

From the second Charge delivered "on the Feast of St. Matthew, 1847."

"I deem it right, however, to explain to you, why, after giving way," (as his Lordship did in his Address to the congregation of St. John's) "on points of importance, and relinquishing all the changes which could in any way be supposed to affect doctrine, I still approved of retaining the Surplice in the morning sermon, and took upon myself the whole blame of so retaining it. I chose to retain the Surplice for the two following reasons, besides thinking it, as I have said, the right and approved costume: First of all, that I might make manifest my purpose of not ceding my authority entirely at every demand."—"But, secondly, I believed it a good and just occasion of testing the parties who had promoted the movement."

The following extract is given in order to exhibit the Bishop's views in regard to the doctrine of "Real Presence" in the Lord's Supper:—

"The case is nearly the same, of the question, so frequently agitated, of the Real Presence of Christ in the Lord's Supper. It is, I fully believe, as discussed and disputed in our Church, a question and strife of words. One may deny the Real Presence, and another may assert it, and yet they may perfectly agree in the true doctrine of the Church and Holy Scripture. All depends on the meaning and application of the word 'Real.' * * * * If you assent to this doctrine," (as laid down in the Homily concerning the Sacrament) "you may use, or reject, without blame, the term 'Real Presence,' and no pious Christians will contend about it. They, however, who use the expression, which the most cautious divines of our Church have not scrupled at,* must not be charged with teaching or allowing a corporal presence."

* The Bishop refers to an appendix which contains the following quotation from Burnet's Exposition of the 39 Articles:—"By real we understand true, in opposition both to fiction and imagination; and to those shadows that were in the Mosaical dispensation, in which the manna, the rock, the brazen serpent, but most eminently the cloud of Glory, were the types and shadows of the Messiah that was to come; with whom came grace and truth, that is, a most wonderful manifestation of the mercy and grace of God, and a

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