

because, had I been ever so much disposed, yet I could never learn *the way*. And, were I ever so strongly inclined, I still am as ignorant as ever as to where is the door, and who is the person to open it. I know that, in Nonconformist churches, a person without must become something, and do something, in order to membership; but what I must become, and what I must do, to become a member of the Episcopal Church, or whether I need become anything, or need do anything, I know not; or in what membership consists, I am entirely ignorant. I have gone through the Liturgy, have read the Articles, have ransacked the Homilies, and have made various inquiries, but no satisfaction have I obtained; and whether the bishops and the clergy themselves know, is that point of which I am rather doubtful. If any one will point me out the door of the church, then I will point it out to others who may inquire. The church now seems to me an open common, having no fence and no gate, so that any horse may graze on it, both the horse who has his own pasture-field and the horse who has none, and the one has as much right as the other; *i. e.* the Dissenter may also be a member of the Establishment. *And all that believed were together.*

XX. I am not a member of the Episcopal Church of England, because, as I know of no formal way of getting into the church, so I know of no orderly way of *getting out*. Had the church a front-door, opening inwards and outwards, allowing ingress and egress, I think that I should have known it; and as I have never heard of it, I am disposed to take it for granted that there is no door, and that if a person wants to enter, or to depart, he must creep in or creep out through whatever hole he may find, just as people do when a house is on fire. In plain terms, my meaning is, that there is no such thing as a godly discipline in the church, neither among the ministers nor among the people. True, the bishop may expel an immoral minister, but the thing is rarely done; and when done, it is usually after an extreme delay. There is also some provision made in the preface to the service of the Holy Communion to retard an 'evil liver' from the table, until his 'naughty life' 'be amended.' But ministers of the stamp which I have described in paragraphs numbered xiii., xiv., and xv., will care but little who comes to the table, and who does not; and those kind of ministers form, I fear, the largest number of the whole. Well-constituted churches have the conditions of entrance and of continuance; and, when those conditions are violated, the authorised minister proceeds to the excision of the unsound branch from the healthy trunk: but the practice has not obtained in the Episcopal church of the realm; and the want of it is a serious objection to any right-minded person uniting with, and an important obstacle to the progress of piety in, that church. Who are the members of the Episcopal church? Are all members who attend the public services of the church? Then the membership is a strange medley