clusion of the canon, which heartily commends, but Bishop Jeremy Taylor, "introduce any ceremonies, Church. does not enjoin. "In the practice or ommission of rites, or gestures, though with some seeming piety or I am far from approving of those public controver- banns and solemnise matrimony between two persons, this rite," it says, "we desire that the rule of charity devotion, which are not commanded of the Church sial discussions, which, by exaggerated statements, who have already contrated marriage before the Suprescribed by the apostle be observed, which is, that and established by law; and let these also be wisely sure to be made in the heat of the moment and adthey who use this rite despise not them who use it not, and usefully explicated to the people, that they may mitting of easy refutation, tend to promote rather than Marriage Act. I apprehend this to be a mistaken and they who use it not condemn not those who do." understand the reasons for obedience; let there be check the growth of Popery among us; nor do I notion. The law has decided the first marriage to be If those persons who practise these obeisances towards no more introduced, lest the people, being burdened think it consistent with truth to deny that the Church valid, and there can be no second marriage of the same the holy table, do so under a notion of the bodily pre- unnecessarily, attempt to follow none." You are not of Rome is a branch, however corrupt, of the Church parties. If the solemnisation of matrimony not acsence of Christ in the consecrated elements, or if the to take as your rule and government in this respect Catholic—or with charity, to speak more strongly in cording to the forms of the Church were not recogpeople are led to suppose them to do so, then I consider the early Church or the primitive Church, but the condemnation of its faults, than the sacred interests nised by the law of the land as constituting the validity the custom to be objectionable, and at variance with the Church of England, as she speaks in plain and obvious of true religion require: but I hold it still more inconspirit of our Reformed Church. If otherwise, the cler- cases by her rubric and canons, in doubtful and un- sistent both with truth and charity to gloss over its the law has declared, that either of two modes of

the holy table at the east end of the church, being in rule were kept in view by all clergymen. We should and defence, and for a warning to those who are in members of the Church, we may regard a marriage, in its own nature indifferent, and that whereon no reliance not then have to complain of unwarrantable omissions danger of being deceived by her delusive attractions, which there is no intervention of a clergyman, I do not is to be placed or scruple made therein, doth not im- and alterations of the Church's service on the one that she is in a state of schism, if not apostacy; that stop to say; but at all events it is a lawful marriage, ply that it is or ought to be accounted a true or proper hand, nor of unauthorised additions to her ritual on she has forsaken the true faith, and defiled herself and we are not to declare, by any act of ours, that paraltar, whereon Christ is again really sacrificed; but it the other. I must confess that I view the former with superstition and idolatry. And let us speak all ties so married are living in a state of concubinage is and may be called an altar, in that sense in which the fault with less complacency than the other. I think the more plainly, seeing that she again emphys as her If such a marriage be without spiritual grace, which Primitive Church called it an altar, and in no other. that the clergyman who presumes to omit any part of chosen defenders and emissaries, a society of men the Church connects with matrimony when duly so-Those who, as the Romanists, hold not simply a real, but the offices, which he has solemly pledged himself to bound together by a vow to uphold by all methods and lemnised, the parties have deprived themselves of it by a corporal presence of Christ in the consecrated ele- use wholly and entirely, either through haste or negli- at all hazards, not Christianity, but Popery; and who, their own act, and we are not to remedy it by an irreguments, can scarcely avoid holding also the notion of a gence, or (which is still worse) from a dislike to the in accordance with that vow, have framed a society so lar procedure of ours. The same principle of course propitiatory sacrifice; and to this notion of a corporal doctrines which they assert, offends more grievously hideous in its principles, so mischievous in its effects, applies to all marriages between Quakers and other presence is to be traced superstitious reverence for the against the order of the Church, than he who, from a that it well deserves to be described as having emexternal circumstances of the elements. Our own mistaken zeal for antiquity, revives obsolete practices, bodied the very "mystery of iniquity." The Church Church; and yet I suppose no clergyman would think Church admitting the doctrine of a real, though spi- or is minute and scrupulous in his attention to the of Rome has added to and defaced the apostolical it right to re-marry those parties, after they had lived ritual presence, utterly rejects that corporal pre- externals of religion. It is my earnest desire that "form of sound words"—has superseded the apos- together for many years as man and wife, upon their sence which, however it may be veiled under obscure you should omit no part of the solemn service which tolical succession—has mutilated and correpted the being reconciled to the Church. or unintelligible terms, is virtually one with the error the Church has appointed to be said, whether in the apostolical record. The character of the Church itend of the Communion Service, that by the custom of monly termed the occasional offices.

