AND CONNOR, AND DROMORE. (From the Irish Ecclesiastical Journal.)

It is unnecessary for the Editor to introduce the following Charge to the notice of his readers by any observations of his own, further than to express his obligations to the Right Rev. Prelate who has honoured his columns by the communication of a document so important, and to express his sincere hope that it may prove extensively beneficial to the Church.

My DEAR SIR, -I had been some time preparing for my visitation of the Clergy of Down and Connor, when I was informed that the cathedral church of Lisburn, the legal place for the visitation of this diocese, was under repair, and would not be in a fit condition to receive the Clergy till a season, when it would be too late to assemble them without much inconvenience. Being, however, nevertheless desirous of submitting the subject, on which I purposed to address them, to their consideration, I request permission for the admittance of the following Charge into the pages of your publication.

I remain, dear Sir, Your very faithful servant, RD. Down and Connor, and Dromore.

BY THEIR BISHOP, JUNE, 1842.

our present annual Meeting, for expanding the senti- principles? ment thus compendiously expressed, and laying before Church appears to be beset.

which have of late been the subject of much public

with good and laudable motives, that in many parti- prayer, the other is without redemption." culars they were directed to valuable ends, that they have in some cases been productive of important be- dead is not recognized in the Sacred Scriptures of mit, in all respects on the principles, of the Catholic

before your minds: in the manner, namely, not of sist that host of superstitious usages, which, on the of one of her holy bishops and confessors, and by the censure upon others, so much as of admonition to authority of Catholic antiquity, the Romanists will be construction of another special "service in commemor authority of Catholic antiquity, the Romanists will be ourselves. It is not in the character of a theological ready to pour in upon us, and which, the principle ration of the dead in Christ;"—[Ibid. p. 136.] critic or polemic, that I am now addressing you. But being once admitted, we shall find it impossible to would fain, for her morning and evening services, disas one, whose duty it is, and who is "ready, the Lord controvert and repel? So important is it, on account tribute her seasons of prayer into seven daily hours, and both privately and openly to call upon and encourage others in the same," - [The Consecration of scribes. than to a salutary admonition for ourselves.

acknowledges and prescribes.

the true interpration of the written Word of God; and ness of her ritual, she claims our filial confidence, as 4. Be it a fourth caution, that we do not adopt a

Father; in that of Constantinople, that the Holy ally accustomed us to worship God in the beauty of true, usual, literal meaning of the articles;" and the divine nature was affirmed to be truly united in us to drink of the waters of salvation, and sent us any way, or to put his own sense or comment to be in common with her, they were derived from Catholic which her most holy truths and practices are desecrated any way, or to put his own sense or comment to be Christ to the human, and with it to constitute one forth, as her ministers and representatives, under a the meaning of it," but "to submit to it in the plain antiquity, and are still wisely, piously, and happily

human nature was not swallowed up in the divine. discipline of Christ, as the Lord hath commanded, But why does the Church receive these decrees of the and as she hath received the same:"—[Ordination Burnet says, "we find in the Scriptures, and therefore forward, unfold, descant, and enlarge upon her fancied we believe them: we reverence those Councils for the imperfections, after the manner of some of the com-

Purpose to direct on this occasion your first attention, then must we needs grant, that we have no command- methinks to my ear a plaintive voice calmly but feelyou will naturally understand me as alluding to certain ment so to do." Again: "Therefore let us not de- ingly responds, "If I be a parent, where is my honour?" lications, under the title of "Tracts for the Times," ceive ourselves, thinking that either we may help other,

3. Be it our third caution, that we do not, out of a or other may help us by their good and charitable fond respect for the bygone usages of antiquity, inprayers in time to come." And again: "Neither let fringe the duty which we owe to our national Church But here I would at once profess my disapproval us dream any more, that the souls of the dead are in a faithful observance of her ordinances, and of her of the spirit and manner, wherein that discussion has any thing at all holpen by our prayers: but, as the ordinances only. been too often conducted. Those of you, my reve- Scripture teacheth us, let us think that the soul of At the era of the Reformation, by the agency of tend brethren, who have read the Tracts, will probably man, passing out of the body, goeth straightways either her sons, well versed as they were in the history and concur with me in opinion, that they were undertaken to heaven, or else to hell, whereof the one needeth no writings of the early Church, the Anglican Church

