"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS .- JEREMIAH VI. 16.

VOLUME III.]

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Original Poetry.

For the Church. ON THE LATE ENDOWMENTS MADE BY LAYMEN OF THE CHURCH IN UPPER CANADA.

How feeble is the poet's lay to wake the note of praise For those whose pious hands essay the sacred shrine to raise! How will the grateful tongue be mute, the eager hand give way, Een when the gush of feeling doth with warmth unwonted play! rough every nerve we feel its power, the heart is bounding high-And yet the truant voice is dumb, when most we wish it nigh! Ol joy should fill each Christian's heart, the Churchman's soul

should swell With rapture, for our Church stands firm—her children guard

I view her saintly spires arise through all my native land:
Where late the darkling forest waved, her peaceful altars stand.
The spirit of our sires hath burst the servile bonds it bore;
And England! here thine ancient Church hath blessings yet in

Their name shall live till latest days, their praise shall aye endure; And every Churchman's heart will pray that their reward be sure,— Who, 'mid the weeds of dissent rank, that here unchecked have

Have reared an altar to our God—a bulwark for the throne!

For the Church, THE CONTRAST.

I gaz'd on Earth, -her beauteous form lay white, Wrapt in its shroud—the chill snow frozen deep; Garb of the grave was on her,—funeral Night Fann'd with black plume her bed of breathless sleep: I heard the savage howl of winter sweep, With roar of storms and fall of forest-tree And crash of boughs and wild roots-wreathed free Round the firm rocks-uptorn and heav'nward cast,

And Earth lay dead ; -like those o'er whom we weep, When the rent heart clings close to life-like clay Whose strange still look bids Hope flee far away:
And Earth lay dead;—oh! say, is it not death, When beauty, love, and joy yield up expiring breath?

I gaz'd on Earth,—her snowy shroud was gone,
A green garb flow'd around her lovely form; Darkness had fled, her eye in lustre shone; Nor winter's howl was heard, nor rush of storm, Nor fall of forest-tree; -but sunlight warm Bathed in its beauteous glow the budding grove,
Whose young fresh shoots bask'd in the beams above: And all was glad—and fair and happy things Hover'd on high, with radiant, gilded wings, Dyed in the rainbow;—hung the bees' dense swarm Its living cloud aloft;—the butterfly Revell'd in sweets as tho' it ne'er could die: Earth liv'd again.—Christian! beyond the tomb,
Thus from death's wintry sleep shalt thou awake and bloom

ST. GEORGE'S DAY.

A SERMON preached in St. George's Church, Kingston, on the 24th April 1837, by the Rev. R. D. Cart-George's Society of that town.

JEREMIAH vi. 16 .- "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and

walk therein, and ye shall find rest for your souls." truth, and sound reason immediately acquiesces in its great are our national privileges, but great is also our refellow-countrymen, I purpose to apply these remarks to ourselve. Christ preventing them.

Christ preventing them.

Christ preventing them. barselves as Englishmen; as the natives, or children of tently, and feelingly enforced. It is the old way which natives, of a country highly favoured by the blessing of the Apostles of the Lord Jesus proclaimed, and who does the Lord Jesus proclaimed, and who does

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surpassed by the most renowned empires of antiquity, gives such power to the Gospel over the consciences of from the beginning down to the present day. We can therefore out to their respective congregations." Jus. Div. Min. Evang. poor, by her Established Church, especially in the rural Christ by faith, and not for our own works or deservings." honoured spire of the parochial temple, and the sight of fountain opened in Zion for sin and for uncleanness. that heart-touching interest with which a pious country own body on the tree, that they, being dead to sin, should parishioner in England is wont to regard the aged walls of his parish church. Recollections of the dearest events themselves, that if righteousness come by the Law, then of his life are so intimately blended with its hallowed is Christ dead in vain. And is not this a good way affections which neither distance nor time can wholly not rejoice in this assurance of pardon, procured by one obliterate. He remembers that it was there he was mighty to save, as its great comfort, the rock of its salblood shed for his redemntions there he sladged his thy .-

"O lives there one who mocks this artless zeal, Too proud to worship, and too wise to feel?"

