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(By the Rev. J. Fuller Russell, B.C.L.)

["Concealment, on such occasions [of religious worship], was absolutely necessary; and we may judge of the perils with which they were beset, as well as of the firmness of their taith, when we know that the excavations in the neighbourhood of Rome, which were formed by the digging of stone, were used for a long time by the Christians as places of religious meetings. In these dark and dismal catacoabs, which may still be seen, and which still bear traces of their former occupants, the early martyrs and confessors poured their prayers to God, and thanked their Redeemer, that they were counted worthy to God, and thanked their Redeemer, that they were counted worthy to A.D. 222.—ED. Cu.]

Where, beneath the streets of Rome, Winds the mazy Catacomb, City of the saintly dead— Where confessors nightly tread, Glorious in their countless scars, As the firmament with stars:

Where, released from pagan foes, Martyrs peacefully repose; Each one in his stony bed, A ruddy vial at his head, And the Guardian Angels keep Ceaseless watch o'er them that sleep:

Where the sacred painting shews Tints of sapphire, emerald, rose, Beams the emblematic dove,— Lamb, and Sign of saving love, Circled by a field of blue, Golden-starred, of heaven's own hue:

Where the lamps, in cluster bright, Shed around perfume and light, Shining from low frescoed dome, On Apostles' altar-tomb, Decked with plate of costly price For the "dreadful Sacrifice:"— There the Christian Pontiff stands, --

In his venerable hand, Offering the Mystic Wine, And the Bread of life divine, While the Faithful prostrate fall, And sweet incense mantles all.

Now, from the adoring throng, Bursts the Eucharistic Song— Christ as God (approaching nigh Lauding now, and now again,-Closing with the loud "Amen!" In their snowy vestments dight, Vestments meet for solemn rite, Next, with silent step and slow, Pace the deacons to and fro, Bear to each immortal food-

The Redeemer's Flesh and Blood.

And to such, on death-bed lain, As the Church's vows have ta'en, With the dread Viaticum, ing life the Bread to give. Lacking which what soul may live? Now the Mystic Feast is o'er-All is silent as before,-Gone that train from Martyrs' grave, Terrors manifold to brave; Need they doubt the strife to win, They, who bear their God within?

THE SACRAMENTS A BARRIER AGAINST Sacrament sets forth in symbols and figures. HERESIES. (From Dr. Waterland's Works.)

na! happiness in a world to come.

nonly insisted upon; may yet be of weight sufficient to deserve some consideration at this time.

glon, as an invention of men.

II. But besides this general use of the Sacraments and strongly supporting the true faith.

timation to every honest Christian, of the meanest the thing declared itself, and left no room for dispute. sum repræsentat. Contra Marcion. lib. i. cap. 14.

III. In the century next following, the Valentinian and wine in that Sacrament were presented before and bad, Irenews's arguments will by no means favour that God, as his creatures and his gifts; which amounted, in just construction, to a recognizing him as their true Creator.

ing him as a walking phantom or apparation, in order to take the scandal of the cross, or for other as weak reasons.

A physic την εύχαριστίας και προσευχής ἀπέςχονται, διὰ τὸ μη lyσοῦ Χριστοῦ, δες. Ignat. ad Smyrn. c. vii. p. 4. Le Clerc well comments were this messers. Oned evidem convenients to the season of the scandal of the cross, or for other as weak reasons.

A την γνώμην ἀλλαξάτωσαν, η τὸ προσφέρειν τὰ εἰρημέναν δὲ σύμφωνος ή γνώμη τῆ εὐχαριστία, και ἡ εὐχαριστία, και ἡ εὐχαριστία. ... βεβαιοῖ τὴν γνώμην.—

Tren. lib. iv. cap. 18, p. 251. comments upon this passage: Quod quidem convenienter leters sure doctrine faciebant: cum enim Eucharistia sit in-

THE CELEBRATION OF THE HOLY EUCHARIST IN THE CATACOMBS.

well disposed Christian, to be upon his guard against gested by convenience, and sanctioned by long usage.

Now, whatever may be the force of the arguments on either side, a difference of opinion will probably and blood, and called them his body and blood, as being and blood, and called them his body and blood, as being and blood, as being and blood, as being and blood, and called them his body and blood, as being and blood, and called them his body and blood, as being and blood, and called them his body and blood, and called them his body and blood, as being and blood, and called them his body and blood, as being and blood, and called them his body and blood, as being and blood, and called them his body and blood, as being and blood, and called them his body and blood, as being and blood, and called them his body and blood, and called them his body and blood, as being and blood, and called them his body and blood, and called them upon them as his own and his Father's creatures, and he ought to follow Eunomius or Christ. not belonging to any strange creator, with whom neiThere was a farther use made of both Sacraments, tual confidence which, next to support from above, dations were adopted by Convocation. The Liturgy thing in their writings, which a dissenter would object ther he nor his Father had any thing to do.

