

APPENDIX, No. II.

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In confirmation of the impossibility of observing Christian discipline in the Church of England, I refer the reader to the following extract from Mr. Conder's valuable work on Protestant Non-conformity.

"The XXVith Canon provides that notorious offenders shall not be admitted to the Communion; an exclusion which is generally considered as a 'lesser excommunication.' But the way in which the minister is instructed to proceed renders the direction nugatory. The discipline of the parish is ostensibly vested in the Church-wardens who are bound by oath to present to their ordinaries all such public offences as they are particularly charged to enquire of in their several parishes; in particular, in the cases of such as are openly known to live in sin notorious without repentance, or who have maliciously and openly contended with their neighbours, and have not been reconciled: their said oath and their faithful discharging of them, being the chief means, according to the express language of the Canons, whereby public sins and offences may be reformed and punished. It is unnecessary to remark that this part of the Church-warden's office is never attempted to be discharged; and for this simple reason, the thing is morally impossible. It would only become, if attempted, the source of endless vexation and dispute, and the means of exercising a petty tyranny over every village; while the office itself would become identified in ignominy with that of a common informer.

"May not, then, the minister himself, in the conscientious discharge of his sacred function, ex-

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