first rule in King Edward's Common Prayer-book the Church at large. ordinances of the Church, about which there is a dif- not to be sung, but said. The Fourteenth Canon to mutter in indistinct accents the praises of God, and ference of opinion, where the rubric and canons are directs, that the Common Prayer be said or sung of her not affording sufficient scope for the indulgence not clear, the judgment of the Bishop should be distinctly and reverently Queen Elizabeth's Injunc- of devotional feelings,—that Church in which the

communion-table. Some doubt may be entertained of the Homily on Common Prayer cites a constitution such lamentations alarming our people, and unsettling as to the law in this particular. They were forbidden of Justinian to the same effect, and the like rule is the minds of our younger brethren in the ministry, we by the Injunction of King Edward VI. in 1549; but laid down in the Reformatio Legum. The reason would admonish, comfort, and encourage one another, they were in use when the first Liturgy of that why so great a stress was laid on the distinct reading be faithful to our dear mother, and use in the spirit ry, and Winchester, and whose works excepting his monarch received the authority of parliament, and of the Church service, independent of its obvious of love and diligence all the means and appliances she therefore seem to be sanctioned by the rubric in our necessity, was the general prevalence of an opposite places in our hands, setting ourselves as a united present Common Prayer book. But whether it be so practice amongst the Popish clergy, many of whom, band of Christian soldiers, with composed and steador not, they have always been retained in our Chapels after they had conformed to the Liturgy, read it as fast resolution, to resist the inroads of Popery on the Royal, in cathedrals, and in college chapels; and I they had been accustomed to read the prayers of their one hand, and of irregular enthusiasm on the other; see no objection to them provided that the candles are breviary. It is much to be regretted, that any of the if we did but realise in our own lives and persons the

especially where that decoration is varied from day to tinct manner. "It is an absurdity, as well as an a certainty in what direction that alteration should be day, so as to have some fanciful analogy to the history iniquity," says Bishop Gibson, "which we justly attempted. of the saint who is commemorated. This appears to charge upon the Church of Rome, that her public Let us be thankful to Almighty God, that the "BISHOP HOADLEY ON BAPTISMAL REGENERATION. custom, throw discredit upon those decent ceremonies thereof, is a gradual approach to this."

ple, in the sense in which it is explained by the canon. common sense, as it is also, the canon of law, laid blishment. Let us not scruple to say of that Church, married according to one of those methods cannot pro-

tion and singularity, where there is no plain reason to their degree, and not in cloaks. When there is absolute perfectness of our own Church; but it is not friend or acquaintance of your own, who shall not have against it, doth least become the Church." I do not, only one officiating clergyman, and the prayer for the by retracing any of the steps by which she has receded first exhibited to me his letters of orders. however, consider it to be the intention of our Church, Church militant is read, which must be read in the from the Church of Rome, that she is to be made In conclusion, reverend brethren, let us be careful to that the officiating minister in reading prayers should surplice, it seems better that he should preach in the more perfect, nor by attempting to remodel her upon bear in mind ourselves, and to teach our people, that turn to the east with his back to the congregation. surplice than quit the church after the service for the the doctrine and discipline, not of the primitive the outward means and aids of religion are not religion Bislo Sparrow thinks, that anciently the reading- purpose of changing his habit. But, perhaps, it would Church, but of the Church of the fourth or fifth cen- itself, and are only so far valuable and useful as they desk was so placed, that the minister looked to the be most consonant with the intention of the Church, turies. That we are in some respects impeded and contribute to form Christ within us, to establish the east away from the people, to whom he is directed to if the preacher would wear a surplice when preaching trammelled by the nature of our legislative connection life of God in the soul, and to keep us within the turn in reading the lessons. But the reading-desk after the morning service, and a gown when the sermon with the state may be true, and this is itself one conwas not known in the early years of the Reformation.

It is not mentioned in the Injunctions of King Edward

The more careful we are to go with the state may be true, and this is itself one consequence which followed from the abuse of the Papal profession, let them be excommunicated ipso facto, and observe all the external acts of devotion, the more diliproperated to give any positive direction on this point prepared to give any positive direction on this point profession.

The more careful we are to observe all the external acts of devotion, the more diliproperated to give any positive direction on this point profession. The more careful we are to observe all the external acts of devotion, the more diliproperated to give any positive direction on this point profession. It is not mentioned in the Injunctions of King Edward prepared to give any positive direction on this point power before the Reformation; but this imperfection gently let us cherish in ourselves, and strive to promote VI., or in those of Queen Elizabeth, nor in any canons for this particular diocese, although it is certainly will in no way be remedied by the resumption of ex-