language of that Sacrament.

the authentic symbols of Christ's body and blood, and the Christian Sacraments. were, in construction and certain effect, (though not in substance,) the same with what they stood for, to all worthy receivers; it was manifest, that bodies so incorporated with the body of Christ must of course be partners with it in a glorious resurrection. Thus was the Eucharist considered as a sure and certain pledge to all good men, of the future resurrection of their bodies, symbolically fed with the body of Christ. For like as the branches partake of the vine, and the members of the head, so the bodies of the faithful, being

when the Marcionites revived the old pretences of the wrong, than for being altogether right. Certainly it and respectability, with all the consequences it derived Visionaries, rejecting our Lord's humanity; the Eu- mon Prayer, for the resolution of doubts in regard to Church should be hazarded by prolonging an unprochurist still served, as before, to confound the adver- the contested points, that I have not felt myself jus- fitable controversy, at a time, more especially, when and opposition which a very high standard of morals itself, and Churchmen generally allowed the claim, the saries: for it was impossible to invent any just reply tified in expressing an authoritative opinion upon ques- her energies are directed, with such hope of success, is sure to provoke. However this may be, the state possession of superior piety. In fact, the clergy were to this plain argument, that our Lord's appointing a tions occasionally submitted to me on these subjects. to the promotion of religion and morals, and when the of the Church through a great part of the last century condemned in the lump as ungodly, except the propormemorial to be observed, of his body broken and of his I was, indeed, willing to hope that these controversies, Clergy and laity are zealously engaged in united exblood shed, must imply, that he really took part of flesh like many of much greater importance which have for ertions for the erection and endowment of churches least, is not mistaken, and the writers of that day afford Calvinistic views, and were distinguished by the name

ingly conscientions and self-denying teachers were really of peace, will, I trust, have their due weight.

if Clergymen, not having due respect either to episco-

time, for supporting truth and detecting error, for the charistia rursus confirmat sententiam nostram: offerimus enim confirming the faithful in the right way, and for confounding seducates the set of the seducate founding seducate. Conf. cap. xxxiii. p. 270. Conf. Tertull. contra Marcion. lib. i.

Creator: and it was absurd to imagine that God should are made abiding members of Christ's body, flesh, and bones.—

Lord." Amen. The argument, so stated, proves the resurrection of such permany attempts have been made to introduce innova- Lambeth Palace, Jan. 11th, 1845. The Docetæ, or Phantasiastæ, whom in English we may sons; and it is all that it directly proves: which however was sufficient against those who admitted no resurrection of the

indeed such in Divine construction and beneficial effect nary discernment, who had any remains of godliness always exist in regard to the contested points. But The object of course failed; but the Bishops notwith-

by way of argument, in the Arian controversy. For forms the main strength of the Church, producing the thus revised, with the preface, rubrics, and all thereto to. Their principal disciples among the laity took These arguments, drawn from the holy Eucharist, when the Arians pleaded, that the words I and my harmonious co-operation of its several members, and belonging, was then ratified by Act of Parliament, and similar views, and seem to have had no higher idea of were triumphantly urged against those false teachers, Father are one, meant no more than an unity of will disposing the people to look up with reverence to their thus became a part of the law of the land. likely to leave strong and lively impressions upon the ally one with us, by taking our flesh and blood upon of the Clergyman's teaching will always depend. minds of common Christians. At the same time they him in the incarnation; so again he had reciprocally The case, then, if fairly considered with reference appearing along with others at the holy Communion, For in Baptism we put on Christ, and in the Eucharist pected from their continuance, will show the necessity rogued it. while they taught things directly contrary to the known we are made partakers of his flesh and blood: and of mutual forbearance to the peace and the honour, I IV. The same deceivers, upon some specious pre- and with each other, (though far short of the essential it may be hoped, will see the propriety of respecting were foreigners in birth, in language, in habits, and in vinistic tenets are inconsistent with Episcopal governtences, (but such as no cause can want, that does not union between Father and Son,) was more than a bare the consciences of such of the Clergy as have held religion, and they were most unpopular with the ma- ment. Another cause was the undue importance want artful pleaders,) took upon them to reject the unity of will or consent; being a real, and vital, and themselves bound to strict compliance with the exdoctrine of the resurrection of the body; conceiving substantial union, though withal mystical and spiritual. press direction of the Rubric, without regard to former clergy were generally opposed to them, and the govern- engine of their power. They exalted the sermon far that the unbodied soul only had any concern in a life | Thus Hilary of Poictiers (an eminent Father of that | disuse; and the Clergy will perceive the expediency | ment was carried on chiefly by a general and most de- above the liturgy, as indeed one of their most popular to come. Here again, the Sacrament of the Eucha- time) retorted the argument of the adversaries; throw- of not pressing too harshly or abruptly, the observance moralising system of corruption. Government patron- writers, Bridges, in his work on the Christian Ministry. rist was a kind of armour of proof against the sedu- ing off their refined subtilties, by one plain and affect- of laws which, having by themselves and their prede- age, both in Church and State, was almost exclusively does not scruple to avow. A more powerful cause cers. For as the consecrated bread and wine were ing consideration, drawn from the known doctrine of cessors been long suffered to sleep, have now the ap- employed to buy or reward political services. The remains to be told.

