

Compendium to be taken from Bishop Sparrow, the question is, do they fairly represent his opinions? Are they a faithful transcript of the doctrines he means to inculcate in his "Rationale?" In tracing the origin of rites, a learned Ritualist may have quoted from all the Fathers that have ever lived, and all the Councils that have ever sat, in Christendom, ancient or modern, without meaning to adopt, as his own, or inculcate upon his Church, all the sentiments contained in his quotations. Before we can be expected to take these upon his authority, we require to know, distinctly, which he authorizes, and which he does not. And when we know this, Mr. Coster must go a step further, and prove to us, that every sentiment adopted by Bishop Sparrow is a rule for us, now, in the Church of England. This is a concession we are not prepared to make. We know that Bishops and Popes, Churches and General Councils, are all fallible,—that all have erred, and egregiously too. Their opinions and decrees are consequently, no further a rule for us than they accord with our one great standard, *the Holy Scriptures*, and our own Church's exponents of that standard, *the Articles and Prayer Book*. A Rationale of the Book of Common Prayer may be instructive as an historical record, and gratifying to the Ecclesiastical Antiquary, but it is no rule for the Church of England upon doctrinal points: and it is easy to see how a little Compendium from such a work, may be constructed for the purpose of perverting, instead of correcting, the faith of the unwary. If such authority is to be appealed to, let the appeal be a fair one. Let Mr. Coster prove to us satisfactorily, first, that all the extracts in this little work are taken, word for word, from Bishop Sparrow's Rationale of the Book of Common Prayer; secondly, that they are *so taken*, and *so combined*, in that Compendium, as to present the genuine sentiments of that author; and thirdly, that there are no tenets expressed or recommended in Bishop Sparrow's work, but