orders, that the minister should so turn in reading A more important point than that of the dress of of impediment, is one motive why some persons are not forget the "more excellent way;" to "put on chariprayers as that the people may best hear him; and as the officiating clergyman, is the manner in which he seeking to effect the total separation of the Church ty, which is the very bond of perfectness;" and pray the customary place for reading the prayers was then reads the Common Prayer. No person objects more from the state. Let us do all that we have at this earnestly, and strive as well as pray, that all hatred and the chancel, at the communion-table, it is clear that strongly than I do to a declamatory or rhetorical mode moment the power to do, as the ministers of that prejudice may be taken away from us, and whatsoever he could not have faced the east. It appears, however, of reading; but I do not understand why those clergy- Church; nay, let us do all we are bound to do, doth hinder us from godly union; that, as there is but from the proceedings of the Savoy Conference, that men, who seek to avoid that fault, should pass to the and we shall then see what further freedom of action "one body, one Spirit, and one hope of our calling, one it was customary at that time for the minister to turn opposite extreme of rapid and monotonous recitation. is required. Before we cry out for a reformation of Lord, one faith, one baptism, one God and Father of to the people only when he speaks to them, as in the I am aware, that in the old rubric even the Lessons the Church's laws, let us try the effect of those which us all," so we may henceforth be all of one heart and lessons, absolution, and benediction; when he speaks were directed to be sung in plain tune, as also the are in existence, and not complain of the inefficiency one spirit, united in one holy bond of truth and peace, for them to God, it was argued by the Bishops, "It is Epistle and Gospel; this was wisely altered in 1661. of our ordinances till we have carried into them the of faith and charity, and "with one mind and one fit that they should all turn another way, as the ancient There are certain parts of the service which the spirit which is requisite to give them life and efficacy. mouth glorify God through Jesus Christ our Lord." Church did, the reasons of which you may see in rubric still directs to be said on sung; but they are It will not, I think, be denied that the Church of this Angustine." I approve of the arrangement lately not to be said AND sung, or to be said AS IF they were country, in point of energy, power, and usefulness, is adopted in several churches, by which the clergyman sung; and even if they are sung, they should be well at this moment progressing; strange that at this very looks to the south while reading prayers, and to the sung loudly, audibly, distinctly; time complaints should be uttered of her wearing the (From a Correspondent of the London Church Magazine, west while reading lessons. With respect to those and the Lord's Prayer and the Collects are ordered chain of an ignoble thraldrom, of her being compelled tion of 1559 was, that all readers of public prayers be seraphic piety of Hooper, Hall, Taylor, Herbert, Kenn, A question has arisen about placing lights upon the charged to read plainly and distinctly. The writer and Wilson, felt no discouragement. If instead of not burning except when the church is lighted up for clergy of our Reformed Church, which justly glories main precepts and directions which she has given for in a form of public prayer so framed that the people our guidance, recommending them by our example to I strongly disapprove of the practice, which, as I may both understand it and bear a part in it, should the conscience and affections of all men, we should am informed, has been adopted by a few of the clergy, think it necessary or profitable, or consistent with the discover that there is much less need than we supposed

the devotion of those who, are engaged in the service cern, that any of our body, though but few, should tant offshoots. I embrace this opportunity of cordially cause it always appeared to me that whoever was reof God, and to do honour to his holy name. It is evince a desire and longing to revert, not merely to thanking the clergy of the diocese, for the prompt and ceived into the Christian Church by God's minister, with prayers directed by the congregation to God well observed by Bishop Halifax, that there may be some of the outward ceremonies, but to the devotional efficient manner in which they carried out my suggestoo much form in religion as well as too little. The formularies of the Church of Rome; that they should tion of a general collection at the offer ory on Palm [when will this wholesome method of the Church's one leads to enthusiasm, the other degenerates to speak disparagingly and disrespectfully of our Liturgy, Sunday last, in aid of the Colonial Bishoprics Fund.

Sunday last, in aid of the Colonial Bishoprics Fund.

We will now describe the character of the chara superstition; the one is Puritanism, the other is and prepare men of ardent feelings and warm imagi-Popery; whereas the rational worship of God is equally nations for a return to the Roman mass-book, by public forms and will no doubt according to God's will; I never doubted but that such books as we have at hand, select a few passages, of similar invested and such to him for a return to the Roman mass-book, by public forms and will no doubt such to him for a return to the Roman mass-book, by public forms and will no doubt such to him for a return to the Roman mass-book, by public forms and will no doubt such to him forms and will not him form

been observed, showeth a reverent regard to the Son been appointed by the Apostles, with a direction for should abstain from the plain, uncompromising asserof God, above other messengers, though speaking as their continuance, are not of perpetual obligation tion of her unscriptural, or rather her anti-scriptural ly appointed for that purpose; not to supersede the Again, whatever may be highly probable that they were so; as, for example, Churches, and in bondage to the powers of this world, present demand of instant urgency, and to supply that 1640, I can see no very serious objection to the custribution, the anointing of the sick with oil and some ny, which drove her from communion with Rome, and till her wealthier members shall have been awakened tom therein commended, as having been the ancient other customs—although they may not lightly be laid which is still maintained by Rome inherently, and as to a sense of their obligation. that the clergy, although they are at liberty to use this Church, and they are, therefore, not to be practised appreciate, were not a thousand times outweighed by jection are, I am happy to say, very rare. custom, are not obliged to do so, is clear from the con- by its ministers. "Let no minister of a parish," says their services to the cause of God's truth and of his I have been informed, that some of the clergy en- says of them."—The Reasonableness of Conformity,

or visitation Articles before the canon of 1603. The desirable that uniformity of practice should prevail in ploded principles or practices; and I cannot help sustended to excite. And while we "contend earnestly pecting that the desire of reverting to them with-less for the faith," and for all the ordinances of God, let us of decorating the communion-table with flowers; and Church's intentions, to read it in a hurried and indis- of alteration; and at all events, we should know for

