

VOLUME IX.—No. 23.]

A CHARGE

DELIVERED TO THE CLERGY OF THE DIOCESE OF QUEBEC, IN THE CATHEDRAL CHURCH OF QUEBEC, AT THE TRIENNIAL VISITATION IN 1845, BY GEORGE J. MOUNTAIN, D.D., LORD BISHOP OF MONTREAL.

And now, my brethren, having done my best, not in the way of injunction imposed, but simply of assistance offered, to clear away certain embarrassments which might possibly, in some instances, be found to perplex you in practice, and in others to create difficulties of a conscientious kind, and having attempted to set in their just light, some questions of principle which greatly agitate the Church, I shall proceed briefly to notice some points connected with our liturgical performances, in which a closer adherence to rule appears both feasible and desirable, or in which an improved attention is to be recommended to exterior solemnity of effect.

Upon the whole, I believe, that a much nearer approach has been made in this Parish than in any other within the Diocese, (although we are but very weakly handed for the performance of all our public duties, and are without any one of the materials of a Cathedral establishment) to the full observance of the Church in the matter of public worship. But we do not in all points afford an example to be cited as a model. I am much disposed, for reasons which cannot require any other statement than that which is prefixed in the prayer-book to the office of baptism itself—to recommend the administration of this sacrament after the second lesson, closing the evening service for the purpose, whenever the clergyman serves the same congregation twice in the same day. But although there are Chapels in this Parish—one of them is left to us—in which this practice has been established, it has not yet been introduced in the Mother-Church itself, chiefly because the existing arrangements which are in force for placing the font, and which it is not quite easy to alter in a satisfactory manner, would exclude a very large portion of the congregation from the benefit of witnessing the rite. The baptism of children in health, except in places remote from any Church, should never be administered in any other building; and the same rule will apply to the solemnization of marriage.

With reference to the other Sacrament, I am of opinion that the practice of monthly Communion might be established with advantage in every Parish and Mission in the Diocese, except where there are so new that the religious habits of the people remain to be formed; and in these, the establishment of the rule might be prospectively entertained. More than this it does not appear to me that you could wisely attempt; less, I regard as constituting a deprivation to which a company of believers ought not to be subjected, presumed to hold that high and scriptural view of this sacrament which is maintained in the Articles, Homilies, Liturgy and Catechism of the Church. Weekly Communion I do not think that we could attempt with success,—nor do I well see how the form of notice would be in all respects appropriate to an occasion understood to recur with every celebration of the Sunday; but it is well known that, in primitive days, the Communion was always administered in public worship; and with regard to the notion of modern times, that the solemnity of the ordinance is better preserved by making it of rare occurrence, it is worth remembering that Calvin, a great authority in the eyes of some parties who hold this view respecting the sacrament, professes himself at a loss to know who ostensibly introduced the practice of infrequent Communion, but has no difficulty in fixing upon Satan as its author.

The Cathedral is used, without any distinct services, as the Parish Church. The services performed, (besides those of the Cathedral) are Christmas-day and Good Friday, on which there are always two services with sermons; for the congregation attending it, are as follows:—Early morning prayer (at 7 A.M.) on every Wednesday and Friday throughout the year.—Morning service and a Lecture upon every day for which an Epistle and Gospel is provided.—Afternoon Service and a Lecture on every Sunday, except on Wednesdays and Fridays. There is also a monthly afternoon service with a Lecture, on each Friday before the Communion. Of these week-day celebrations, the Passion-week and other Lenten services, as well as those on Easter Monday and Tuesday, are performed in the Cathedral; the rest in all Saints' Chapel, within the Cathedral-yard.

To some persons living at a distance from Canada, this might not appear much, and additions to it may in the course of time be made. But, besides other considerations which might be stated, the nature of the services which are attached to a daily service, unless there were some endowment out of which to provide for all the extra expenses to be incurred in warming the church, keeping open the approaches to it, &c. &c.