hefit. These, however, are not sufficient reasons, why, Christianity, by way either of precept or of example. Church in her purest ages. In the exercise of a sound if evil has been blended with their good, that evil In the Apostolical age, in the first century, no such judgment upon matters indifferent or questionable, are obvious reasons why it should. But I am confi- osities of the second century, and by degrees became as the progressive light of divine knowledge beamed my reverend brethren, that you will also concur more widely spread and more firmly established, but more clearly on her vision, clouded as it had been by the character of ancient Catholic truths: as if, for tholic." [No. 75, p. 1:] with me in opinion, that those, who are not acquainted with no other authority than custom. Before the the obscurity of the mediæval corruptions, she conwith the productions by actual perusal, are not the Reformation it was admitted generally, if not univerproper persons rightly to estimate their character; sally. At the Reformation, it was abolished by our liturgy was liberated from all essential error, and atthat many of those, who have assumed the office of Church: who, having at first retained it in her Li-Judges, are not qualified for discharging it; that ge- turgy, subsequently saw better reason to displace it, heral, indiscriminate, intemperate, violent abuse, is and left it altogether out of her common Prayer Book. or holidays for divine service, besides the order of her not the language fit for a discussion of their merits or In times succeeding the Reformation, some of our didemerits; that, if erroneous sentiments be avowed in vines have spoken with tenderness of the practice, but ing of each day to the matins and evensong of her them, whilst we condemn the error, respect is due to it has received no countenance or encouragement from the congregations; and from various rites, which had been the religious attainments, the high moral excellence, our national Church. Nor has any attempt been made used for religious solemnities, she selected those which, the learning, and the conscientious efforts, conscientions doubt tious doubtless, however misdirected, of the writers years, first by the non-juring clergy early in the eighture, as well as of ecclesiastical antiquity, and fitted from whom these compositions proceed; and that, in teenth century, and now in the nineteenth by some of withal for edification, and conducive to "the doing of withal for edification, and the withal the doing of withal for edification, and the withal the particular, it is an act of grievous injury to a distin- our brethren, whose proceedings are the subject of our all things in a seemly and due order,"—[B. C. P. Of guished individual, to brand the opinions in question present inquiry. With them it rests upon the preceand the maintainers of them with appellations derived dent of the ancient Catholic Church, independently whilst, with a clear discrimination and salutary disfrom his name; appellations, which in point of fact of the guide which our Church recognizes and preare not correctly attributed, the fitness of which he scribes: a precedent which, if consistently followed, subject for our cautionary consideration again, when has distinctly disclaimed, and the imposition of which would lead to very serious and dangerous consequences; ther it be conduct worthy of commendation and imihe feels to be injurious to himself, however the dis- for, if prayers for the dead be revived in the Church, credit may properly attach to such as employ the ap- as an ancient Catholic practice, of which we have the and avoided, if the things, which the Church hath set pellations, rather than to him. Necessarily as my evidence, for instance of Tertullian in the second censubject will lead me to speak with disapprobation of tury, why should not the practice of offering annual tablish, and to engraft upon them others of a like some of the views and practices of those of our bre- oblations at the tombs of the dead be restored on the character; whether a tendency at least to disrespect thren, I hold myself bound to speak thus respectfully same authority? Why should not the practice of for her decisions be not manifested by them, who after of their persons. And such a course, you, I trust, will making a cross on the breast upon every trivial occaesteem most agreeable to equity and reason, as well sion be also revived; a practice so general, that, as but in deviation from those of their own mother, would as to our Christian profession and the obligations of Tertullian also relates, not a shoe could be put on by a Christian, until he had thus testified his reliance on institute new services; for example, by the appropri-In obedience to the same spirit will be the manner, the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the title of "Bishop the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the 21st of March, under the cross of Christ?—[Bishop Kaye on Tertullian, ation of the in which it is my purpose to bring the several topics pages 345 and 456.]—How, in a word, shall we rebeing his helper, to banish and drive away all erroof the consequences, as well as of the principle, that after a fanciful but unauthorized hypothesis of the neous and strange doctrine, contrary to God's Word, we should adhere to the guidance of Holy Scripture, precedent of apostolical worship;—[Ibid. pp. 4, 5.]