As to those forms and ceremonies which are ex- we must beware of arbitrarily connecting the gifts of they should recommend or justify, under any qualifi- Church purposes. I shall probably call upon them, could not but think the holy spirit of God resided in | Dr. Daniel Featley, a great opponent of the pressly enjoined in the rubrics or canons, and which, God with ordinances of merely human appointment, cation, prayers or addresses to saints—which began in the course of next year, to make another effort in them, as they were now the temples of God. The Arminian Laud, and a dependent of the Calvinistic as is said in the 18th Canon, are intended to testify and of teaching our people to place the ceremonies in poetry and ended in idolatry; intercessions for the behalf of the Metropolitan Churches Fund. The Scripture leads us to think this, and, consequently, Archbishop Abbott, thus delivered himself, in a Serhumility, Christian resolution, and due acknowledge- which the Church has ordained, however significant dead—which our Church, by her formal discontinuance money already contributed to that fund has secured we think that they are regenerated (in the Scripture ment that the Lord Jesus Christ is the eternal Son of and laudable, on the same footing as the sacraments, of them, has implicitly forbidden, and which tend di-God, the only Saviour of the world, I think that, upon which have been ordained by the Lord Jesus himself. rectly to the notion of purgatory; and auricular conthe principle asserted by Bishop Butler, they are clearly It is very well to speak of them as precious fragments fession—a practice utterly unknown to the primitive are sure to follow. It is to this combined provision tituled to all his influences and assistances, purchased reasonable, and that, as being enjoined by the Church, of an ancient, or perhaps of a primitive ritual; we Church, one of the most fearful abuses of that of Rome, for the spiritual and moral wants of the people, that by the blood of Christ. We know not of anything in they are obligatory upon its members. Such are the deny that they are to be considered as anything more and the source of unspeakable abominations. It is a the country must look for the cure of its most dangerous in Scripture to induce us to think otherwise; and, varous devotional postures prescribed in the Book of than decent and venerable usages, or that we have the subject of concern, that while they protest in courteous diseases; and I trust that the time is not far distant, therefore, we do not separate what St. Paul hath joined Common Prayer, and the doing lowly reverence when slightest evidence of their being perchance divinely and measured terms against some of the errors of that when the Legilature of this Christian country will together, the washing of regeneration, and renewing of in time of Divine Service the Lord Jesus is mentioned, authorised portions of the Church's perpetual sacrifi- Church, and speak of them as though they had not again recognise the duty incumbent upon it, of doing the Holy Ghost (Tit. iii. 5.), in speaking of the whole as directed by the same canon, which custom, it has ces. Ceremonies which cannot be shown to have been her errors before the Council of Trent, they something to preserve and perpetuate its Christian- Christian Church. from God also; and against Infidels, Jews, and Arians, through the Church, although it may be proved that character, and spend their own Church's endeavours, and contributions, and sacrififrom God also; and against Infidels, Jews, and Arians, through the Church, although it may be proved that character, and spend their own derogate from the person of Jesus Christ, such they were used by the Apostles, or may appear national Church, as sitting apart from the mother of ces, but to aid and encourage them, to answer the ting to the hardness of careless men in the opinion was no salvation out of the Church, and that schismatics thought of the synodical authority of the canons of the appointment of an order of deacons for daily dis- rather than upon that system of corruption and tyran- which the Church herself will not be able to supply We, on the contrary, think the point now before us a

custom of the Primaive Church, and of this also for aside even by churches, and not at all by individual far as ever circumstances will permit her to practise it. I should say something here on the subject of edumany years in the reign of Queen Elizabeth, of doing members themselves. This is the doctrine of our Again, it is matter of shame and grief to us, and of cation, but that I spoke on it concern them to live as such, not to defile the temobe sance on entering and leaving churches and chancels; own Church, in the preface to her Book of Common exultation to our adversaries, that while such men as it in a former Charge. I will merely observe on the ple of God, or drive his spirit from them? And in better reformation. not, as the canon expressly declares, with any intention Prayer; and in this respect every one, at least every | Hildebrand and Becket are held up to admiration, who, | present occasion, that the efficiency of our parochial | this we flatter ourselves that we imitate St. Paul and the to exhibit any religious vorship of the communion table, clergyman, is bound by the laws of his own Church. if they were sincere, were yet the authors and abettors system will be most materially increased by regular other Apostles, who in their writings have said this or the eucharist or church, or anything contained What they enjoine he is to practise; what they forbid of evil, the firebrands of discord and the subverters of and periodical inspection. With that object in view, very thing, and all the glorious things imaginable of therein, in so doing, or to perform the said gestures in the holy eucharist from any opinion of the corporal presence of the body of Christ upon the holy table or presence of the body of Christ upon the holy ta the holy eucharist from any opinion of the corporal not to introduce. Prayers for the dead, trine immer- upon those holy men, to whom, under God, we owe ferent parts of the diocese; and I must say, that never thought them an encouragement to security, presence of the body of Christ upon the holy table or sion in baptism, the kiss of peace in the eucharist, the our deliverance from an intolerable yoke—Cranmer, those clergymen who object to their visiting the schools but always insisted on them as the properest arguin the mystical elements, but only for the advancement mixing water and wine in the chalice—all these were and Ridley, and Jewell; as though the occasional under their care, and reporting upon them to me as ments to the greatest care and diligence. And it of God's glory, to give him alone that honour and glory which are due unto him, and no otherwise." But antiquity; but they are not recognised by our own stances of difficulty, which we are wholly unable to