(To be concluded in our next.)

THE ARCHBISHOP OF CANTERBURY AND THE CHURCH.

CANTERBURY. die away of themselves, when the arguments on both in almost every part of the country.

culars, from the express directions of the Rubrie, and in the cause of peace and of charity? VII. When the Praxeans, Noetians, and Sabellians, that, in some cases, a difference in respect to the sense On the particular questions which disquiet the pub-

was tions which are really objectionable, and tend, as far ¶ Acceptum panem, et distributum discipulis, corpus illum eminent men to whom the several revisions of the Li- present time, we hope, will interest our readers.

VI. When the Encratitæ, or Continents, of the se- sides had been thoroughly sifted, from the good sense | What I would most earnestly recommend, for the picture. The vast majority of the clergy were unques- imitation. Churches were repaired and altered after cond century, (so called from their over-scrupulous of the parties engaged in them, and the general conabstemiousness,) had contracted odd prejudices against viction of their unprofitableness. But having been either direction, on the controverted questions. In but dispensers of Church patronage in a vicious and prieties of Church architecture, their meaning lost, When we duly consider the many excellent ends the use of wine, as absolutely unlawful; the Sacra- disappointed in this expectation, and considering the churches where alterations have been introduced with profane Court created clergy after their own fashion, their beauty not appreciated, were regarded as cumand purposes for which these holy Sacraments were ordained solution to weak the sacrad of continued agitation to weak more correctly, good men shunned the brought to the have of Cromwell's soldiers. Then the same deal ordained, or have been found in fact to serve, through language and a long serve their groundless surmises: but language the language and a long serve their groundless surmises: but language the langu a long succession of ages, we shall see great reason to rather than part with a favourite principle, they chose laity as members of one body in Christ, I hold it a duty risk of division be incurred by any attempt at change, flutter round them but wretches like themselves.—

pew replaced the oak stall, or blocked up the centre risk of division be incurred by any attempt at change, flutter round them but wretches like themselves.—

pew replaced the oak stall, or blocked up the centre risk of division be incurred by any attempt at change, flutter round them but wretches like themselves.—

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pew replaced the oak stall, or blocked up the centre round them but wretches like themselves.—

pew replaced the oak stall round them but wretches like themselves.—

pew replaced the oak stall round them but wretches like themselves.—

pew repl adore the Divine wisdom and goodness in the appointmen set.

Then the window, beautiful in decay, was cast
to come forward, in the hope of allaying animosities,
till some final arrangement can be made, with the
Communion in water only, rejecting
to come forward, in the hope of allaying animosities,
till some final arrangement to come forward, and the near sash-light ment of them. They are of admirable use many ways; wine; and were from thence styled Aquarians. Which are shown by sanction of the proper authorities. In the case of of doctrine. The Socialian heresy had previously preeither for confirming our faith in the Christian religion at large of them. They are of admirable use many ways; wine; and were from thence styled Aquarians. Which and putting a stop to dissensions which are shown by sanction of the proper authorities. In the case of the confirming our faith in the Christian religion practice of theirs served however to detect their hy
experience to be not only unedifying but mischievous. Churches where agitation prevails, and nothing has vailed fearfully among the left of the control of the proper authorities. In the case of the control of the proper authorities. In the case of the control of the proper authorities. In the case of the control of the proper authorities. The social area of the control of the proper authorities. The social area of the case of the control of the proper authorities. The case of the control of the proper authorities of the control of the contro at large, and the prime articles of the skeep's clothing: for nobody consideration, which, with persons of stands and the skeep's clothing to the skeep's clothing in the century Dr. Samuel could now make it any question, whether those so seemcumstances. But is it too much to hope that those clergyman, and high in favour with the Queen of up west windows. The carved oak roof was buried I shall confine my present views to the first particular, the subserviency of the Sacraments to true and
sound for the subservience of the subse sound fails church, will show, by the temporary silventer of the general forgetfulness of the white-wash bucket and paint-pot had done their work, there has been a deviation, in certain of their private opinions, that they are equally zealous was prepared for it by the general forgetfulness of the white-wash bucket and paint-pot had done their work, there has been a deviation, in certain of the private opinions, that they are equally zealous was prepared for it by the general forgetfulness of the white-wash bucket and paint-pot had done their work, of their private opinions, that they are equally zealous was prepared for it by the general forgetfulness of the churches, there has been a deviation, in certain of their work, the contract of the private opinions, that they are equally zealous was prepared for it by the general forgetfulness of the churches, there has been a deviation, in certain of their work, the contract of the private opinions, that they are equally zealous was prepared for it by the general forgetfulness of the churches, there has been a deviation, in certain or the churches, there has been a deviation in gold letters in front of the gallery.