quiry, which, under God's blessing, shall be submitted reverence and affection for the Holy Catholic and to the obsolete and antiquated practice of prayers for to you as instrumental, less to a judgment upon others, Apostolic Church of Christ at large, we do not abate the dead. the feelings and restrict the conduct of dutiful respect; It is true, that these alterations have not been pro-

or practice, other than that which the Church herself members of the Catholic Church of Christ, such as she whom they are commended. They show a restless. was founded under his authority by his Apostles, is ness of thought; a dissatisfaction with the actual de-To elevate tradition into an authority, independent one of the purest and most abundant sources of de- votions of the Church, and a hankering after other the fatal error on which the Romish Church made vouchsafed to us by our God and Redeemer. But are thus calculated to shake in others, especially in shipwreck; to reduce tradition to its secondary sta- all the means of grace and holiness, all the blessings youthful and unsteady minds, their esteem for the tion, and to value it as subordinate only and auxiliary of apostolical doctrine and fellowship, are possessed Church's provisions, and their confidence in her learnto God's Word, contained in Holy Scripture, was the by us in our national Church; and it is by commu- ing, piety, and wisdom: An opening is thus likely to first step to our religious reformation. Holy Scrip- nion with her that we have communion with "the be made for numberless innovations in our worship. ture, with respect to matters of faith, is pronounced Holy Church throughout all the world." To her, In the same spirit of reverting to the example of early, by the Church to "contain all things necessary to sal- our holy mother in Christ Jesus our Lord, our first, but not scriptural, apostolical, and primeval antiquity, vation;" and with respect to practice, in the decree- our best, our most affectionate regards are due; the and in counteraction of the significant, though silent,

opportunities of time and place, to illustrate and aid liturgical devotions, by the integrity and uncorrupted in the ministration of holy baptism. as embodying the sentiments of those ancient doctors, in this kingdom the legitimate descendant of primæval, rule for the interpretation of the Articles of the she has regarded with special veneration the decrees and the unrivalled glory of modern, Christendom. Church, so as to impose upon them a sense different Constantinople, of Ephesus, and of Chalcedon. But provisions (as in what of human composition will there do properly, bear. whilst she protests that "things ordained by them as not?), by those who search for them with an eagle The articles of religion, "agreed upon by the necessary to salvation have neither strength nor au- eye. But, should such be discovered here and there, Archbishops and Bishops of both provinces, and the her devotional provisions, in particular relation to those Abp. of Canterbury, pp. 11, 12.] thority, unless it may be declared that they be taken it may be matter of grave and earnest deliberation whole Clergy, in the convocation holden at London of our national Church. out of Holy Scripture,"—[Art. xxi.]—so she receives with us, my brethren, whether with respect to her, in the year 1562," were agreed upon "for the avoidthem only upon the ground of their ordinances being who bore us at our new birth, and carried us in her ing of diversities of opinions, and for the establishing arms, and nurtured us at her bosom, and trained us to of consent touching true religion." And the king's Thus in the Council of Nice it was decided, that tread in the paths of righteousness, and strengthened declaration, in ratification of the articles in 1628,

