are not altogether in place. His condemnation and death were not for a defence of the Christian religion, but for the mis-government of the nation; and therefore, how can his death be called a martyrdom? If it be fit that the death of this prince be yearly celebrated, why not also have a service in the prayer book for the murder or 'martyrdom' of Edward 2d, of Richard 2d, and of Henry 6th?

XXXII. Eleventhly, I can see no necessity for the service of the Twenty-ninth of May, celebrating the *Restoration of Charles II. to the throne*, after the cessation of the Commonwealth.

It is a practice obligatory by act of Parliament, passed in the 13th year of Charles' reign; but had the act been deferred until his decease, the practice would perhaps never have been compelled. Surely the memory of Charles 2d is not so grateful to the English nation as the service of the prayer book seems to imply; for though the Restoration ended some troubles in the nation, it became the source of many others. It may even be said that the injury true religion got in the reign of that despotic and dissolute prince, is not yet entirely healed.

XXXIII. Twelfthly, I cannot agree with the bishop when he is 'ordering of priests,' or with the archbishop when he is consecrating a bishop.

The former says to the priest, having on his head the hands, 'Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.' The latter says to the bishop, 'Receive the Holy Ghost, for the office and work of a bishop in the Church of God.' If the same power were in our Episcopalian bishops as was in