

actually a member of our congregations can have any claims upon us. You are only answerable to the law of the Church, and I have no hesitation in advising you to refuse to officiate in any case, where death has occurred under such circumstances that there can be no room for hope, and where the use of the burial service would be a profanation, as for example in the case of a man who has lived and died an infidel, or of one who has been cut off while perpetrating a grievous crime, or of one who having been a confirmed drunkard has died in a fit of delirium. Only in every such case, it is your duty immediately to report fully to me; and you must be careful as to the ground of your refusal, for if the reasons were not sufficient, I should be obliged to act under the 60th Canon, which appoints three months suspension as the penalty for refusing to bury any corpse. And observe particularly that there must not be any mutilation of the service; if you cannot conscientiously use it as appointed, omit it altogether, and stay away from the funeral. If you attend, it is your bounden duty to officiate according to the prescribed form without variation or omission.

In my last Charge, I had occasion to speak of the Judgment, then lately delivered, upon two of the Essays in the volume called "Essays and Reviews." And I have now to speak of two Judgments of still greater importance to us, inasmuch as they affect the Church in the Colonies, so far as materially to alter our relation to the Established Church of England.

The first was in 1863, on the appeal of Mr. Long, who had been suspended and afterwards deprived by the Bishop of Cape-town. The Lords of the Council stated, "we propose to deal with the question, (raised and discussed in the argument,) only so far as may be necessary for the purposes of the present decision, and to abstain as far as possible from saying anything which may prejudice cases that may hereafter arise." Nevertheless the principles laid down must be taken as a guide, and have been already accepted as precedents, and we collect from the Judgment the following conclusions:—"The Church of England, in places where there is no Church established by law, is in the same situation with any other religious body, in no better, but in no worse, condition; and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their body, which will

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