The practice which prevails, or did till lately prevail, in some of the Chapels of the building, may be applied as a good precedent for the use of all Saints' Chapel for the use of the minor altars.

Some arrangements, however, are now in agitation. (Aug. 1845) The Church of England speaks constantly of the Supper as being a memorial, and that it is very prominently in the character of a memorial,—"do this in remembrance of me." But it is equally evident from Scripture that to treat it merely as a memorial, is a sadly low and inadequate view of the ordinance, and nothing can be more gloriously repugnant to the view taken by the Church of England.

In the 25th Article the two Sacraments are declared to be certain sure witnesses and effectual signs of Grace by which God doth work in us, &c. In the 28th it is affirmed that to such as worthily receive the same, the body of Christ is given, and likewise the Cup of blessing is a partaking of the blood of Christ.

In the 29th part of the Homily of the worthy receiving and reverend eating of the Sacrament of the body and blood of Christ, the following passage occurs:—"The Supper of the Lord is not a bare sign, nor a figure of a thing absent, but as the Scripture saith, the table of the Lord, the banquet of the Lord, the memory of the Lord, the banquet of the Lord in a marvellous incarnation, which by the operation of the Holy Ghost, (the very bond of our conjunction with Christ,) is through Faith, wrought in the souls of the faithful, whereby they so live in eternal life, but they surely trust to win to their souls a resurrection to immortality."

In the Communion-office, those who refuse to partake are represented as separating themselves from their brethren who come to feed on the banquet of that most heavenly food; prayer tables of those who receive the bread and wine may be perceived of Christ's most blessed body and blood; and thanks are offered that God vouchsafes to feed those who have duly received these holy mysteries with the spiritual food of the most precious body and blood of his Son our Saviour Jesus Christ. In the Catechism, the body and blood of Christ are said to be truly and indeed taken and received by the faithful, in the Lord's Supper. These statements of the views of the Church are very familiarly accessible, but the explanation of them which is contained in conjunction, constitutes all that Churchmen can want, to be distinctly assured of what she teaches. The error, for example, of imputing to her, from the language just quoted to the doctrine of Transubstantiation, appears not only from the strong, explicit, and reiterated statements of an opposite reference to be made in all the other formularies to which she is bound, but most plainly, from the Catechism itself. In the question and answer immediately preceding, or "The body and blood of Christ are stated to be the inward part of the Supper." And the limitation of the communion of the body and blood of the faithful, manifestly excludes the doctrine of the body and blood of the elements. There is no mistake in the language of the 28th Article. There is no mistake in the subject of the sentiments of the Church of England on the subject of the sacraments, except where men are desirous of making it. Any thing which is here made, it is not the doctrine of the Church. And if there is a seeming difference, where they are writing in a looser kind of way, it may be found, upon closer and more careful examination, to disappear.

The utter loss in many places of the practice of catechizing the youth of the flock, and the obstacles which lie in the way of effectually establishing it, are among the prevalent evils of the present times. A great deal is done by other and more popular modes of religious instruction for the young, and much good, it may be hoped, is thence effected, as much piety, no doubt, is there enlisted; but it is a good not always unminged with objectionable ingredients, nor is there any other method of laying the foundation, as the Apostle speaks, and communicating the principles of the doctrine of Christ to persons of yet tender years, at all comparable to that of the direct oral instruction of the lawful pastor set over them, their relation to whom should mix itself with all their religious associations, and mould their religious habits for life. It is thus that the bonds of Churchmanship are formed in their stability and strength, and that, under the divine blessing, a tone and consistency is given to the character of the Christian, which other methods of training, more replete with excitement and exhibition, can rarely bestow.