person; and in the council of the so to minister the doctrine and sacraments, and the literal grammatical sense." sake of their doctrine; but do not believe the doctrine positions now under our consideration; whether it be for the authority of the Councils."—[Bp. Burnet on well to suggest with one that "she is in need of a conveyed them. second Reformation;"-[Tracts for the Times, No. Thus again, with respect to the Athanasian Creed, 41.]—to exhort with another, that, till her members ting forth that the Son and Holy Ghost, who are each sit still, be content to be in bondage, work in chains, truly God, are in the unity of the Godhead justly the submit to her imperfections as a punishment, go on truly God, are in the unity of the description of Rome, as to make her the object of our admiration objects of divine worship. But here also the Church teaching with the stammering lips of ambiguous formularies" [Tracts, No. to reconcile them together in the present state, permitted the object of our admiration of Rome, and the object of our admiration of Rome, an mularies, and inconsistent precedents, and principles Creed asserts it, but because the creed may be "proved but partially developed;"—[Tracts, No. 90, Introd.] by most certain warrants of Holy Scripture, and there- - to plead with another, that "until God be pleased ore ought to be thoroughly received and believed."— to amend it, we may rest contented with our lot;"— [Dr. Pusey's Letter to Abp. of Canterbury, p. 22.]— "avoiding diversities of opinions, and establishing [Tract No. 75. p. 23.] Let us, however, put a different case. Let us sup- to contend with another, that "the English Church consent touching true religion." And for the sense | Yet there seems to lurk in their minds a desire, that which is now to be considered claims attention, net us, nowever, put a uncertain sound; that she fails in of the articles reference has been made, less to the perhaps I may say that desire is embodied in the at- as having an undue tendency towards Geneva. pose that the ancient doctors of the use tempt, to extenuate and apologize for some of these Situated as the Anglican Church is between the two, vourable to an opinion and a practice agreeable thereto, one of her very principal duties, that of witnessing true purport of their language according to the use vourable to an opinion and a practice agreeable thereto, one of her very principal duties, that of without of an indifferent nature, such as might be safely and harmlessly embraced, but involving a theological to some of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching, of the Catholic Church, accordance in the second of their framers, than to the teaching, or rather the imaginary teaching to include what she ought to include w and narmiessive embraced, out involving a theorem, which is present that our eyes doctrine, would it be consistent with the principles of ought to anathematize;"—[Ward's Few more Words, and that, doctrine, would it be consistent will do place and the confession before God Almighty, before the in the height of our disapprobation and alarm at the the Church to follow such an example, if it could not p. 29.]—to argue with another, that we must "un-A CHARGE INTENDED FOR DELIVERY AT THE VISI
TATION OF THE PROOF OF TH TATION OF THE CLERGY OF DOWN AND CONNOR, the repugnant to the Word of God?"—[Art. xxii.] be snown to rest upon Holy Apostles with the other. I will put the question in a specific form. Let us cede more and more from the principles, if any such opinions by definite statements, to which she has Peter and Paul, before all saints, and you my brethsuppose that the ancient doctors of the Church were there be, of the English Reformation;"—[British required her ministers to testify their assent, the tend brethren, that, at a meeting of one of our diocesan favourable to the usage of prayers for the dead: an Critic, No. lix. p. 45.]—whether it be well to hold up modern hypothesis supposes her ministers. Societies last January, I took occasion to observe, in a letter add-letter ad letter addressed to the noble Marquis, who kindly of being profited by the prayers of the survivors, for occupied the chair, that "since the Reformation the Church by the Prayers were nugatory; but such a sup-Church has experienced seasons of trial, and is riencing such a season now. On the one hand a dis-Position may be perceived, not only to slight her authority and formulation and the saints, but office of preaching in a so-called Christian congregation in fixing the meaning of the articles; occasions a simple gratuitous invocation made to the saints, but office of preaching in a so-called Christian congregation in fixing the meaning of the articles; occasions a simple gratuitous invocation made to the saints, but office of preaching in a so-called Christian congregation. thority and formularies, but to compromise her apostollical observators and to the desired and pleasure; but this supposes likewise that such prayers are agreed an address to Almighty God in his heavenly court, as tion; is a minister of the Church. It is not my purtollical observators and to the additions were made in the middle ages, yet,

tollical observators and the importance of miles and angeles."

an address to Almighty God in his heavenly court, as tion; is a minister of the Church. It is not my purtollical observators and the importance of miles and angeles."

and address to Almighty God in his heavenly court, as the importance of miles and angeles."

and address to Almighty God in his heavenly court, as the importance of miles and angeles. The court is a minister of the Church. It is not my purtollical observators and the importance of miles and angeles. The court is a minister of the Church and a miles and a mi lence in the gulf of Protestant latitudinarianism; a disposition on the subscription of the subscription o disposition, on the other hand, may be perceived to rather than of permission, and, instead of leaving it to lost not only the possession, but the sense of its value, revert to the once bygone fancies of Romish superstition, and thence to bring forward obsolete notions and But supposing the practice of the doctors of the anpractices, which, in common with others from the same cient Church to be precedents for prayers for the or injury of their sight or hearing; whether we are repository of error, she had disallowed and repudiated." dead, would it be a fit example for our national not like the Jews returned from captivity, who could teract. It will perhaps be not inexpedient, if I avail myself of Church to follow, in accordance with her declared never find the rod of Aaron, or the ark of the covenant, which indeed had ever been hid from the world, but The answer shall be given in the language of the then was removed from the temple itself."—[Tracts, You some of the particular forms of trial, whereby the Church, in her "Homily concerning prayer." "Now No. 34, at the end.]—Whether such positions as these, to entreat of that question, whether we ought to pray my brethren, befit the lips of filial affection and duty, I. In thus referring to the Roman errors, to which, for them that are departed out of this world, or no? is submitted to your deliberation; for my own part, although noticed last in the foregoing extract, it is my Wherein, if we will cleave only unto the Word of God, amidst this language of disparagement and derogation,