of the second and third centuries, presumed to inno- of the Rubric has led to a diversity in practice. In lie mind, I think it unadvisable to pronounce an opi- the religion of the serious part of the community was 18-, John Nokes, Thomas Stiles, Churchwardens." I Give me leave then to take notice, in the first vate in the doctrine of the Trinity, by reducing the regard to such points, in themselves non-essential, the nion. Upon careful examination, I have found reason too much made up of forms. place, that the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; then the Sacraments of the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Persons of the Godhead to one; the Church have all along the Persons of the Godhead to one; the Church have all along the Church been, and the Sacraments of the Church have all along three Persons of the Godhead to one; then the Sacraments of the Godhead to one; then the Sacraments of the Church have all along three Persons of the Godhead to one; then the Sacraments of the Godhead to one; then the Sacraments of the Church have all along three Persons of the Godhead to one; then the Sacraments of the Godhead to one; the Godhead to the meaning which of Christianity against Atheists, Deists, Jews, force, to the confusion of those misbelievers. There and hence the irregularity (for all departure from rule the meaning which occurs at first sight is not always was often coarse in his manners, and boisterous in his service itself that resulted chiefly from this, was the Turks, Pagans, and all kinds of infidels. They bear was no resisting the pointed language of the sacra- is irregular), which seems, in some instances at least, the most correct. And the generally possessed also the sterling introduction of hymn-books, which continued to muldate as early as the Gospel itself; and have continued, was no resisting the pointed language of the sacration and the last six or seven years. But why the las without interruption, from the days of their Founder.

There have, I apprehend, at all times been Clergymen ling or modifying the written law, seems to me to be hospitable, just, and kind; the friend of his tenants, trace further details? Suffice it that every clergymen ling or modifying the written law, seems to me to be hospitable, just, and kind; the friend of his tenants, trace further details? they proposed in to the world, that there ever so fully be proposed in the promoter of every did nearly what he pleased, and order and uniformity seems, that those men being conscious of it, did therea person as Christ Jesus; that he lived, and died, and was been distressed by this incommendation, the properties of late years it has been regarded by many excellent persuaded in my own mind, I should be unwilling, for important to the world, that there was such seems, that those men being conscious of it, did there-who have been distressed by this incommendation. But, if I were ever so fully the properties of the laboure of disorder was propried for change our Lord's form, and baptized in a new local stressed by this heavy their existence to the obstacles. was buried, and rose again; and that he erected a one of their own; not considering, that that was men as irreconcileable with the obligations which they reasons already assigned, to pronounce a judgment one of their own; not considering, that that was men as irreconcileable with the obligations which they reasons already assigned, to pronounce a judgment one of their own; not considering that the state in the state i Church, and drew the world after him, maugre all oppositions of the Church, and drew the world after him, maugre all oppositions of the Church, and drew the world after him, maugre all opplunging deeper than before, and adding iniquitous took upon themselves on their admission into holy orpositions of the Church, and drew the world after him, maugre all opplunging deeper than before, and adding iniquitous took upon themselves on their admission into holy orpositions of the Church, and drew the world after him, maugre all opplunging deeper than before, and adding iniquitous took upon themselves on their admission into holy orpositions of the Church, and drew the world after him, maugre all opplunging deeper than before, and adding iniquitous took upon themselves on their admission into holy orpositions of the Church, and drew the world after him, maugre all opplunging deeper than before, and adding iniquitous took upon themselves on their admission into holy orpositions of the Church, and drew the world after him, maugre all opplunging deeper than before, and adding iniquitous took upon themselves on their admission into holy orpositions of the Church, and that the erected a purchase the control of the church and the church are the ch Position; (which could never have been effected without many plunging deeper than before, and adding iniquitous took upon themselves on their admission into holy of the people, the rights by some and disregarded by others, and might thus by some and disregarded by others, and might thus by some and disregarded by others, and might thus by some and disregarded by burdening of the patron were not to be damaged by burdening out many and great miracles;) and that he appointed these set of the patron were not to be damaged by burdening the perate, and they had no other way left to make themthese ordinances for the preserving and perpetuating these ordinances for the preserving and perpetuating the same of the same the same and the s Sacraments, in this view, are abiding memorials of their bettiren, not less conscientious, nate to call the Bisnops of my province together at the bisnops of my province toge Christ and of his religion, and are of impregnable force prevent its stealing upon honest and well disposed weight, to follow the usage which they found a diocese in India, and build a College duty, to seek their advice and assistance when a fit doctrine, and neglects duties. Their excellences are duty, to seek their advice and assistance when a fit doctrine, and neglects duties. against unbelievers, who presume either to call in ques-tion such all in their respective churches. Under these opportunity presents itself. I am, however, fully astion such plain facts, or to charge our most holy relision such plain facts, or to charge our most holy reliseasonable use of the Sacrament of Baptism in that