There are many, now sojourners in this land, far from the sound of the Sabbath bell, and distant from the ministrations of the Church they love, who look back with fond regret to the temple in which their fathers worshipped, and esteem it their greatest deprivation to be separated from the sanctuary of the Lord; perhaps not a few now present may have felt somewhat of this on their first arrival in this land of their adoption; be not ashamed to avow such feelings, my brethren! Be not ashamed to confess that you do not forget the Church of your early years, and that you still retain a love for her services. Shame be to them that can forget or forsake wright, M.A., and published by request of the St. her! "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth!" But I must not now indulge in this train of feeling, however pleasing to myself or you. I remarked that Protestant England has been highly blessed; the Providence of God has When a nation has been blessed with peculiar privi- favoured her with a clear revelation of his will, and with leges by the God of nations, his word plainly declares many signal advantages. But will not the Lord require that a responsibility, corresponding to the extent of the blessing vouchsafed, is entailed upon that favoured naaccount for the use or abuse of his precious gifts? It The history of the Jews amply illustrates this were impious to suppose he will not. Yes, brethren, Justice. The Jews had been highly and peculiarly fasponsibility as a nation: and if we do not value those voured: as a nation they were placed above every other privileges, moral and spiritual, or if we neglect to use hation upon earth; God had revealed to them his holy them to the glory of God and the good of man, our canwill, that spiritual and moral law which converts the soul, giveth wisdom and understanding to the simple. of Israel, and we may know by our own bitter experience But though Israel possessed this advantage; though the organic the anguish of those who "sat down by the waters of Baoracles of God, which are able to make men wise unto bylon and wept when they remembered Zion." The salvation, were entrusted to them, yet they would not most hallowed spot will be desecrated by false doctrine, obey them; the word of the Lord was unto them a re-Proach,—they had no delight in it—their ear was uncircumcised—they could not hearken; therefore this tles founded? where is the Church of Ephesus? of Phisentan and the could not hearken; therefore this tles founded? where is the Church of Ephesus? of Phisentan and the could not hearken; therefore this tles founded? sentence was pronounced, "Hear, O earth! behold I lippi? of Thessalonica? And shall we escape? shall will be was pronounced, "Hear, O earth! behold I lippi? of Thessalonica? And shall we escape? shall will be described in the state of the will bring evil upon this people, even the fruit of their our Zion stand if she depart from the old paths, the good than the standard our Zion stand if she depart from the old paths, the good than the standard our Zion stand if she depart from the old paths, the good than the standard our Zion stand if she depart from the old paths, the good than the standard our Zion s thoughts, because they have not hearkened unto my way? Stand therefore, brethren, and ask for those paths, words nor to my law, but rejected it." It is an awful and see if you yourselves are in that good way; that you condition for a people to be placed in, when their very may return to them if you have strayed, or, if happily advantages become to them a snare, and a cause for you are walking in them, that you may not turn aside to bringing upon them the righteous judgment of God. It the right hand or to the left. And what is that good is a constant of the right hand or to the left. is a fearful blindness of the heart that can permit the indulgence of the monstrous idea that mere external privilege is to save any people; that the mercies of God what are those doctrines which she holds, and in which she can safely be so abused and perverted as to be pleaded she requires all who minister at her altars to instruct her by the slothful and indifferent against his continued people? First, the Church of England declares the Bible watnings,—that a people professing godliness can give and