It is to the restoration of the office of Deacons in its original separate efficiency, that we must look for any extensive accomplishment of this and many other improvements in the Church: but the unaided pastor, in the mean time,—unaided, I mean, by this apostolic provision,—should do what he can, and I could cite examples in which the clergyman, presiding himself over the whole proceedings of the Sunday-School and personally both guiding and drawing out the minds of the children, is very effectually building up the lively stones as a spiritual house. The plain Catechism of the Church, although by no means to be made exclusively the matter of instruction, ought never to be lost sight of; and in fact there is no topic of Scripture which it may not serve to introduce—for it divides itself, in the scheme of Religion which it sets before the mind of the neophyte, into four grand heads—the points of belief—the points of practice—the necessity, nature, and efficacy of prayer, and especially of prayer for divine grace—and the doctrine of the sacraments. And I have known excellent and, I believe, abiding effects produced by constantly calling back the youthful mind to that which the Catechism sets out, the fact of solemn admission in infancy to the privileges of the Christian covenant and the duties springing from that dedication to God.

I shall not further notice the two opposite errors of disproportionately exalting and irreverently depreciating the sacraments and outward ordinances of our holy Religion, than to point out the necessity of your diligently guarding against the growth of either. In most parts of this diocese, the latter error, I apprehend, is that with which you will have to contend, rather than the former; and there is often much difficulty in dealing with it—because the mind which conceives it, is apt to be puffed up with a delusive notion that it is an evidence of spirituality to make light of ritual observances, and is thence rendered inaccessible to any proper recommendation of them, as proceeding from a party pre-judged, from the very fact of offering such a recommendation, to be imperfectly enlightened. To administer the corrective of such mental distempers, requires much of what, in the phraseology of the world, is called tact: it demands the full exercise of that wisdom of the serpent which we are charged to couple with the innocence of the dove.

One thing, I believe, is certain, that we can never make head against this description of error by compromise and concession; by explaining away the language of the Church in accommodation to the views of such parties, or assimilating her practices, as far as we can venture to strain them, to their prepossessions. Whoever knows any thing about the Church of England knows that she is a Church distinctly and invariably maintaining for herself, within her own pale, with whatever charity she may regard the deviations of other parties, the principle of the episcopal succession, and repudiating all ministrations which do not carry this stamp;—a Church not made at the Reformation, but simply purified, in that struggle, from her corruptions, being the same Church which existed in the British Isles before those corruptions began; a Church hanging high in her temples the lamp of the word of God and giving to her people the same blessed light in their dwellings,—but at the same time a Church with a hierarchy, with a venerable ritual, with forms and usages retained from early days, with a system of doctrine and of worship in which the dignity, the sacredness, and the efficacy of the sacraments appointed by Christ, are studiously kept in view.—These features of the Church we may fancy that it is our policy to disguise—but how can we do it, if we would?—they are; they belong to her: they stand out among her salient characteristics and hold their places among her inalienable distinctions; and far from seeking to keep them in the shade, we should make full advantage of them for the cause of holy truth committed to our hands. I do not mean that we should be perpetually harping upon them or ostentatiously and boastfully proclaiming them; once rightly understood by her people, they ought to be regarded, in a manner, as things of course—as common established and recognized vehicles, and aids not needing to be loudly insisted upon, for communicating and conveying to men the Grace of God which bringeth salvation; but in order to their duly working this subsidiary part, we must present them in their proper aspect and invest them with all their legitimate force and effect. The Church has most carefully stamped upon them all a character of external reverence and order, and given them, at the same time, a meaning and a spirit by the part which she instructs her people to take in them,—they, on their side, in too many instances, do what they can to obliterate all this—the beautiful significance, the decorous solemnity, the contentaneous fervour of her worship is lost in the name of its performance; in many Churches they refuse to let their own voices be heard at all in the responsive accents of devotion; few only in the congregation, can be brought to bend the knee before their God, and in all the forms and observances of the Church there is a desire evinced to escape from the open acknowledgment of religious faith and feeling which they import, and to discharge them in a manner more accommodated either to the prejudices of a party or to the ways of the world. In some places, a total disregard may be observed of the reverential care which should be shown for the house of God and its several appurtenances; it is found perhaps encumbered with unsightly objects or disfigured by shabby and decayed articles of Church furniture, or merely provided with the coarsest and most common vessels for the administration of the sacraments,—its appendages altogether being in a style which any respectable householder in the same community would blush to exhibit in his own dwelling.