Christians, by ignorance or surprise. Such was the blished in their respective churches. Under these opportunity presents itself. I am, however, tully asseasonable use of the Sacrament of Baptism in that circumstances a diversity of practice has arisen, which sured of their general concurrence in deprecating the instance; detecting error, and obstructing its progress, is not only inconsistent with the principle of uniformity continuance of discussions, which will undoubtedly tue in the midst of corruption and heresy.\* maintained by the Church, but is sometimes associated multiply strife and contention, but which, in the pre-

III. In the century next following, the Valentinian Gnostics corrupted the faith of Christ more ways than one, but particularly in pretending that this lower or one, but particularly in pretending that this lower or and. Here again the Sacrament were presented before

The shalldest probably of the first century, taught this doctrine. It was very plain, that the bread while in that Sacrament were presented before

The shalldest probably of the first century, taught this doctrine. Afterwards, Cerdo also, and determining its real meaning; they appeal to the general consent of Bishops, Clergy, and laity, implied in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so of any effectual interference during so in the absence of any effectual interference during so in the absence of any effectual interference during so of a system among their followers which the blushing of God, it may lay fou W. CANTUAR.

(From the Cornwall Gazette.)

The question, Whence all this diversity? will be

Church; in fact, they would sacrifice whatever Dis- be corrected by the very children of our National senters would object to. But Convocation was firm, Schools. served to expose the adversaries to public shame, as made us really one with himself by the two Sucraments. to the existing dissensions, and the King, finding himself defeated, abruptly pro-

therefore the union of Christ's disciples with the Head, may even say to the safety of the Church. The laity, severe trial upon the Church. The two first Georges indifferent to Church order, and whose extreme Calpearance of novelty. I am fully alive to the impor- Church soon felt the hostility of the crown, which in When the war was renewed in 1804, and the enemy tance of uniformity in the celebration of Divine ser- 1717 prorogued the Convocation in the midst of its threatened invasion, all differences were forgotten in vice; but I think it would be purchased too dearly at buisiness, because it was proceeding to censure the the common danger, and the country united as one the expense of lasting divisions, a consequence which, writings of a court favourite, the Socinian Bishop man. Dissenters, who in former years had openly I trust, will be averted by a suspension of the existing Hoadly, and to this day it has never been convened sympathized with the French Revolution, had now disputes. My hope of such an adjustment is grounded again. Thus for almost 130 years the Church, de- opened their eyes to the character of Napoleon, and to on the wisdom, temper, and piety, which are engaged prived of its representation, has been prevented from all that was to be feared from his ambition and power. A LETTER ADDRESSED TO THE CLERGY AND LAITY OF on both sides of the question. A settlement which performing any one legislative act. Hence obsolete Strife and jealousy therefore between Churchmen and HIS PROVINCE BY WILLIAM, LORD ARCHBISHOP OF would have the sanction of Law, is at the present mo- canons, and neglected rubrics; while opportunity is Dissenters were for a time forgotten. At this period ment impossible; and, were it possible, could hardly afforded of justifying disobedience in things proper, the Bible Society offered an object, in which it was For a considerable time my attention has been turned be attempted with hope of success, till the subsisting because there are canons which can neither be obeyed thought all parties could consistently join, and the by the Eucharist incorporate with Christ's glorified to the divisions in the Church, occasioned by differences excitement has been allayed by time and reflection. nor repealed. And yet, perhaps, it is happy that the alliance formed upon this ground became so popular, body, must of consequence appertain to it, and be glo- of opinion with respect to the intention of certain Ru- But till that time shall arrive, our regard to the spi- Convocation was thus suspended, for at least it has that the clergyman who distrusted it was deemed a rified with it. This is the argument which the Chris- brical directions in the Liturgy, and diversities of ritual interests of our brethren ought surely to put a allowed the Prayer-book to remain intact. The evil bigot. The question of Education next rose, and the tian Fathers of those times insisted upon, and with this practice in the performance of Divine service. These stop to contentions, which, besides the offence against influences which acted upon the Church were terrible. they prevailed; as it was an argument easily under- questions, relating to matters in themselves indifferent, charity, engage much time and ability which might be On the one hand, was the corruption and profligacy of the public, the former proceeding exclusively on the stood and sensibly felt, (by as many as had any ten- but deriving importance from their connexion with the infinitely better applied, and which can afford pleasure the court—on the other, the coarseness and boisterous system of the Church, the latter proposing a compreder regard for the Sacraments of the Church,) and as maintenance of uniformity and order in the solemn to those only who bear ill-will to our Church. The amusements of the country-in both, habits of intemit expressed to the life the inconsistent conduct of the ministrations of the Church, are rendered difficult by matters in controversy, considered in themselves, are perance so general, that they ceased to be shameful. Lancastrian schools spread over the land, in which new teachers, proclaiming them to be self-condemned. the ambiguity of the Rubrics in some instances, and not of vital importance; the service in our churches It is idle to say that the clergy ought to have held clergymen joined with all classes of dissenters, and Wherefore they were put in mind over and over, to in all by the doubts which may arise as to the weight has in general been conducted in conformity to the themselves aloof from such excesses. They are taken surrendered the Catechism, and all Church teaching, correct either their practice or their principles; and which should be allowed to general usage when it Apostle's direction, with order and decency; and, out of society, they receive from it their earliest imeither to come no more to the holy Communion, or to varies from the written law. It is partly on these ac- whether performed with exact regard to the letter of pressions, they live in it, and they are influenced by principles thus slighted were soon forgotten. espouse no more such doctrines as were contrary to it. | counts, and partly from uncertainty with respect to the Rubric, or with the variations established by gene- its standard of conduct. It has been truly said that V. In the same century, or beginning of the next, the extent of the powers committed to the Archbishop ral usage, will still be decent and orderly. I thereand blood, and was in substance and in truth what the a season disquieted the Church, would be suffered to and schools, and for other pious and beneficial objects, abundant evidence of the fact. \* \* \* \* \* of "evangelical." The consequence was, that dissent