the Bible alone to be the rule of faith, the standard themselves themselves up to covetousness without danger to their of truth in doctrine, of right and wrong in morals; her souls, and the chosen ministers of truth lull their mistaken hearers into a false peace without incurring a guilt eth all things necessary to salvation, so that whatsoever tremendous even to think of; yet such appears from the is not contained therein, nor may be proved thereby is not characteristic should be believed as chapter before us to have been the general state of Isto be required of any man that it should be believed as rael in the days of Jeremiah. The warnings of God's an article of faith, or thought requisite or necessary to faithful servants were disregarded; the prophets of the salvation." The Church directs all her members to salvation. The church directs all her members to salvation. Lord who spake wholesome truth, and sought to reclaim build their faith on the truth of God's holy word, and the wanderers and mistaken, were looked upon as morose on it alone; and so must every one of her ministers. and severe declaimers, or troublesome intermeddlers; The true pastor of the Church of England will exhort while those who flattered the national vanity, saying his hearers to search the lively oracles; to examine and Peace, where there was no peace," were listened to prove their own selves by them; he will direct them all the Catalogue of our Bishops, ascending up to the most remote with eager attention. In order, if possible, to awaken to the Law and to the Testimony as a light to their feet period. this infatuated people to a sense of their danger, and to the Law recall them from building upon the false and deceitful that all Scripture given by inspiration of God is profitafoundation of external privileges, the Lord by the voice ble for instruction, for conviction, for reformation, and for of his servant Jeremiah appeals to their past history and education in righteousness. Having thus guided her experience. "Stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and years to the only authorized and satisfactory source of truth, the Church of England proceeds further to experience." ye shall find rest for your souls." The slightest attention to the examples furnished them in their own records would convince them that privilege and duty had these may be briefly comprehended under three heads, always been inseparably connected in the Divine word; viz. ruin by the fall; justification through the faith of that grace and holiness could not be put asunder. The Jesus Christ; and sanctification by the Holy Ghost. paths trodden by the servants of God in every age The Church of England places as the first of her doctriproved this to be the good way that leadeth unto life, and there is a plain declaration of man's original or birth and though another way might seem right unto the men sin; she is careful to remind her people of that evil naof that generation, the end of it would be found to be the men sin; sne is calculated by their descent from fallen the way of death. It is written every where "without Adam; she plainly shews them the scriptural account of holine." holiness no man shall see the Lord." But Israel would man's unrenewed state; that the carnal mind is now at more than the carnal mind is now at man's unrenewed state; that the carnal mind is now at more than th not understand the things that made for her peace; instead of stead of returning into the good old way, she perversely ness, and prone to evil continually; not subject to the malked. walked in that old way which wicked men have trodden, law of God; that therefore all they that are in the fiesh and the and therefore she eat of the fruit of her own ways, and was filled. was filled with her own devices. Whatsoever things that "they cannot turn and prepare themselves to faith were made with her own devices. Whatsoever things With her own devices. Whatsoever things that "tney cannot turn any property with her own devices. Whatsoever things that "tney cannot turn any property of God by and calling upon God, without the grace of God by and calling upon God, without the grace of God by This doctrine hymbling as monition. In the spirit of this Apostolic rule, my Christ preventing them." This doctrine, humbling as