compiled her form of prayer for her people, after the The fact is, that this practice of praying for the likeness, so far as change of circumstances would per-

ment, which the Church herself saw cause to adopt Bishops,]—I invite your attention to the proposed in
2. Be it our second caution, that, in our extreme after much deliberation and in her better mind, revert after much deliberation and much deli

1. Be it then our first caution, not to deviate from which become us in relation to our national branch of it. posed for public adoption in the Church. But they our national Church, by adopting any guide to faith

To be conscious on good grounds that we are true are indications of the bearing of the mind of those by ing of rites and ceremonies, she pronounces it to be regards of dutiful children to a tender parent deser-self-correction of the English Church, there are those "not lawful for her to ordain any thing, that is contrary to God's Word written."—[Articles vi. and xx.]

The Church, indeed, cherishes and professes a high who have seen good to mix water with the wine at the respect for the sentiments of the ancient doctors and by her restoration to evangelical purity of faith and might proceed, should they see good, to revive exorishops of the early Church, as best qualified, by their soundness of doctrine, by the holy aspirations of her cism and other obsolete usages, practised of old time

sentiments, in "the true, usual, literal meaning," in be presented to others, if we would impress the like in abominations which dishonour God; her implacable "the literal grammatical sense" of the language which idea on their minds.

90]; a grievous impeachment of her character, for fectly nugatory. "Till Rome moves towards us," and imitation. truth or discretion, that she could discover and pre- they add, "it is quite impossible that we should move scribe no better means than uncertainty and am- towards Rome; however closely we may approximate topics on which some cautionary reflection may be biguity for the attainment of her avowed object of to her in particular doctrines, principles, or views." useful: and as, under the former division, the movewhich the articles themselves were framed to coun-

attained? Avowedly, that "members of our Church may be kept from straggling in the direction of Rome" by an approximation to the Church of Rome.

p. 24] is not to be condemned, but is to be tolerated; of Rome. that "a certain worshipping and invocation of saints"

the thirty-first Article, which condemns "the sacrifices ness of the marriage of priests at their own discretion, the Church has power, did she so choose, to take notwithstanding the declaration in the 37th Article, this realm of England," the supremacy of the Pope, while it lasted, was "an event in Providence;" that his jurisdiction, while it lasted, was "ordained of

to make subjects of admonition to our people.

thy assistance, who observe thy holy commemoration. as opposed to her authoritative declarations and And what, meanwhile, is the object to be thus Pray for us, holy Mother of God [16. p. 53: and 10]." ordinances.

Speaking, however, independently of these invoca- By her nineteenth Article, "the visible Church of tions, it is the evident tendency of the tracts, in which | Christ is a congregation of faithful men in the which [Letter to Dr. Jelf from the Author of No. 90, p. 27]; the services containing them are inserted, to raise the the pure Word of God is preached, and the sacraments

abstain from the use of all such language as may for the most part practically forms no part of our all false doctrine, heresy, and schism."

Rome, "not only in her living and manner of cere- are, which hinder, perhaps, from noble enterprize in God's Word and ministration of his sacraments; and monies, but also in matters of faith" [Art. xix.], which, so God's service, some who might otherwise have essayed that we are pledged to account "schism," or a wilful far as we have any concern with that Church, it is our it, still she does erect among us edifices to his glory; with separation from the Church, to be a grievous sin, and business, in pursuance of the example and instructions which, notwithstanding the ample means at the comof our national Church, to fix in our own minds, and mand of our people, we have but a little, here and punishment. Those who are not blessed with the Under the former division allusion has been made to us with her prayers; and some of her members by who separate themselves from the communion of saints to certain representations, calculated to lead to an remembering us at the altar, and night and day in the in such a rightly constituted member of the holy of the first four General Councils, those of Nice, of Imperfections may, perhaps, be found in some of her from that which they were originally intended to, and acquiescence in some parts of the Romish system, if holy week, have drawn men's hearts unto them, and Catholic Church, are apt to make light both of the not to an approbation of it. I would here refer to won our sympathy and gratitude, in any lawful way blessing and of the sin, erring therein as widely from some commendations which have been bestowed on wherein we may manifest it." [Dr. Pusey's Letter to the God's will in His Holy Word as from the judgment of

