

"disclosure only increased the surprise, as up to the present time he was an active member of the Evangelical party, and one of the last to be suspected of Romeward tendencies." We quote from an exchange, and are rather amused at the childlike innocence of our contemporary, who evidently does not appear to be aware of the fact, that most of those who have gone over to Romanism from the English Church were originally staunch champions of the so-called "Evangelical party," men fond of extremes, and as opposite extremes are very apt to meet, these men became entranced with the attractions of the system they had so strenuously opposed. In the first instance they turned high-churchmen, having always supposed that thorough Churchmanship was next door to Rome, with a very thin tissue of paper between. Finding, however, less of real Romanism there than among the party they had left, their restless spirits were incapable of repose until they fled to the bosom of the corrupt Church, the tinsel trappings of which had beguiled their unstable minds—minds unstable simply because they had always, whether as Evangelicals or Romanists, misunderstood, misrepresented and opposed the sound Church teaching of the New Testament, and of the Book of Common Prayer.

The case of the worthy alderman has become so much the more instructive from the comments that have been made upon it, in various parts of the Dominion, and from the amusing inferences that have been drawn from it. The latest version of the case, however, is that the Rome to which this respected individual has betaken himself is not the City of that name in Italy, with its seven hills, but *Rome, in the United States*, to which he was desirous of paying a visit.

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE IV.—Continued.

Again another use of tradition in its proper place, is as the servant, (minister) of Holy Scripture. Let me again quote from Bishop Browne.

"We view matters thus. Those early Christians who had the personal instruction of the apostles and their immediate companions, are more likely to have known the truth of Christian doctrine than those of after ages, when heresies had become prevalent, when men had learned to wrest Holy Scripture to destruction, and sects and parties had warped and biassed men's minds. Truth is one, but error is multiform, and we know that in process of time, new doctrines constantly sprang up in the Church, and by degrees gained footing and took root, as for example the new doctrines that took root during the papal dominion. We therefore believe that if we can learn what was the constant teaching of the first Christians, we shall be most likely to find the true sense of Scripture preserved in that

teaching; and wherever we can trace the first use of a doctrine, and so stamp it with novelty, we have proved its falsity; for that which could find no place among the earliest churches of Christ can scarcely have come from the apostles of Christ or from a right interpretation of the Scriptures which they wrote. The least then that can be said is, that the doctrine of the ancient Church is a useful check on any *new* interpretation of Holy Scriptures. So has the controversy, so gloriously consummated (not begun) at the Reformation, with the Church of Rome, been carried out."

"Many of her peculiar doctrines have been proved to owe their origin to comparatively recent times;" in fact to have been inventions cunningly wrought out of a perversion of certain texts of Holy Writ, without regard to the fact that *all* Scriptures are given by inspiration.

"It is indeed most necessary that we never suffer our respect for antiquity to trench upon our supreme regard for the authority of Holy Scriptures.

"To Holy Scriptures we look, as the only source of divine knowledge."

When we have established this principle that "Holy Scripture containeth all things necessary to salvation," we need not fear to make use of every light, with which God has, in His providence furnished us, for the right understanding of the Bible, whether it be a critical knowledge of ancient languages (especially Hebrew and Greek) or history, or antiquities, or the belief of the primitive Christians in the doctrines, which holy men of old deduced from those sacred writings, which were to them as they are to us, the only fountain of light and truth.

The article ends "The other books, &c., &c." This is a simple statement of fact. That the Church of God in all ages has been used to read the Apocrypha, for example and instruction, *but not for doctrine.*

Seeing the great necessity of a continuous and regular use of the Holy Scriptures in all her services, the Church bases her whole liturgy upon the Bible, and believing in the exact force of this her 6th article, she orders that four chapters, nay six chapters, equally from the Old and New Testament, be read every day in the ears of the people.

Before proceeding to speak of the *Lessons*, let me ask you to read also Article vii., as bearing upon this lecture.

Having, then, briefly considered No. 6 of the XXXIX articles, let us proceed to a few observations on the Church's public reading of the Old and New Testament Scriptures "in the ears of the congregation."

Observe, that although in our rural parishes it is generally impracticable to follow the daily reading of Holy Scripture in the Churches, yet it is the design of the Church of England to lay out a systematic course of reading the Bible, for each and all of her children's daily use.

First, what is the object of the Church in the appointment, with such scrupulous care, of a regular daily course of Scrip-

ture reading? The lessons or portions to be read from the Word of God form the third division of divine service. Two chapters from the Old Testament and two from the New are ordered to be read daily. Thus the Church would ever keep before her children the harmony that exists between the Law, the Psalms, the Prophets, and the New Testament Scriptures, as also the Unity of the Church of God under its two dispensations. Thus are brought into vivid light, the comparative obscurities of the types and shadows of the Old Testament, by the clear teaching of our blessed Lord and His Apostles. The perfect connection of the Old and New Testament inspiration the Church keeps before her members. And we have the Saviour's own statement that "He came not to destroy but to fulfil." He fulfilled the types and shadows of the Mosaic Law. Hence these types and shadows were laid upon one side, left as glorious memorials of the sure workings of all God's revelations, but Jesus Christ, in fulfilling the types, set aside none of that moral law which contains the eternal principles of right and wrong, which involve the unalterable relations between God and His creatures, and between one man and another. As our viith article has it "The old Testament is not contrary to the New; for both in the Old and New Testaments, everlasting life is offered to mankind by Christ, who is the only mediator between God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts therefore, ought, of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral."

The custom of publicly reading portions of Holy Scripture to the congregation is of great antiquity. We know it existed in the Jewish Church, (St. Luke iv. 16-21.) and formed a regular portion of the daily services of the Synagogue. So also it has been the custom of the Christian Church from the beginning. Justin Martyr, A.D. 147, *i.e.* only 47 years after the death of St. John the Divine, says that "The writings of the prophets and apostles were read in the congregation every Sunday. The Old Testament is spoken of by St. Paul as the Law, our schoolmaster; the New Testament is the Gospel. What is the law but the Gospel foreshadowed? what is the Gospel but the law fulfilled? That which lies in the Old Testament as under a shadow, is in the New brought out into the sun—things there prefigured are here performed. For this cause among others, the first lesson is taken out of the Old Testament—the second lesson out of the New—that the minds of the hearers may be gradually led from the darker revelations to the clearer views; and being prepared by the veils of the law may learn to bear the light which beams