tertain a notion, that they may lawfully publish the in answer to Calamy, &c. gy who observe it are bound to explain it to the peo decided ones by her bishops. This is the language of deadly errors, and to smooth the way for heir esta-solemnisation shall remain valid, parties who have been The same canno of 1640, declaring the situation of down by its ablest interpreters. I earnestly wish that not for her condemnation, but in our own indication perly have recourse to the second. In what light, as

of transubstantiation. It is expressly declared at the administration of the sacraments, or in what are com- self is not altered, but that of a few or many of its in- derly performance of Divine service, which as I am dividual members whose personal graces at once frequently consulted upon them by the clergy, I will kneeling to receive the elements, "no adoration is With respect to the habits proper to be worn by modify and recommend the principles which they emintended or ought to be done, either unto the sacra- the clergy, when ministering in Divine service, no brace. There is scarcely any error of doctrine, how- right to commence Divine service with a psalm or hymn. mental bread or wine there bodily received, or any question is made so far as the prayers are concerned; ever extravagant or fatal, which has not been held by The psalms and services had better be said than sung, corporal presence of Christ's natural flesh and blood."

"The ceremonies," says Bishon Fleetwood, "alwhere the congregation are not sufficiently versed in the should wear the surplice or a gown. I apprehend that a Church we are bound continually to lift up the should wear the surplice of the Father. But the rest, according to the pleasure of the Father. But the rest, according to the pleasure of the Father. But the rest, according to the pleasure of the Father. But the rest, according to the pleasure of the Father. But the rest, according to the pleasure of the Father. But the rest, according to the pleasure of the Father. But the rest, according to the pleasure of the Father. lowed and practised in the Church, though not enjoined for some time after the Reformation, when a sermon voice of solemn remonstrance; and far from being day falls upon a Sunday, the collect for the saint's-day, by the rubric, are such as were used in the Church was preached only in the morning at Communion Ser- ashamed of the name of Protestant, we ought to show as well as that for the Sunday, should be read, and the before the canon or rubric was made; and being reavice, the preacher always wore a surplice: a custom that a sincere and immoveable attachment to the AnEpistle and Gospel for the saint's-day, but the Lesson for and self-pleasers; or hypocrites and greedy of gain and sonable and easy, and becoming, were not enforced by which has been retained in cathedral churches, and glican Church, in its constitution, discipline, authority, the Sunday; this, however is a matter of opinion. The any new law, but were left in possession of what force they had obtained by custom. He that complies not they had obtained by custom. He that complies not they had obtained by custom. He that complies not they had obtained by custom. The privileges, and offices, is perfectly compatible, or they had obtained by custom. The pray
"As many as withdraw from the Church, and follow after they had obtained by custom. The pray
"As many as withdraw from the Church, and follow after they had obtained by custom. The pray
"As many as withdraw from the Church, and follow after they had obtained by custom. The pray
"As many as withdraw from the Church, and follow after they had obtained by custom. They had obt with these ceremonies, offends against no law, but only against a custom; which yet a prudent man will not man will not graph against a custom; which yet a prudent man will not chapels; but the present rubric enacts, that all the property of the Ember Weeks should always be used as appointed. The pray-administration against a custom; which yet a prudent man will not condemned. Such, Paul instructs us, after one or two administrations, to reject, (Tit. iii. 10.) And John, the disadment of the pray-administration against a custom; which yet a prudent man will not condemned. Such, Paul instructs us, after one or two administrations, to reject, (Tit. iii. 10.) And John, the disadment of the pray-administration against a custom; which yet a prudent man will not condemned. Such, Paul instructs us, after one or two administrations, to reject, (Tit. iii. 10.) And John, the disadment of the pray-administration against a custom; which yet a prudent man will not condemned. Such a property of the Ember Weeks should always be used as appointed. The pray-administration against the condemned of the property of the Ember Weeks should always be used as appointed. The pray-administration against the condemned of the property of the Ember Weeks should always be used as appointed. The pray-administration against the condemned of the property of the Ember Weeks should always be used as appointed. The pray-administration against the condemned of the property of the Ember Weeks should always be used as appointed. The pray-administration against the condemned of the property of the Ember Weeks should always be used as appointed of the pray-administration against the condemned of the pray-administration against the condemned of the pray-administration against the pray-administration against the property of the pray-administration against the condemned of the pray-administration against the condemned of the pray-administration against the pray-administration against the pray-administration against the pray-administration against the pra ornaments of ministers, at all times of their ministra- lost sight of, at a time when that Church is openly should be said, not sung, where there is not cathedral With regard to worshipping towards the east, there tion, be the same as they were by authority of parliaasserting its pretensions amongst us, and affecting to service.

