

of good, bad, and indifferent. If not, what part of the congregation forms the membership of the church? I wish some one would give the public the information, for the public seems entirely in the dark. When we find out what is the membership of the church, then we shall easily know the persons over whom the jurisdiction of the minister may be exercised, and whom he may continue as member, and whom he may expel. *'A man that is an heretick, after the first and second admonition, reject.'*

XXI. I am not a member of the Episcopal Church of England, because it is uncertain what are the standard *doctrines* of the church. The proof is, that there are ministers of various belief, and who preach a variety of doctrines, in the church; and yet all profess that the doctrines taught are the doctrines of the church, and agreeable to the thirty-nine articles which they have subscribed, and to the homilies which they receive. The 17th article, for instance, wears the aspect of Calvin; and yet, there are not a few who regard it, looking also at other parts of the liturgy, as Arminian. Lord Chatham, in the House of Lords, once said, 'We have a Popish liturgy, a Calvinistic creed, and an Arminian clergy.' I wish to belong to no church whose doctrine is undefined, and whose ministers preach other and contrary doctrine; but I wish membership rather with that church whose belief is easily ascertained, and which faith is preached alike in all her pulpits, as is the case with the generality of the churches of the Nonconformists. *'Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.'*

XXII. I am not a member of the Episcopal Church of England, because of the objectionable parts to be found in the *Liturgy*.—First, I object to the general ground on which the book of Common Prayer goes, viz. that the congregations are wholly formed of persons who are believers and children of God. Public assemblies, whether in the court or in the church, are formed of persons of various classes of character; and a formulary of religious worship should be appropriate, not to one class alone, but to all classes. To make it suitable to one class only, is to benefit that class only; and thus others are neglected, or else are led into mistake, viz. to imagine themselves as belonging to that one class. The rule among divines, requiring them to classify their hearers, in the application of their sermons, is a rule which should be observed by all framers of liturgies, or persons conducting divine worship. Now, it frequently happens, that the desk regards the congregation as saints, and the pulpit as a mixture of saints and sinners; and then, the desk and pulpit being in opposition, the congregation is divided, some siding with the pulpit, but the self-approving majority hails the decision of the desk. In other cases, the adulatory strain of the desk is echoed back to the congregation by the pulpit; and both together aid in wrapping in delusion the people too willing to think more highly of themselves than they ought to think. *'Know how thou oughtest to behave thyself in the house of God.'*