against unbelievers, they have been farther of great vill. When the Arians, of the fourth century, took in the minds of the people with peculiarities of doc-Service all along, for the supporting of particular doctimes of the supporting of the last century. Nothing can be more untrue.—
The supporting of the supporting of the last century. Nothing can be more untrue.

The supporting of the support the way down from the earliest ages of the Church to the major the way down from the earliest ages of the Church to the major the major to the major novelty, and convicted the misbelievers in the face of schisms was confessedly most desirable; and the most formance of the service, affecting the doctrine of the same heresy; and the congregations which escaped A volume would be required to do justice to the No sooner did some misbelieving Christians\* of the the world. It was obvious to every impartial and effectual mode of accomplishing the object, it has been Church, by alteration, addition, or omission, I regard Socinianism slumbered for the most part in Antinoapostolical age endeavour to deprave the true Gospel considering man, that the form of Baptism ran equally thought, would be found in general conformity to the with unqualified disapprobation. I may further redoctring of God made man, rejecting our Lord's huin the name of Father, Son, and Holy Ghost, and that Rubric. Universal concurrence in this easy and obmark, that the danger to the Church would be great, sounding an effectual alarm came from within the garded, and various practices established in diffemark, that the danger to the Church would be great, sounding an effectual alarm came from within the garded, and various practices established in diffe-

it so indisputable a reference to our Lord's real ples in the belief and worship of God and two crea- vantages of securing compliance with the law of the pal authority or established usage, should interpret authority or established usage, should interpret be intended to initiate Christ's disciplent to the Bishops are compliance with the law of the pal authority or established usage, should interpret be intended to initiate Christ's disciplent to the belief and worship of Bishops are compliance with the law of the pal authority or established usage, should interpret be intended to initiate Christ's disciplent to the belief and worship of Bishops are compliance with the law of the pal authority or established usage, should interpret be intended to initiate Christ's disciplent to the belief and worship of Bishops are compliance with the law of the pal authority or established usage, should interpret be intended to initiate Christ's disciplent to the belief and worship of Bishops are compliance with the law of the pal authority or established usage, should interpret be intended to initiate Christ's disciplent to the belief and worship of Bishops are compliance with the law of the pal authority or established usage, should interpret be intended to initiate Christ's disciplent to the belief and worship of the christ's disciplent to the belief and worship of the christ's disciplent to the christ's disciplent flesh and blood, bore testimony against them with a force of the land, of putting a stop to unauthorized or curtail victoriously the Socinian beresy. The latter appeared in 1661, ratified by Convocation, and made the law of the Rubric for themselves, should introduce or curtail victoriously the Socinian beresy. this innovations, and of excluding party distinctions, in ceremonies at pleasure, or make Divine service in any as the antagonist of Clarke, and, with the blessing of the land by Parliament—how an attempt to presbyte—this innovations, and of excluding party distinctions, in ceremonies at pleasure, or make Divine service in any as the antagonist of Clarke, and, with the blessing of the land by Parliament—how an attempt to presbyte—this innovations, and of excluding party distinctions, in ceremonies at pleasure, or make Divine service in any as the antagonist of Clarke, and, with the blessing of the land by Parliament—how an attempt to presbyte—this innovations, and of excluding party distinctions, in ceremonies at pleasure, or make Divine service in any as the antagonist of Clarke, and, with the blessing of the land by Parliament—how an attempt to presbyte—this innovations, and of excluding party distinctions, in the land by Parliament—how an attempt to presbyte—this innovations, and of excluding party distinctions, in the land by Parliament—how an attempt to presbyte—this innovations are presented in the land by Parliament—how an attempt to presbyte—this innovations are presented in the land by Parliament—how an attempt to presbyte—this innovations are presented in the land by Parliament—how an attempt to presbyte—this innovations are presented in the land by Parliament—how an attempt to presbyte—this innovation are presented in the land by Parliament—how an attempt to presbyte—this innovation are presented in the land by Parliament—how an attempt to presbyte—this innovation are presented in the land by Parliament—how an attempt to presbyte—how are presented in the land by Parliament—how an attempt to presbyte—how are presented in the land by Parliament—how are presented in the land by Parliamen within a while they forbore coming either to the holy Comma while they forbore coming either to the holy Eunomians, their successors, being plainer men, or their character decidedly un-Christian, from the public commandation of their character decidedly un-Christian, from the public commandation of their character decidedly un-Christian, from the public commandation of their character decidedly un-Christian, from the public commandation of their character decidedly un-Christian, from the public commandation of their character decidedly un-Christian, from the public commandation of their character decidedly un-Christian, from the public character decidedly un-Christian character decidedly un-Christian character decided under the public character d Communition, or to the prayers that belonged to it,† being weary of a practice contradictory to their prin- lic worship of God; and I cannot but regret that mean or expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem, or their character decidedly un-Christian, from the pustual way the means of expressing their own theorem and the pustual way the means of expressing their own theorem and the pustual way the means of expressing their own theorem and the pustual way the means of expressing their own theorem. mercely for the sake of avoiding a practice contradictory to their printion, or to the prayers that belonged to it,† being weary of a practice contradictory to their printic printing opinions or party views. In respect to the ritual, the being weary of a practice contradictory to their printic printing opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. In respect to the ritual, the being weary of a practice contradictory opinions or party views. to their principles. However, this was sufficient intimatic principles. However, the principles are the principles and the principles are t have been received with unanimous acquiescence, as the performance of the Church service, to resort to and Prayer-book, which had been practically forgotten. fluences which tainted society to its core in the last capacity, that their principles must be false, which oblicated, the means of restoring order and peace, without any of all ranks of the means of restoring order and peace, without any of the Diocese for the resolution of such of the Diocese \*Testullian afterwards makes use of the same argument, obliged them in consequence to vilify and reject the plain and certain institutions of Christ. There was no the thing declared itself and left no room for dispute.