After the Nicene Creed, the minister should be said, not sung, where there is not cathedral asserting its pretensions amongst us, and affecting to service.

After the Nicene Creed, the minister should be said, not sung, where there is not cathedral asserting its pretensions amongst us, and affecting to be present the second very analysis. can be no doubt of its having been a very ancient ment in the second year of King Edward VI. The look for the speedy return of our own reformed in all cases declare what holy days or fasting days are practice of the Church; for it is mentioned by Cle- gown was probably first worn in the pulpit by the Church into its maternal bosom. The doctrines and in the week following appointed to be observed. Bapment of Alexandria, and by Tertullian. Bishop lecturers, who preached when no part of the Commupractices, which rendered necessary our separation tism ought never to be administered in private houses, all editions of the Homilies, and the first twelve of Stillingfleet, one of the most learned of our divines, nion Service was read. In the King's Injunction in from that Church, are still retained by her, unchanged, except in cases of urgent necessity; and all such bapconsiders it to be one of those customs derived from considers it to be one of those customs derived from the customs der primitive times, and continuing to our own, which where a lecture is set up in a market-town, it may be tween us, in essential matters, less at the present to take as my authoritative direction, as well as what there is no need to oppose, but rather to cherish. read by a company of grave and orthodox divines, and moment, than they were in the times of Cranmer or follows: that you will not permit any clergyman to "And of all customs," he observes, "that of conten- that they ever preach in such seemly habits as belong Jewell, of Taylor or Hooper. We do not assert the officiate as a temporary substitute, not being a personal

BISHOP HOADLEY ON BAPTISMAL for September.)

extracts from the works of old Divines and others which bear upon the doctrines and discipline of the Church, I beg to hand you one from a prelatical author, with whose writings many of your readers may be unacquainted-I mean Bishop Hoadley, who sucsermon "On the Terms of Acceptance," have become extremely scarce. Hoadley was esteemed a very low Churchman in his day; nay it has been asserted he was "the greatest dissenter that ever wore a mitre!"-Would that dissenters and low Churchmen of the present day held opinions at all bordering upon many that might be culled from his writings!

From what I have subjoined, your readers wil see that he is sound upon the doctrine of Baptism as held by the Church. I may probably show other instances in which he meets the cavil of the Nonconformist, not they do use doctrine or administration of sacraments, seby compromise, but by grappling with the supposed

me to be something worse than fruitless, and to apservice is in a tongue unknown to the people; but Church, crippled and fettered as she is thought by some But I must not forget to say something to this proach very nearly to the honours paid by the Romish though our service is in a known tongue, it must be to be, has yet had enough of energy and power to vin- Baptismal Regeneration which you object against.— Church to departed saints. Such practices as these, which are neither register regis which are neither prescribed, nor recommended, nor it, to all intents and purposes, an unknown tongue, so to throw open the doors of her sanctuary to multieven noticed by our Church, nor sanctioned by general confused and indistinct reading, with every degree tudes who were before excluded from it; and to send a real regeneration. If there be a regeneration, I forth within the last two years six additional bishops think it is real; and if there be a real regeneration, cal History knows perfectly well that our Martyrs and and expressive forms which are intended to enliven

It is a subject, my brethren, of still deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and fruitfulness of her distill deeper conto watch over the growth and deeper c

"But we can hardly persuade ourselves that you believe as you speak, when you say your reason for that they are regenerate, and need no further care.persuasive argument to the greatest care and diligence. For if men were regenerated by the Holy Ghost, and baptised Christians, as do against what our Church parable BISHOP BEVERIDGE:

I beg to remain Rev. Sir, yours, &c.

THE CHURCH.

TORONTO, FRIDAY, NOVEMBER 25, 1842.

We have frequently expressed an opinion that any Churchman who attends a Dissenting place of worship, be it Protestant or Roman Catholic, commits the sin of schism. We have also said that such has ever been now proceed by various extracts to show that we were fully warranted in making such a statement.

In the first place we take up our position on the foundation of Holy Scripture. One text out of a great number of the same tendency, will suffice:-Now I beseech you, brethren, mark them which cause livisions and offences contrary to the doctrine which ye have learned: and avoid them." (Romans xvi. 17.) Now Dissenters do cause divisions contrary to the doc-

The testimonies of the Fathers upon this point are so strong and so abundant, that we should not know where to stop, were we to cite their great authority in consecutive order; we will therefore content ourselves with two quotations from the Martyr Irenæus, who was bishop of Lyons about the year 178, and enjoyed the friendship of Polycarp, the disciple of St.

"It is fitting that they of the Church obey the Presbyters, men who derive their succession, as we have shewn, from the Apostles: who, together with the succession of who secede from the chief succession, and assemble themselves in any place where they will, should be held suspected as

us not even to bid them God speed; FOR HE WHO BIDS THEM

We now repair to the Canons of our own Church. out the Province. These first twelve Canons, contain the most solemn and authoritative condemnation of the sin of sehism, and an exact definition of what that sin is. We will adduce but three of them: IX. Authors of Schism in the Church of England censured,

Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the Apos-tles' rules, in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians, who are conformable to the doctrine, govern-ment, rites and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian X. Maintainers of Schismatics in the Church of England censured.