Romish Church, deserving of approbation as to their flattering features of the portrait, you will remember avowed principles and rules, not to be betrayed into an matter, however "repugnant to the word of God and others of a very different cast, which distinguish the adoption of the modern latitudinarian notion, the fruit the custom of the primitive Church," by reason of Roman communion: the adoration paid to our common of puritanical inventions, about the era of the Reforthe Son is truly God, of the same substance with the people." [Art. xxiv.] But these are not her peculiar pro- their meritorious and miraculous actions; the "blas- lawful churches, and imagining schism and sectarianism Ghost also is truly God; in the Council of Ephesus holiness, and fed us with the bread of life and gave commanded every man "not to draw the article aside perty: these she shares with our own Church, by whom, phemous fables and dangerous deceits" [Art. xxxi.] by to be no sin.

CHARGE OF THE LORD BISHOP OF DOWN person; and in the Council of Chalcedon both nasolemn pledge to "give our faithful diligence, always and full meaning thereof," and to "take it in the retained. Her devotional peculiarities, besides the blance of universal union: her discipline disgraced by The conduct of the Church herein was marked by superstitions, her idolatry, her invocation and adora- tual abounding in occasions of offence, and representing integrity and prudence; and the line described for tion of the blessed Virgin and other saints, her inter-But why does the Church receive these does and as she math receive the day and produce, and the observance of the monastic institutions supplied by fraud, four Councils? Is it upon the authority of the decrees of Priests,]—it may, I say, be matter of most serious of the observance of her ministers appears intelligible cessory supplications in their names, her giving of the decrees of Priests,]—it may, I say, be matter of most serious of the observance of her ministers appears intelligible cessory supplications in their names, her giving of the decrees of the day and produced the day and day a tour councils? Is it upon the authorise the injustice and violence, teeming with themselves? Surely not; but because they have their deliberation with us, my brethren, in our relation to and plain: on her part, a clear enunciation of her Creator's honour to the creature. These ought to be supported by injustice and violence, teeming with themselves: Surely not; but detailed by injustice and violence, teening with sentiments on the various topics brought under no- kept constantly in our minds, if we would entertain a profligacy, and too grievous to be borne; her edifices foundation in Holy Writ. "These truths," as Bishop our holy mother Church, whether it behoves us to put tice; on her ministers, an honest subscription to her right idea of the Romish Church. These ought to erected professedly to God's honour, but abounding animosity towards us, and her anathemas and execra-And, to say the truth, this is, to a certain extent, tions perpetually poured on us from her altars. But Other views, however, both of the conduct of the done by the authors to whom we are adverting; and to these things I can barely allude in passing, and Church, and of the interpretation of her articles by they scruple not to avow "the utter contrariety be- must be contented to leave the foregoing picture of Thus again, with respect to the Athanasan of the Roman system, as actually existing and the Roman communion drawn by a favourable hand, which is a practical application of these decrees, set-The Church has been described as "seeming to give our own; which, however similar in certain respects, with the warning that we be not thereby deluded to an uncertain sound;" as teaching "with the stam- are in others, so at variance, as to make any attempts mitigate our well-founded disapprobation of Rome,

II. We now proceed to consider another class of ment may be judged to have a Rome-ward tendency,

of it; nay, the co-existence of subscription to the succour the wretched, help the weak-hearted; comfort with God's will and word. But speaking to you, my articles with an inward belief of the very errors the mourners, pray for the people; interpose for the brethren, as members and ministers of our national