and surely her religious and moral privileges are equal to men, and renders the glad tidings of an Almighty Re- not only prove that we are descended by valid Ordination from the London, 1654. Part ii. p. 433. and surely ner rengious and moral privileges are equal to any and superior to most. Who among us does not redeemer and Sanctifier such a joyful sound to the broken Apostles Peter and Paul, but can point out the dioceses which our joice in the name of Englishman? Who does not love and contrite in heart. Having thus humbled her mem-England and pray for her welfare, and the welfare of bers by a faithful exhibition of the natural state and conher Church? I trust we all feel towards it as the Psalm- dition of every man born into the world, the Church next not merely from the times of Patrick and Augustine, but from ist felt towards Jerusalem, "Peace be within thy walls, unfolds what she declares to be a most wholesome docand prosperity within thy palaces." Who that knows are full of comfort; that doctrine is this,— decessors, attended the Councils of Arles and Nice; when Terand prosperity within the phaces. The that we are justified, that is accounted righteous before tullian and Origen bore witness that the fame of our Christianity is there paid to the spiritual and temporal wants of the God only for the merit of our Lord and Saviour Jesus districts? Go where you will, your eye meets the time- She is careful to direct each awakened hearer to this it recalls associations that gladden the heart. Perhaps She comforts the anxious inquirers with the good news, is found in Godwin's Work de Præsulibus Angliæ. some may not understand the feeling; for in a new countable that the blood of Jesus Christ cleanseth from all sin; A. D. try like this colony, where the most populous town was she exhorts them to come as sinners capable of bringing but yesterday a wilderness, it is impossible to expect nothing but their sins to Him, who bare their sins in his live unto righteousness; she reminds those that oppose courts, that the altar of his sires retains a hold upon his Where is the trembling heart converted to God that does early dedicated by his parents to the service of the Lord vation? Away then at once and forever with all notions Jesus; there he learnt from the lips of a beloved Pastor of human merit; let every mouth be stopped, and all those chief truths which every Christian ought to know the world come and confess itself guilty before God! let and believe to his soul's health; there he ratified and the Lord Jesus Christ alone be exalted in this Gospel confirmed in the presence of the congregation, and be- day as the sole author and finisher of our faith and salfore the Bishop, the vows of his sponsors; there he par- vation! But while the Church of England denies to ticipated in the communion of the body broken and the good works any merit as a ground for the justification of a sinful creature before Confirming ists from their ne faith to the partner of his life; and there he presented cessity as an evidence of that justification; she declares his own children to the Lord in baptism: within the sa- sanctification to be the necessary fruit of a saving faith. cred enclosure that surrounds it, repose the ashes of his (See 12th Art.) She constantly reminds her members father and his mother; so that every time he treads its that privileges involve corresponding responsibilities; threshold, his eye beholds the graves of his kindred, and that Christ died for us that we might live to him; that these remembrances fill his mind with a peculiar sympa- "the grace of God which bringeth salvation" requires us to "deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world;" that "if we live after the flesh we shall die"; that "we must be washed and justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God;" and so "adorn the doctrine of God, and our Saviour in all 1013 Living, or Leovingius things." These are the vital truths which the Church | 1020 Agelnoth, or Æthelnot of England holds: these are the old paths; this is the 1038 Edsine, or Eadsius good way in which she would have her members to tread. | 1051 Robert Gemeticensis And are you, brethren, treading in this good way, this | 1052 Stigand old path? Happy are you in the possession of these pri- 1070 Lanfrance vileges,-the privilege of belonging to a nation, the 1093 Anselm Church of which holds these essential truths of the Gos- 1114 Rodulph pel, which alone can give rest to the soul. But while 1122 W. Corboil you rejoice in this, beware that you are not deceived! 1138 Theobald Take nothing upon trust; are you individually holding 1162 T. Becket these truths? Are you, each of you, striving to walk in 1171 Richard these old paths of the Church of England? This is the 1184 Baldwin point to which I must bring, if possible, your personal in- 1191 Reginald Fitz-Jocelin quiry; this is the fact to be ascertained by each of you. 1193 Hubert Walter The national Church of England may hold the truth in | 1207 Stephen Langton her standards, as the Church of Israel did; but the ma- 1229 Richard Wethershed jority of her members, like the great body of the Israelites, may virtually reject it. Consider then, my fellowcountrymen, how it is with you in this particular. You love the ancient institutions of your native land; you revere her mild and paternal government; you respect her equitable laws; you entertain an honest zeal for the continuance of your paternal inheritance of freedom and security; but remember unless the laws of God are reverenced, those of man cannot long preserve their weight. Let it not then be said that we have been zealous for the commandments of men, and have omitted the weightier considerations of the Law of the Lord. Let it not be said that the customs of society and the regulations of human polity, however wise, have obtained from us that spect which we did not afford to the revealed truth, the holy laws, and reasonable service of our Maker, Redeemer, and Sanctifier. "The statutes of Omri are kept, and the words of Jonadab the son of Rechab are performed, notwithstanding I, saith the Lord, have spoken unto you ut ye have not hearkened unto me." It is not in this way that we shall serve our country, or save our own ouls. No, brethren, no! If we desire to procure God's blessing upon the land of our fathers, and this land of our England. adoption, we must delight in his word, and render obedience to his commands. While England holds to her Protestant principles; while she upholds her national Church, by walking in those truths, those old paths, and that good way, both she and her people shall stand. But good way, and those old paths, the Judah, she will nourn her perverseness; and both Church and nation shall fall, like the mighty Dagon, prostrate and helpless before the power of God!