Whosoever shall hereafter affirm, that such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the Communion Book, and their adherents, may truly take unto them the name of another church not established by law, and dare presume to publish it, that this their pretended church hath of long time groaned under the b certain grievances imposed upon it, and upon the members thereof before mentioned, by the Church of England, and the orders and constitutions therein by law established: let them be excommunicated, and not restored until they repent, and publicly revoke such their wicked errors.

XI. Maintainers of Conventicles censured. are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may stored, but by the Archbishop, after his repentance and public revocation of such his wicked errors.

REV. SIR,—As you are in the habit of publishing Clergy in 1563, and confirmed by Act of Parliament in 1572. Though, in many respects, virtually superseded by subsequent Parliamentary enactments, and now no longer enforced, as a whole, by the temporal arm, they are still to be taken as the authoritative voice of the Church, and as speaking her deliberate opinion. We, therefore, have the Church of England and lawful churches" to the assemblies of separatists, and excommunicating all those who maintain (and what greater proof of maintaining can there be than attendance at such forbidden worship?) a contrary doctrine, and persist in such "wicked errors."

BISHOP RIDLEY made his first Visitation of the to be enquired of" occurs the following: Whether any of the Anabaptists sect, or other, use noto-

riously any unlawful or private conventicles, wherein parating themselves from the rest of the parish? ARCHBISHOP PARKER, in 1569, in like manner,

asks, among his Visitation Articles; Whether there be in your quarters any that openly or privily use or frequent any kind of divine service, or com-

mon prayer, other than is set forth by the laws of this realm * * * * Any that keep any secret conventicles, preachings, lectures, or readings contrary to the laws. The most superficial reader of English Ecclesiasti-

Reformers regarded schism as a heinous sin; but modern Dissenters, and even many modern Churchmen, have so grossly misrepresented the sentiments of those venerable men, that we have thought it necessary to

the charge of materialising; and, above all things, stitious and unscriptural doctrines and practices; that recommended, when collections are to be made for cause I thought they were duly made Christians, I volume with selections of a like nature.

mon, before the latter in 1622:

Of those that feed the flock, some feed not God's flock, but Satan's herd; teaching in Conventicles of Heretics, or Schismatics. Wasps have their hives as well as hers, and Pirates have their pilots as well as honest Merchants: be not ye like them; feed not [he is addressing the Clergy] the droves of Satan or Antichrist, but the fluck of God.

Can stronger language be applied to Schismatics, or their unscriptural assemblages?

DEAN SHERLOCK writes thus: Christ has but one body, and those who separate from the body of Christ are no longer of his body; and the ancient Christians did besieve schism to separate men from Christ, and to put them out of a state of salvation: were out of the Church.

Read what the illustrious BISHOP BULL has said in his accustomed clear and torcible manner:

We despise and trample upon the reformation of religion, which, by a miracle of God's mercy, was wrought n this nation in the days of our forefathers, and run to schismatical assemblies, under pretence of seeking after a We scorn to take it [the Sacrament], and refuse to re-

ceive it, unless it be given us by an unhallowed hand in a

Church, into house meetings and private conventicles— Read the sixth and seventh verses (2. Tim. iii), and you would think the Apostle foresaw and described the hu-

mour of the age.

Still more severe is the truly evangelical and incom-

As for schism, they certainly hazard their salvation at a strange rate, who separate themselves from such a Church as ours is, wherein the apostolical succession, the root of all Christian communion, has been so entirely preserved and the Word and Sacraments are so effectually adminis-tered: and all to go into such assemblies and meetings as CAN HAVE NO PRETENCE TO THE GREAT PROMISE LO, I am with you alway, even unto the end of the world. (Matt-xxviii. 20.) For it is manifest, that this promise was made only to the apostles and their successors to the end of the world. Whereas in the private meetings, where their eachers have no apostolical or episcopal imposition of hands, they have no ground to pretend to succeed the apostles, nor by consequence any right to the Spirit which our Lord here promiseth; without which, although they preach their nearts out, I do not see what spiritual advantage can acthe opinion of the Catholic Church, and of the greatest divines of the English branch of it, and we shall they may think of it, for my own part, I would not be without this promise of our Saviour for all the world, as knowing, that not only myself, but the whole Catholic Church, is highly concerned in it: it being by virtue of this promise, that the Church is continually acted, guided, and assisted by the Spirit of God, and so the ordinary means of grace are made offered. of grace are made effectual to salvation, which otherwise would be of no force or efficacy at all. And therefore, to speak modestly, they must needs run a very great huzard who cut themselves off from ours, and by consequence from the Catholic Church, and so render themselves incapable of receiving any benefit from this promise, or from the means of grace which they do or may enjoy.