or, as I understand it, that those whose minds dis- character of the Romish Church to an elevation ex- be duly ministered according to Christ's ordinance, in or, as I understand it, that those whose united the control of the devotional exercises. all those things that of necessity are requisite to the incline them for communion with our national Church, ceeding that of our own, for her devotional exercises. from a want of cordial concurrence with her articles Let the unbiassed reader examine the account given same." By her twenty-third Article, "it is not lawliterally understood, may discover a solution for their of the Breviary, whence our service was derived, and ful for any man to take upon him the office of public embarrassment in interpretations supposed to be supemparrassment in interpretations supposed to be supplied by ecclesiastical antiquity; and thus effectively as it was practised in the Catholic Church, is not gation, before he be lawfully called and sent to execute pued by ecclesiastical antiquity, and thus electrony holden up to admiration, as preferable to the English the same;" and by the same article, "Those we ought retrograde step by step from their natural parties, Those we ought under the semblance of a strict devotion to the Book of Common Prayer; and then whether the same to judge lawfully called and sent, which be chosen and Catholic Church; but in reality, it is to be feared, Breviary, as practised still in the Romish Church, save called to this work by men who have public authority only the addresses to the Virgin Mary and other saints, given unto them in the congregation, to call and send For, in truth, the points on which this latitude of is not represented as preferable to our Common Prayer, ministers unto the Lord's vineyard." By the preface interpretation is sought, and a reference is pleaded to and whether, therefore, as a general structure, it is not to her Ordination services she declares, that "it is the testimony of Catholic antiquity, are the points deemed entitled to a higher praise. Set aside these evident unto all men diligently reading the Holy on which our national Church is at variance with the objectionable addresses, which are capable of easy ex. Scriptures and ancient authors, that from the Apostles' Romish Church; and it is on these points that satist termination, and the Common Prayer Book would time there have been these orders of ministers in faction is offered to the scrupulous inquirer, by de- stand in no competition with the exceeding "excel- Christ's Church; bishops; priests, and deacons: which taching corruptions of the Christian religion from their lence and beauty in the services of the Breviary of the offices were evermore had in such reverend estimation, connection with Rome, in which connection they are Roman Church," embodying, as they in the title of that no man might presume to execute any of them, should not be unfolded and deprecated; rather there practice was known. It had its origin in the curiand also by public prayer and imposition of hands were Representations such as these; my brethren, appear approved and admitted thereunto by lawful authority. by the Article, were condemned merely as Romish to me fit subjects of cautionary reflection concerning And, therefore, by the same preface she pronounces, corruptions, other synoymous practices of "purgatory, the compositions whereby they are conveyed to the that "to the intent that these orders may be continued, pardons, worshipping and adoration, as well of images public mind. Nor is the necessity of caution in this and reverently used and esteemed in the united Church as of reliques, and also of invocation of saints," had behalf diminished, rather, indeed, it is greatly augbeen previously in being, for which the example of mented by such passages as I would now submit to taken to be a lawful bishop, priest, or deacon, in the ante-Roman antiquity might be pleaded, and against your thoughts; the former of which asserts a proper united Church of England and Ireland, or suffered to which, therefore, the Article was not directed. And religious feeling to exist exclusively at the present execute any of the said functions, except he be called so protection is thrown over the very doctrine which time in the Romish Church, and the second exhibits tried, examined, and admitted thereunto, according to the Article was intended to reprobate; whilst we are the two Churches of Rome and England in actual contold that "a certain veneration for reliques" [No. 90, trast with each other, greatly to the advantage of that episcopal consecration or ordination." By the ninth English Caron, adopted in the fifth Irish, entitled, "In truth," says the former of the two passages Authors of Schism in the Church of England censured; [No. 90, p. 36] is not censurable; that "a certain alluded to, there is at this moment a great progress of she pronounces, "that whosoever shall hereafter sepaadoration of God's messengers" is not wrong and the religious mind of our Church to something deeper rate themselves from the communion of saints, as it is exceptionable, but is allowable: provided they be not and truer than satisfied the last century.... The age is approved by the Apostles' rules, in the Church of accompanied with all the fond and foolish conceits, moving towards something, and most unhappily the England, and combine themselves in a new brotherwith all the aggravations of a senseless and profane one religious communion among us, which has of late hood, accounting the Christians, who are conformable superstition, which mark the Romish errors. [No.] years been practically in possession of this something, to the doctrine, government, rites, and ceremonies of is the Church of Rome. She alone, amid all the errors the Church of England, to be profahe and unmeet for By this principle, then, of interpretation, it is to and evils of her practical system, has given free scope them to join with in Christian profession; let them be be understood, that not the errors repudiated by the to the feelings of awe, mystery, tenderness, reverence, excommunicated ipso facto, and not restored but by Church in her twenty-second Article, but the cir- devotedness, and other feelings, which may be especi- the Archbishop, after their repentance, and public cumstances attending them, are condemned. And ally called Catholic." [Letter to Dr. Jelf by the Author revocation of such their wicked errors." By the by a somewhat similar process it is discovered, that of No. 90. p. 26.]