THE APOSTOLICAL SUCCESSION.*

The Bishops who rule the Churches of these realms, were validly ordained by others, who, by means of an unbroken spiritual descent of Ordination, derived their Mission from the Apostles, and from our LORD. This continual descent is evident to any one who chooses to investigate it. Let him read

Our Ordinations descend in a direct unbroken line, from Peter Clement of Rome; and the Apostolical Line of Succession was regularly continued from them to Celestine, Gregory, and Vitaliaand Theodore, for the English. And from those times an unintolical Succession in our Churches even to the present day .-THERE IS NOT A BISHOP, PRIEST, OR DEACON AMONGST US, DESCENT FROM ST. PETER AND ST. PAUL

These Bishops are the rightful successors of those who ruled the Church in the beginning. The pastors who originally preached the Gospel and converted the inhabitants of these Realms to Christianity, were legitimately ordained, and therefore had divine mission for their work. The ancient British Bishops, who sat in the Councils of Arles and Nice, in the Fourth Century, were followed by a long line of successors, who governed dioceses in Britain. So were those Prelates from Ireland, who, in the Seventh Century, converted a great portion of the Pagan invaders of Britain: and so also was Augustine, Archbishop of Canterbury, who was sent by Gregory, of Rome, about the same time, and who preached to another portion of the Anglo-Saxons. The Churches deriving their origin from these three sources, were governed by Prelates, who all filled distinct dioceses; and those dioceses have

the Lord. Our father-land has, by the Providence of Cod, been placed high in the scale of nations; her com-* From "Palmer's Antiquities of the English Ritual," and

mercial influence, her naval power, have scarcely been ject for meditation, would be to keep that back which been occupied by a regular series of Bishops, canonically ordained known in these days;" and direct that it should "be fully made had extended to Africa and the East.

The following Catalogue of the Archbishops of Canterbury, from the time of Augustine to the present day, by means of which the Apostolical Succession in the English Church may be traced,

1245 Boniface

1272 Robert Kilwarby

1294 Robert Winchelsey

1278 John Peckham

597 Augustine

604 Laurence

610 Melitus

624 Justus

1313 Walter Reynold 624 Honorius 1327 Simon Mepham 1333 John Stratford 1349 Thomas Bredewardin 654 Adeodatus 668 Theodore 693 Birthwald 1349 Simon Islip† 1366 Simon Langham 732 Tatwine 735 Nothelm 1368 William Wittlesey 742 Cuthbert 1375 Simon Sudbury 759 Bregwin 1381 William Courtney 1390 Thomas Arundel 793 Athelard 1414 Henry Chichely 807 Wulfred 830 Theogild 1452 Joseph Kemp 830 Ceolnoth 1454 Thomas Bouchier 871 Athelred 1487 John Morton 891 Phlegmund 1501 Henry Dean 915 Athlem 924 Wulfelm 1503 William Warham 1533 Thomas Cranmer‡ 934 Odo Severus 1556 Cardinal Pole 959 Dunstan 1559 Matthew Parker 988 Ethelgar 1575 Edmund Grindal 989 Siric 1583 John Whitgift 993 Aluricius 1604 Richard Bancroft 1006 Elphege 1611 George Abbot 1633 William Laud, 1660 William Juxon 1663 Gilbert Shelden 1678 William Sancroft 1691 John Tillotson 1694 Thomas Tenison 1715 William Wake 1737 John Potter 1747 Thomas Herring 1757 Matthew Hutton 1758 Thomas Secker 1768 Frederic Cornwallis 1783 John Moore 1805 Charles Manners Sutton 1828 William Howley, the present Archbishop.

It may be as the eye of the reader runs down this list that, be-Becket, an Arundel, and others, whose ill savour (whether desertians?—Shall this "Apostolical Succession," upon which so they possess no more than others. much stress is laid, be conveyed down to the Priesthood of Pro- But if, after all, any were holy-so holy that their holiness testant England through the medium of such wicked and impure

The answer to this question involves a principle of great importance :- of such importance, that, did people rightly understand it, all the Conventicles in England would fall in a day: and every Parish Ministration be, at once and for ever, re-established in the hearts of the heretofore misguided and ignorant followers of the

That Principle is this,—that the efficacy of the Ministration is not affected by the unworthiness of the Minister. And I will but be a secret in the breast of the Officiator. convey it fully and authoritatively to the Reader in the words of

the Twenty-Sixth of the Thirty-Nine Articles of the Church of "XXVI. Of the unworthiness of the Minister, which hinders

"not the effect of the Sacrament."

" ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they if her people forget these truths; if they forsake that do not the same in their own name, but in Christ's, and do minister by His Commission and Authority, we may use their Ministry, both in hearing the Word of Gon, and in receiving of the Sacraments. Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the Grace of Gon's Gifts diminished from such as by Faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of CHRIST's institution and promise, although they be ministered

"Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed."