So long as you do so, [i. e. hold constant communion

trine which Churchmen have learned in their Bibles and Prayer-Books, and therefore they ought to be corners and separate congregations, you expose yourselves at least to very great uncertainties about your salvation.

In Bennet's Abridgment of the London Cases, which is a summary of the arguments of the greatest Church Divines of his day against the Dissenters, we meet with this pithy and conclusive argument:

To be in communion with the Church is to be a member of it: and to be a member of two separate and opposite Churches, is to be as contrary to ourselves as those separate Churches are to each other; and whoever communicates with both those Churches, on one side or other communicates in a Schism. So that if Schism be a very great sin, and that which will damn us as soon as Adultery or Murder, then it must needs be unlawful and dangerous to communicate with Schismatics.

We will conclude our quotations with the emphatic words of Bishop Jolly, who not long since was gathered to his happy rest, but whose name and virtues will for ever shed lustre upon the Scottish Episcopal Church:

and heinous in the sight of God, how careful should every Christian be that he fall not into it! The commission he fall not into it! The co that our Saviour gave to the pastors of the Church empowers them to teach the people their duty in an authoritative manner, and to bless them in the name of God; to offer up their prayers to God, and to administer the Holy a copy of which is generally to be found appended to all editions of the Homilies, and the first twelve of which Canons, with a brief explanatory preface, ought and constantly distributed throughblessed, or to offer up our prayers, by the mouth of such an invader of the priesthood; or how can we give the least countenance to these invaders, by our presence at their administrations, without being partakers of their crime? And we are equally obliged to abstain, though the person officiating has received valid ordination, if he is at that time exercising his orders in opposition to the rightful Bishop of the Diocese, with whom all good Christians, who love the order and peace of Christ's Church, must ever live in

We are enjoined to abstain from all appearance of evil: AND WHAT STRONGER APPEARANCE CAN THERE BE OF OUR BEING SCHISMATICS, THAN BEING PRESENT IN THE RELIGIOUS ASSEMBLIES OF THEM THAT ARE SO? The Apostle bids us mark and avoid them. How then can we, with safety to our souls, contradict so plain a command? It is true, indeed, the common way is to discharge and condemn these conclusions, by calling them uncharitable; but surely uncharitable they cannot be, if they are true, if they are clear deductions from Scripture, and the universal belief and practice of the first and purest ages of

Churchmen frequently attend Dissenting meetinghouses out of curiosity, to see the difference in forms of worship, or to hear some popular Dissenting teacher deliver a Sermon. But there can be no excuse for indulging this dangerous curiosity. If it be wrong to communicate with Dissenters at all, it is wrong to communicate even once. One theft is a violation of God's holy Word, and so is one act of schism. By gratifying our "itching ears" and running after a Whosoever shall hereafter affirm or maintain, that there strange and forbidden worship, we run into that temptation, from which we pray to be delivered: "offending in one point, we are guilty of all": we set a bad rightly challenge to themselves the name of true and lawful churches; let him be excommunicated and not retempt to justify our attendance at any religious as-The Canons were made in the Convocation of the of Christ's body, the Church, and presided over by semblage, gathered together in violation of the unity "teachers who have no apostolical or episcopal imposition of hands,"-or who, as is the case with Romish priests, have a valid commission, but preach heretical and anti-scriptural doctrines, and administer the Holy Sacrament in an idolatrous and mutilated manner.

If then it be sinful to be present even once at a denying, in solemn Convocation, "the name of true ful is it to furnish assistance in money or land to schismatical religious assembly, how much more sinthose, who rend the body of Christ, and lie under the condemnation of His holy Church? What is this but to enable them to perpetuate their errors, and to widen the separation from generation to generation? We have already affirmed—we affirm again—and we will Diocese of London in 1550, and among the "articles for a Churchman to contribute directly or indirectly, never, at fitting opportunities, cease to affirm,-that by donations in money, or land, or in any other shape whatsoever, to the support of any sect-or in this Province, to the support of any denomination (without a single exception) besides his own—is to set at nought the teachings of the Holy Scripture, the testimony of the Primitive Church and early fathers, the authoritative voice of the Anglican Church, and the recorded declarations of our most illustrious Martyrs

It is with some inconvenience that we insert the Bishop of London's Charge entire in one number. But we felt it our duty to lay before Canadian Churchmen the opinions of this powerful-minded and zealous Prelate on the great ecclesiastical questions of the day, and we thought that this could best be done by presenting it altogether. We are confident that this grave and comprehensive Episcopal Address will be We will now descend the stream of time, and, from with earnestness and delight, and will have the happy removed from either of these. In resisting an exaglishing devotions and homilies, taken from authors of
gerated spiritualism of these. In resisting an exaglishing devotions and homilies, taken from authors of
operate as an encouragement to the clergy to adopt
of similar import to those already adduced, merely obfaith unmixed with Popish or Dissenting error, and of gerated spiritualism, we must be careful not to incur that Church, and embodying not a few of its superthe charge of these. In resisting an exagthe charge of these. In resisting an exagthat Church, and embodying not a few of its superthat Church, and em " No " she
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