The other passage enters more into detail; and if

Maintainers of Conventicles censured, she pronounces, of masses, "is not to be understood as speaking of the length of the extract shall make it seem inappro- "whosoever shall hereafter affirm or maintain, that "the sacrifice of the mass" [No. 90, p. 59]; that priate for a quotation, an apology must be pleaded by there are within this realm other meetings, assemblies, notwithstandieg the 32nd, which declares the lawful- its importance. "To these," says my author, speak- or congregations of the King's born subjects; than such ing of certain persons peculiarly exposed to temptation, as by the laws of the land are held and allowed, which "to these the Roman Communion, as at present seen may rightly challenge to themselves the name of true from them this discretion, and to oblige them either in this country, does come in a fascinating and imto marriage or to celibacy [No. 90, p. 64]; and that, posing form. She comes to us with our common saints, not restored but by the Archbishop, after his repenwhich modern habits have led many wrongly to regard tance, and public revocation of such his wicked errors." that "the Bishop of Rome hath no jurisdiction in as hers exclusively; with holy truths and practices And, according to these plain propositions is the perwhich in our recent carelessness are too often dis- petual current of her Liturgical devotions; whilst in regarded or neglected, or even spoken against amongst her ordination services, and in her prayers for the ourselves; with unity on truths, whereon we are dis- Ember days, she supplicates blessings upon her minis-God, and had a claim on our obedience; that the tracted (although, alas! upon doctrines and practices ters of that "Almighty God, who, by his divine provisame character belonged to "the metropolitan, the also which are not true nor holy); with discipline; dence, hath appointed divers orders of ministers in his patriarchal, and the papal systems;" and that, as to which we should find useful for ourselves, and which Church;" whilst, if her morning and evening prayer, whether the pope "ought to have supremacy," ought has been neglected among us; with fuller devotions, she beseeches Almighty God to "send down upon our does not in any degree come into the question" [No. works of practical wisdom or of purified and kindled Bishops and Curates, and all the people committed to love; a ritual, which (though withdrawn mostly from their charge, the healthful spirit of his grace;" whilst Thus, indeed, may "the stammering lips of un- the laity), still in itself, at some holy seasons, sets in her Litany she teaches her people to "beseech the certain formularies" be fastened upon the Anglican before the eyes more prominently than our own, our good Lord to hear them," that so "it may please him Church; not so, whilst she is suffered to utter her Saviour in his life and death for his Church, or which to illuminate all Bishops, Priests, and Deacons with sentiments in her own plain forms of speech, and is utters more distinctly some truths which the sins of true knowledge and understanding of his words;" and not constrained to submit her meaning to the fanciful the Church caused to be more veiled among ourselves; in the same Litary instructs them to call on the of and paramount to the written Word of God, was light, which in our present state of trial have been things "more excellent and beautiful." And they 5. And this leads to a further caution that we us, now that even the prayer for the Church militant relative spiritual or ecclesiastical evils, namely, "from

tend to indicate in our own minds, or to implant in weekly service; she has in her monastic institutions a By these authoritative testimonics of our national others, an indifference to the errors and corruptions of refuge from the weariness and vanities of the world, Church, it is abundantly plain, that we, her ministers, the Romish Church, and to encourage, on the other and a means of higher perfection to individuls, which are pledged to maintain the ministerial office in its hand, a favourable contemplation of her, by putting many sigh after, and which might be revived in a threefold division, as transmitted from Apostolical forward and commending her better qualities, and by primitive form, but which as yet we have not; in her origin by the imposition of Episcopal hands, to be obscuring and keeping out of sight her peculiar abominations. They are the "errors" of the Church of all sides by the spiritual wants of her children as we member of the Church, and to the due preaching of there, in this day to compare. Above all, she comes apostolical commission by Episcopal Ordination, and His Church. But on this it is not my present business Your reflections, my brethren, will readily furnish to dwell; rather it is my business to caution you, as There are doubtless devotional compositions in the the counterpart of this picture; and, together with the ministers of the Church, and in accordance with her