The Article of the Church of England has an authority and proof about it in itself that needs no substantiation from any to and Paul, the Apostles of the Circumcision and the Gentiles. help it. We don't therefore want any Presbyterian witness to These great Apostles successively ordained Linus, Cletus, and help it. But to satisfy some parties who desire to join the Church, but are hindered in doing so by false appprehensions as to the vitiation of our Commission, because it came to us through us, who ordained Patrick, Bishop for the Irish, and Augustine | the hands of those who were in communion with Rome, I throw in here an extract from an authorized document of the Presbyterrupted series of valid Ordinations have carried down the Apos- terian Body: and which they all admit to express those senti ments to which they hold themselves bound to be subject. In the Seventeenth Century they asserted "that the Ministry, which is WHO CANNOT, IF HE PLEASES, TRACE DOWN HIS SPIRITUAL an Institution of CHRIST passing to us through Rome, is not made null and void, no more than the Scriptures, Sacraments, or any other Gospel Ordinances which we now enjoy; and which also descend to us from the Apostles through the Romish Church." This axiom they insist on as "a great Truth, necessary to be

> * 1235, Robert Greathead, Bishop of Lincoln, protests against the corruptions of the Church of Rome.
>
> + Wickliff opposes the Church of Rome. He has been called
>
> "The Morning Star of the Reformation."
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> † The English Church, casting off the usurped authority of the

Pope, asserts her independence in general, and of Rome in parti-cular, and resumes the position which Jerome declares she formerly occupied—being in his time, "Sound in the Faith, and wholly independent of any other Church." Hier. in Paulin. And this is true; for in the year 381, when the Council of Constantinople was held-according to a very ancient Greek MS. in the Bodleian Library, Oxford, purporting to be The Order of the England, Scotland, nor Ireland, were reckoned as dependent on the Roman Patriarchate. (To this M.S. Rev. Trelawny Collins, in his Peranzabulo, refera.)

Nevertheless, to make this axiom of government (for it applies all, I will shortly put before the Reader two points,-consideration of which will make it palpable, that CHRIST'S Spiritual

"The Gifts of God" are, in themselves, like His abstract Holiness, so essentially pure, so untouchable by Man, that to suppose it possible a man could, in the least degree, detract from, or add to, the essential Holiness thereof, would be to invest Man with power to reduce and make imperiect, or improve, the Perfection of Gon.

This being the case, neither Dunstan nor Thomas & Becket, any more than Judas Iscariot-devil though he was, John vi. 70. -could deteriorate from, while they were made the channel of communicating, the Gifts of God: and, if Judas Iscariot were not able to impair the Gifts of God, surely none other: for the worst, or assumed worst, of these objecti nable agents of Divine Communication were, at all events, sincere in the profession and practice of their popish delusion; and when they did evil, did it that good might come; whereas Judas was a devil throughout—an hypocrite-avaricious, and a vile discembler, and did evil that evil might come.

Dunstan and the rest, will be hardly accused of this: while if they be, the argument will not be in the least affected by it.

Whether the pipe that is the conduit of the Heavenly Visitation, be of clay, of iron, brass, silver, or dross, is a matter of no manner of importance. "Man has this treasure in earther vescels, that he excellency of the rower may be of God, not of Man." 2 Cor. iv. 7.

Divine Grace is conveyed unsullied, intact, entire. When the Minister is what we desire, we may, and ought to rejoice in his holiness for his own sake; but, not for God's honour and power, as if He were helped by it, or could be. The conveyance of Gon's Grace to us, is God's business: and He, with reverence be it spoken, makes use of what vessels He pleases. Man, by whom it is transmitted, has no more to do with it than the pipe which conveys the water, has to do with the life which

the water sustains. The other consideration is, that if, in the administration, the personal purity of the Minister were essential, a second medium, an assistant medium of mediation is affirmed: which is, to derogate from, and destroy the full efficacy of the Saviour's Redemption, and is, if seriously affirmed, little short of blasphemy: for it is to deny the sole mediation of Christ, and the abundant efficacy of The Mediation. It is to bring in a second party in mediation; whereas "there is One Mediator between God and Man, the Man CHRIST JESUS." And as there is no helper, direct or indirect, in this mediation, nor can be, so likewise is there nothing on Earth, or under it, that can detract from its full power. The Purity of the Officiator-of the Dispenser of the Mysteries of CHRISTdoes that add to the lustre of CHRIST'S Sacrifice?-No. Neither, therefore, does the Impurity of the Officiator dim it.