\*Testullian afterwards makes use of the same argument, obliged them in consequence to vilify and reject the plain and certain institutions of Christ. There was no the subtilities of argument; for the thing declared itself and left no room for dispute.

\*Testullian afterwards makes use of the same argument, departure from the principles of the Church, or offence doubts, and the appeasing of diversities. Had due attention been paid from the first to this salutary rule, beld and taught these doctrines; but men were wanted to the most scrupulous conscience.

At the same time, I am sensible that those who obliged them in consequence to vilify and reject the against the same argument, departure from the principles of the Church, or offence to the means of restoring order and peace, without any departure from the principles of the Church, who faithfully departure from the principles of the means of restoring order and peace, without any departure from the principles of the Church, who faithfully departure from the principles of the Church, who faithfully departure from the principles of the Church, who faithfully departure from the principles of the Church, who faithfully departure from the principles of the Church, who faithfully departure from the principles of the Church, who faithfully departure from the principles of the Bishop of the Diocese for the resolution of such doubts, and the appeasing of diversities. Had due attention been paid from the first to this salutary rule, the means of restoring order and peace, without any departure from the principles of the Church, who faithfully doubts, and the appearance to the means of restoring order and peace, without any departure from the principles of the Church, who faithfully doubts, and the appearance to the doubts, and the appearance to the means ject have much to allege in their justification. If the of the dissension which at various times has divided upon general attention. This was done by the zeal resulted from their principles were increased by an Such was the valuable use of this Sacrament, at that her members, and grieved and perplexed her rulers, of these men, who, while they commanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of these men, who, while they commanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of these men, who, while they commanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of these men, who, while they commanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of these men, who, while they commanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of the clarest accommanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of the clarest accommanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of the clarest accommanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of the clarest accommanded respect by alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of the clarest accommanded respect by all alliance with Dissent, the imitation of its practices, and grieved and perplexed her rulers, of the clarest accommanded respect by all alliance with Dissent, and the perpention of the clarest accommanded respect by all all all a commanded respect by a commanded respect by a commanded respect by a commanded respect by a comman usage, in parochial churches at least, reaching back, and which, if not speedily checked, may again cause a their faithfulness and courage, provoked by their irre- the licence which very many of the clergy assumed. perhaps, to the time when the intention of the law- serious disturbance of her peace. Considering the gularities an opposition which sustained the interest We are not writing a Church history, but only tracap. 14.

Cap. 14.

Cap. 14.

Basilides, probably of the first century, taught this doc
Basilides, probably of the first century, taught this doc
Cap. 14.