All such tendencies as these, it is our duty, with every manifestation of gentleness and prudence, and yet with earnestness and zeal, to counteract. And in the cultivation, in particular, of a combined devotional feeling in our Congregations, and the use of those helps which are calculated to promote it, one thing to be especially recommended is the improvement of Psalmody. The day I hope is coming when in all the episcopal Churches, whether British or foreign, the sound of the solemn Chant will be constantly heard in the praises of God; and wherever the means of introducing this practice are at command, or can by fair exertion be procured, let us endeavour not to be behind-hand in this Diocese.

If there are prejudices to contend with upon any of these points, we must seek by judicious means to re-

move them. I am sorry, indeed, to be obliged to confess that there have been some instances in the Church at home, of a zeal in such matters observant of prudential restraints, and that there have even been manifestations of a love for practices savouring of error and superstition which may not unreasonably account for the existence of suspicion and alarm in other quarters;—and it is with much regret that I have seen one passage in a pamphlet sent round\* (I know not by whom, nor do I question their motives, whoever they were,) to all the Clergy of this Diocese, in which the use of images in churches, is spoken of at least in a very guarded manner. The predilection of Queen Elizabeth for images which is there noticed, produced, it is well known, the most earnest remonstrances from the Archbishop and Bishops, their authorities being taken "from the word of God, from sentences out of the ancient fathers, and from other weighty considerations;" and the Queen herself was brought to view the subject in the most opposite light; in fact she went into the extreme of objecting to pictorial illustrations of the prayer-book. Even historically, therefore, the statement in question conveys impressions which are not correct; but, apart from this consideration, such endeavours as those to which I here allude, are precisely calculated to obstruct the very object which they are designed to promote. In the minds of a vast multitude of persons, they tend to invest all ideas of the maintenance of Church principle and all just concern for the reverence of the sanctuary, with the character of an approximation to Romanism; and they thus afford a handle to the adversary, of which it is sufficiently certain that full advantage will be made. In itself, however, it is truly a strange idea that it is symptomatic of corruption in religion to be solicitous for the beauty and majesty of the House of God, or to study solemnity of effect in framing the appointments of worship. I believe that those who attentively note all the influences which act upon man, will find that the Protestant faith has received deep and most extensive prejudice from the meanness of many Protestant places of worship and their secular architecture and arrangement, the irreverence of feeling connected with the sanctuary, the slovenliness of preparation for the work of the service in the house of the Lord, and the undisciplined deportment and gestures of those who go their way into his gates. I believe that these causes have largely contributed to the stiffer adherence of Romanists to their own system, and the defection of many persons, not confined to the less enlightened classes of the community, from the ranks of the pure Protestant faith. But, in itself, and independently of all consideration of incidental effects, what is the correct view of this subject? Was the feeling of David, who longed to build a suitable temple to the Lord, and grieved that the ark of God was under curtains while he was himself in occupation of a palace, a feeling to be discarded in the higher school of the Gospel? Would it be otherwise than a Christian and acceptable work, if any powerful monarch with a princely mind for other great undertakings, were, in humble devotion, and in visible testimony before the world of the value of the Faith in his eyes, to imitate the example of Solomon, and to expend freely his treasures for the erection of some vast and magnificent Cathedral? The yoke of Jewish ordinances is broken, and the large and unfettered liberty of the Christian Church in framing the exterior appointments of divine worship leaves them susceptible of adaptations, according to the language of our 34th Article, to "the diversities of countries, times, and men's manners;"—but with reference to the general principles by which we are to be guided in matters of this nature, in what part, I beseech you, of the New Testament are we taught to dismiss our concern for the seemliness and dignity of the house of our God, or to hold cheap the exterior demonstrations which naturally serve to represent, among such creatures as men, the inward feelings of awe and reverential love? The holy movement of wrath which was stirred in the bosom of the Saviour by the dishonour done of old to his Father's house: the approbation with which he received the manifestations of popular feeling when the crowd spread their garments in his road, and in the train which they formed to attend him, carried branches of palm in their hands: the rebuke which he gave to those who checked the disposition of the woman to honour him by the costly offering of ointment of spikenard, (an incident which is admirably applied to our present purpose in a passage cited, in the strongest terms of commendation, from Sir Edwin Sandys, by the great Protestant champion Chillingworth, but too long to be here introduced): the Apostolic direction that all things in religious assemblies should be done decently and in order, applied in times when the Church is at peace, and Christianity is professed by great and powerful kingdoms and by communities in which the arts have reached their highest advancement, and when all which meets the eye in opulent private houses, displays an elaborate finish and is regulated with a fastidious exactness;—again, the questions (in their most natural acceptation,) of the same Apostle, "What I have ye not houses to eat and to drink in?—or despise ye the Church of God?"—these surely are testimonies not calculated to favour the idea that it is a censurable superstition to impress some outward and peculiar character of sacredness upon things which are set apart to God.