And well it does not: for, if Purity were essential to the efficacy of the Ministration, we should have no conduits of Divine Grace among Men : because "none is holy-no, not one." For, after all, what is man's purity? In what does it consist? What is its definition? A relative purity-a purity as compared with that of others: for, as none is holy, or pure, -all must be unholy, ing struck with the names of certain notorious partizans of Rome, or impure; and inasmuch as some men are better than others, he may thus challenge himself and us .- "What-are we to get but none approach the perfection of holiness, the definition of spiritual impartation from a Dunstan, an Anselm, a Thomas á any man's holiness, or purity, is, that he is not so bad as others. Poor eminence this for man to boast !- especially those who deny vedly acquired or not) is in the nostrils of all Protesting Chris- the efficacy of the Ministration, for want of that essential which

> rould allow them to help the efficacy of the Ordinance; and it is laid down, that holiness of person-perfect, pure, abstract holiness-is essential to the efficacious performance of the ceremonywe should always be in doubt, whether we had communicated or not: for, unless we be gifted with the "discernment of spirits," how shall any know whether or not the officiator is really holy, or only so externally-whether he be a very saint, or merely a sanctimonious hypocrite? In this case, as is therefore evident, the reality of our communication would not be known to ourselves

> What a door for Priestly Domination does this carnal error open! This it is to walk by sight, not by faith: making the reast and intention of the Officiator, the Dispenser of the Sacrament, instead of the Office which he fills. The whole Popish wickedness of the Doctrine of Intention hangs upon it: and when that is once admitted, and the power of the Officiator, then is Satan enthroned in Man; and Antichrist, Apallyon, the Destroyer revels amongst us in the garb of THE CHRIST of GOD, EMMANUEL, THE REDEEMER.

> Beware therefore, reader, wheever you are, of investing your Officiator in Holy Things with Absolute personal purity, as essential to the efficiency of the function-as every one does, who leaves the public Ministration, on the plea of the unworthiness of the Minister-as every one does who denies the descent of the Apostolical Succession through the Office of the Archbishops of Canterbury, because the lives of some them were not, what every man's ought to be, but what no man's is, -pure, even as CHRIST'S was pure.

This doctrine, once practically admitted, your slavery is sealed : for it is a doctrine as destructive of the Liberty of the Citizen, as dangerous to the Soul of the Christian. It is a false doctrine -devilish in theory, and delusive in practice.

If, therefore, the purity of the Officiator is not essential to the Ministration, the impurity of the Officiator does not evacuate it; and the impure, wicked, or whatever they may be called,-and justly called,-may be, and are, as much conduits of the Grace of God, (if it be their Office so to be,) as the most Holy Saints that ever did live, or ever will.

And therefore it is "That the Apostolical Succession" to every Priest and Deacon in England, has not been vitiated by any real r assumed unworthiness of any Bishop of Canterbury, or any other Bishop of the Church at whose hands any Bishop of this See, may have received Consecration by Imposition of Hands.

But I have said that this point rightly apprehended, would mpty all the Meeting-Houses in England, and take the weak orethren, who now pour out of them, strengthened in spirit, to the Parish Temple, in the Providence of God-I repeat, in the PROVIDENCE OF GOD-the authorized assembly, for Prayer, Praise, and Thanksgiving to His Holy Name, of the dwellers of the Parish or Precinct wherein every man resides. I will therefore shew how this would, and ought to come to pass.

For, if it be the case, as it certainly is, that the unworthiness of the Minister, affects not the Ministration, then is every Minister of the Church of England, be he ever so personally wicked, a lawful Minister of the Sanctuary His person, until he be lawfully and officially desposed by the Ordinary of the Diocese, is the Channel of Grace in the Administration of the Sacraments: and no man is a Christian in deed, who neglects to wait upon The LORD in their use.

"And must I attend an unprofitable minister?" some will say. Is he dead? dead in spirit? Is he profitless i. e. do you