

become of the Saviour's everlasting priesthood, according to the order of Melchisedech; who offered up bread and wine, as priest of the most high God! Where is that universal sacrifice, and pure oblation, which, according to the last of all the prophets, Malachi, 1, 11; was to be offered up in every place, from the rising of the sun to the going down thereof, among the converted Gentiles.—Where is wisdom's banquet, Prov. 9? Where is the Saviour's living and life-giving bread? the true bread that cometh down from heaven, and giveth life to the world: better than even the miraculous manna: his very flesh to eat, and his very blood to drink? John 6. Is it only what we spy here on their communion table? the vintner's drug and the baker's crumb? Is this then the fulfilment of all the ancient figures?—This their wondrous accomplishment, that was so to surpass them all! What! Nothing in substance and reality, but an earthy crust, and the juice of the grape? This indeed is all, that in common with its protesting brethren this regal parliamentary sect affords.

But, at least in its ceremonials, and external forms of worship, it has not stripped itself so shamelessly naked, as its legal sister, the Presbyterian Kirk, and the rest of its protesting kindred. Yet the scanty rags it wears are none of them its own. They are but some shreds purloined by the wanton, wayward daughter from the well stored wardrobe of her venerable mother. With these she decks out her dwarfish form; and emulates her envious parent's unrivalled state and comeliness.

All the forms of worship in this singular sect are but an imperfect, dry, dull mimicry of the Catholic rites and external observances. Its whole devotional code, is nothing but the mangled remains of the Roman liturgy, translated from the universal language of the universal Church into the vulgar dialect of the peculiar spot, for which this ecclesiastical monstrosity was designed. Nor in all this new church service, or book of common prayer, as it is called, do we find any thing original, or honestly got; any thing it can properly call its own; but the many curtailings, necessarily made from the Catholic original, in order to adopt this last to the negative nature of the protestant creed, and a few not very creditable additions more of a political than a religious kind, such as the mock-martyrdom of that rickling monarch, Charles the first: the restoration of his lewd and licentious son, Charles the Second; and the glorious accession to the English crown of the Dutch deliverer William: all for royalty, and loyalty to him or her, who reigns the head and idol of this church establishment: and finally, though first in time, the office for Cecil's holy day, as James, his royal master, styled it: that shameless libel on the innocent Catholics born and unborn; The gunpowder treason; with all its fiend-like execrating prayers, told yearly over every where throughout the British dominions, with peal of bells and cannon's roar; to rouse, if slumbering after centuries past; and keep, if possible, for ever alive in the breasts of the ignorant credulous, and degraded multitude, (as the sure means of preventing

their return to popery;) the same fell spirit of remorseless hatred to the Saviour's church, which had been infused in to their minds by the lying authors of this villainous contrivance.

In the whole of this ruffing, parliamentary, pigmy church, we witness nothing but the work of selfish, greedy and unprincipled worldlings; who have exhausted every art of deception to secure to themselves and their families indolent ease and affluence at the expense of the public. And that public, who wore such losers by the expulsion of their former laborious and beneficent clergy; a clergy, that, like an exuberant field, returned a hundred fold to the sower the seed thrown into it; by founding universities, and establishing numberless free schools; by building and endowing hospitals, and places of refuge for the sick and indigent; by erecting and keeping in repair, their Presbyteries and religious dwellings, and by rearing churches worthy of the august religion they professed, churches, still the ornament and boast of their nation; and all this without any pecuniary exactions, or legally extorted contributions from their hearers: Yet that public, for whose advantage, all this, and vastly more was done; could be brought to exult in the suppression and oppression of such an order of men; and to applaud the very plunderers of this, their common property; of which their Catholic Clergy were but the legal keepers; and to hail the introduction in upon them of a greedy, craving, all-consuming, yet never satiated set of locusts; who feed and fatten with their hopeful brood upon the hard-earned fruits of the labourer's industry; which brood at the incumbent parent's death are thrown, quite unprovided for, a precious charge, upon the community: that public, the English, who hold themselves so wise, could be so befooled and outwitted by their selfish and crafty rulers; as with joyful acclamation to make over to them, and their heirs for ever, the precious mine, from which they derived such inestimable advantages; and to accept, in return, from the hands of their titled swindlers, a carnal clergy to be quartered on them; a numberless poor to be provided for; and in order to prop up, and perpetuate the new order of things, a national debt, that can never be extinguished.

In the right of lay nomination, or presentation, to the situations of this singular church; which its lay founders very wisely kept to themselves; we see a bare-faced usurpation of the missive power, granted by Christ to his sole apostles, and their lawful successors, the bishops, or rulers of his church, and, in the sale of these lucrative situations, daily advertized in our newspapers; the deadly sin of Simony recognized as a component part of this statutory religion. All the wealthy and important trusts in this national synagogue, are in the gift of the king, its head, and of his ministers: of the nobles and chief lauded proprietors; who hold them as a disposable boon to the supporters of their measures, right or wrong; to their flatterers and favorites; or, as a sure provision for the younger, and least hopeful branches of their fa-

milies. So that their dupes, the good people, must receive, and welcome, as their spiritual director and guide to heaven, the black-coated, shovel-hatted, but noble born numb-skull: the political partyman; the sneaking sycophant; or hypocritical yea and nay man; whose camelion mind assumes always the hue, which is most to the liking of his patron: or, in fine, the good fellow, fox-hunting, jolly-bottle companion of some noble rustic, and uproarious cock-comb.

Such are the top-worthies; the very flour and ornament of this ecclesiastical establishment: placed there certainly more for ornament than for use. These are the chiefs not destined to do the drudgeries and menial duties of the sacred household. Their thousands and tens of thousands of the public money, they have a legal right to pocket and spend as they please; without any other return on their part, but that of finding out, good enough for the donor, some needy, and therefore ready, dependant of the same cloth; to do for a sorry and yet begrudged mite of their lordly incomes, all the duty, not a very hard one; which they would otherwise have to perform themselves.

And what, pray, does all this dear bought duty consist in? Why, really in nothing more than what, if he can but read and write, the meanest clown is capable of performing. They have to read their church service every Sunday; for holy days, except two or three political ones are entirely out of the question. And may not every print-reading peasant do the same: and, that perhaps, in a more distinct and audible voice, than many a clerical and college-bred mumbler is observed to do! But they must also preach. O, that indeed were some test of their knowledge, zeal and piety; if but from the abundance of the head and heart the mouth were truly speaking. But if all their preachings are but readings, though, for the look of the thing, they are made from manuscripts oftener bought than prepared; what man, woman, or child, who has been for a few months with a competent writing master, but might preach as good a sermon as any of them? They have besides now and then to administer their Lord's supper: to baptize and marry the living; and bury the dead. These are doubtless weighty and important duties, and all as well paid for. Yet the mere mechanical performance of such is not above the capacity of any one. Their Lord's supper they say, is nothing but common bread and wine, parted among the most church-going of their hearers.—Their marriage is no sacrament, but only a civil contract. Baptism, duly administered, is valid without them. Their confirmation too is no sacrament, but merely a ceremony, retained for the sole purpose of keeping up what they so much pride themselves in, prelatical distinction. Their funeral service, in fine, is but a catch-penny job: like the Undertaker's ridiculous display of staves, bands and ostrich tails; invented only to tythe the property of the mourning survivors; but of no purpose, or possible use whatever to the souls of the deceased.

Here is then the body of a Church, without a