I trust, therefore, that we shall not be met by any such objection if we make it our aim, so far as our means will go, to establish a correct architectural taste and to study all proper ecclesiastical effect in the construction and interior arrangement of our churches. I have no hesitation in avowing myself one of those who hail the prospect of ultimately eradicating from Christian churches the present system of enclosed pews; and although they must continue, perhaps for a long time, in most places, to be tolerated, I hope that it will not be so long before every church even in this poor Diocese is provided with a decent font, and all other requisite appendages for the proper celebration of divine offices. And I am happy to think that the huge enclosed pen (for I do not know by what more appropriate name I can call it), in which our Clergy have long been doomed to read the prayers, and, yet more, the congeries of desks, as one of your own body has, in conversation, most happily expressed it, which blocks up the perspective of many aisles, absolutely forbidding—I am pained that you should still see a signal example in this very church,—absolutely forbidding to the view of a great part of the congregation the solemn ministrations, of different kinds, which are performed within the communion-rails, so that many parents, for example, may attend a confirmation without being able to see their own children confirmed,—will soon everywhere give place to a less encumbered, more seemly, and I may surely add, more edifying arrangement.

It will be most readily understood that no reflection is intended upon another pamphlet which, without the privity of its author, accompanied the publication this sent round, and had for its object the correction of some very loose and crude ideas upon the subject of the Church of Christ and her ordinances. I see Strype, Annals of the Reformation, vol. I. c. 18, and Life of Abp. Parker—Book 2. c. 6. The term unparalled, of which I have made use above, appears to have been the most appropriate which could have been chosen, for the author of the pamphlet, in his Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the revival of the sacred oil of their way, and out of an holy jealousy, that the weaker sort of Protestants might be the easier seduced to them by the magnificence and pomp of their Church-service, in case it were not removed? I of our Church, more of late than formerly, have set themselves to adorn and beautify the places where God's honour dwells, and to make them as heaven-like as they can with earthly ornaments? Is this a sign that they are inclined towards Popery? Is this devotion in the Church of England an argument that she is coming over to the Church of Rome? Sir Edwin Sandys, I presume, every man will grant, had no inclination that way, [to go over to the Church of Rome,] yet he, forty years since, highly commended this part of devotion in Papists, and makes Papiests of those that they who would follow his counsel and endeavour to take away this disparagement of Protestants, and this glorifying of Papists, should have been censured for it, as making way and inclining to Popery. What, if out of a persuasion and desire that the