Course I have suggested as offering the only immediate of the question. We shall not, therefore, and determining its real meaning; they appeal to the professed no other object than to promote holiness in the professed no other object than the profe giver was best understood, superseding its literal sense, course I have suggested as offering the only immediate of the question. Wesley and Whitfield, while they cing the causes of the existing diversities in the per-

proceeding as it does from attachment to the ordinances of the Church, ought not to be visited with nances of the Church, ought not to be visited with nances of the Church, ought not to be visited with nances of the Church at the course of the church at unkindly censure; and we can hardly be surprised at praises hereafter, for the sake of Jesus Christ our tion of his whole charge, on foot, for there was no means of first the Test Act was repealed, then followed the sumed real flesh and blood, but in appearance only; considering him as a walking phantom or apparation, in order to take

off the Scandal of the Scandal o once hearing of him, or of knowing if he had not perished in the snow. In this arduous journey he came upon many hamlets never before visited by a minister of religion. In some the may with some show of reason be said, that, as the answered by a rapid historical sketch, which at the Creed, Commandments, and Lord's Prayer, contains the sub- and brought to examine her true foundation, her misthat a delebrandum memoriam corporis Christin religion, was remembered and taught to active sanguinis effusi, non poterat celebrari, ex institute and istinguistic strain and in these hamlets there was always order, and in these hamlets there was always order, is mei. Figura autem non fuisset, nisi veritatis esset corpus:

The Prayer-book was settled as it now stands, in the children; and in these hamlets there was always order, is mei. Figura autem non fuisset, nisi veritatis esset corpus:

The Prayer-book was settled as it now stands, in the children; and in these hamlets there was always order, is mei. Figura autem non fuisset, nisi veritatis esset corpus:

The Prayer-book was settled as it now stands, in the children; and in these hamlets there was always order, decency, and as much comfort as the miserable climate and authority under a higher decency, and as much comfort as the miserable climate and ceterum vacua res, quod est phantasma, figuram capers non to regard her position as an establishment only as a rigid conformity in every particular, we may be continued.

The Prayer-book was settled as it now stands, in the children; and in these hamlets there was always order, decency, and as much comfort as the miserable climate and ceterum vacua res, quod est phantasma, figuram capers non the children; and in these hamlets there was always order, assert her character and authority under a higher decency, and as much comfort as the miserable climate and country would allow. In others, all this was forgotten, and how the several revisions of the Li
The Prayer-book was settled as it now stands, in the children; and authority under a higher decency, and as much comfort as the miserable climate and authority under a higher decency, and as much comfort as the miserable climate and authority under a higher decency.

The Prayer-book was settled as it now stands, in the children; and the chil

accept of, and sauctify to heavenly purposes, creatures sentiments. This was intimation sufficient to every tented to acquiesce in slight deviations from rule, sug-

to all worthy receivers: a plain argument that he looked left in him, could make it matter of dispute, whether all parties will concur in regarding to the commission they had refar less importance than the maintenance of that mu- ceived, revised the whole book, and their recommen- Church order. Seldom or never do we meet with any

the Church of England than as a mere State establishby an eminent Father of that time: who, no doubt, or consent, inasmuch as all the faithful were said to be Pastor as their spiritual instructor and guide. In An attempt was made soon after the Revolution to ment. We have seen an unpublished memorandum made choice of them as the most affecting and sensi- one with Christ and with each other, on account of such whatever degree, or by whatever means, the tie of af- accommodate the Church to the views of Dissenters. of a conversation of Wilberforce with Archdeacon ble of any; being mentertaining than dry criti- unity of consent; the argument was retorted upon them fection is loosened, a proportionate diminution will The changes proposed were most sweeping, and such Daubeny, in which he asserts views which would cisms upon texts, or abstracted reasonings, and more in this manner: that as Christ had made himself re- follow of that moral influence on which the efficiency as would have destroyed the very character of the startle the most extreme low Churchman, and would

> that the impulse which led in its consequences to the The accession of the House of Hanover brought a revival of her doctrines, was given by men who were

The consequences of this union were very lamen-We repeat that this is not to be taken as a general became popular with Churchmen, and an object of great truths of Christian doctrine. Sermons on moral an inscription in gold letters in front of the gallery

parishioners, he failed. An Act of Parliament was While the poor, therefore, were left to become Dissenters, or heathens if they would, proprietary chapels trines of prime value, against misappreneus of various it proper to state, that all I have here said is strictly of our Saviour opposite extreme, by rejecting the Deity of our Saviour opposite extre kinds; as may appear by an historical deduction all the many appear by a

As the proprieties of Church architecture were thus

rent Churches. We have shown how the existing

conveyance, and in winter, for at no other sesson could the Roman Catholic Relief Bill; and soon the Reform island be traversed, guided only by the compass, sleeping some- Bill Ministry flattered the agitators who cried, "Down times in miserable huts, oftener in a hole dug in the snow with with her, even to the ground." The Bishops were Prayer-book was found, or at least the catechism, which in the of State support, upon which she had too much rested,