RENUNCIATION OF UNITARIANISM. (From The Philadelphia Banner of the Cross.)

We omit the leading editorial intended for our present number, in order to make room for some notice of a pamphlet, which we have no doubt our readers will concur with us in regarding as both very interesting and important to the cause of evangelical and catholic truth. It is a renunciation of Unitarianism, by a gentleman of learning and high inteldectual powers, for some years past the minister of the Unitarian congregation in Pittsburgh, but since last October a constant and devout worshipper in Trinity church, in that city, of which the Ren. George Upfold, D.D., is the able and esteemed Rector, and to whom our thanks are due for a copy of the pamphlet before us. It is entitled, "UNITARIANISM UNTEN-ABLE: a Letter, addressed to the Unitarians of Chester, Edinburgh, and Norwich (Great Britain), and Pittsburgh (America). By W. J. Bakewell their former Pastor. With an Appendix, containing Scripture testimony respecting the nature of our Saviour, the personality of the Holy Spirit, and the doctrine of Christian Redemption: interspersed with remarks."

In a letter to us from Dr. Upfold, dated April 26th, he says, "About three weeks ago, Mr. Bakewell called, and informed me, to my surprise, but high gratification, that his sentiments had undergone a decided change, and he considered the tenets he had formerly held and taught as without support in the Scriptures, as he now read them; and ascribed the beginning of this change of opinion to his stated use of the Liturgy with the congregation. He requested the loan of some books, and mentioned particularly "Pearson on the Creed." I suggested, in addition, Waterland, which he took with him. He has publicly announced his change of sentiment in the pamphlet above mentioned, which I send you, and which I think you will agree with me in regarding as a very conclusive argument against his former errors. Before I leave home for the Convention, I expect to admit him into the visible Church by baptism, together with some of his children, and then to the Sacrament of the Lord's Supper."

We trust that our Rev. brother will pardon us in making another extract from his interesting letter: his modesty, we are sure, would lead him to avoid giving publicity to his own agency in the happy conversion of Mr. Bakewell; but its teachings and encouragement to his brethren in the ministry are too valuable to be lost, and we hope they will be prompted to renewed faithfulness, by the evidence which it furnishes that the divine blessing may always be expected to accompany their labours, while " speaking the TRUTH in LOVE." "The course of instruction," says Dr. Upfold, "appointed in the beautiful order of the Church, since Mr. Bakewell's connection with my congregation, has led to frequent discourses on the subject of our Saviour's divinity, and the connecting doctrines. I often felt that I had at least one hearer to whom much that I was saying was exceptionable, and perhaps unpleasant. But it was my duty to preach the truth as it is in Jesus, however objectionable to individuals present-preaching it in love, and without any denunciations of the persons individual whom I had in view, it has served, in some measure, I trust, to assist him in the train of serious reflection which has led to the result I have now communicated to you; and to God, in Christ, be all the

glory and all the praise!" forty-eight large pages. We give the following of the New Covenant, were more than twelve Unitarian Churches [?], and turned again to the other books of the New Covenant,

tinuance of the pastoral relation which I sustained has fully convinced me of the erroneous impression At length, I referred to the liii chapter of Isaiah, and towards you, (and for more than ten years each at towards you, (and for more than ten years each at which exists on this subject in England. One or two there also I found it written, 'He was wounded for which exists on this subject in England. you will not disregard this communication, which is the cause. dictated by a sense of duty. The affectionate kind"I began more and more to reflect on the extraorAtonement is the doctrine of Scripture.* * * * more particularly from you, my English friends, during in which the schoolmaster is said to be effecting an this Divine Nature, no longer formed any objection; my ministry, and the substantial proof which you gave important change in the mental condition of the comme of your attachment, before I bade you farewell, munity. When in England, I regarded the estabare too deeply impressed on my heart ever to be lished church as the great obstacle to the progress of no desire to be wise above what is written in the rule operated to effect it.

to you what I believed to be the truth as it is in active exertions in the cause of humanity, sends forth which they formerly appeared, from not understanding Jesus; and I have delivered, on several occasions, missionaries to the arctic regions and the torrid zone, them, I must at once reject the Scriptures. I am controversial lectures in opposition to what appeared and raises the brutal sensualist and cannibal savage convinced that the system of interpretation which I to me to be the prevailing errors of the Christian from the depths of human wretchedness and degrada- had followed is altogether fallacious, and that these world. I have never dreaded to encounter any tion, and galling slavery, to the glorious liberty of doctrines are in the bible. I receive them with joy obloquy in the discharge of the duties of my ministry; the children of God. Not a little impressed with and gratitude, as glad tidings of good things—an exdiffered from me; and I do not know that I was ever of any commentary; and as much as possible, without and the ears which hear these things,' if we walk in assailed by an opprobrious epithet, or ever injured any reference to any creeds or doctrines maintained faith and love, in singleness of heart fearing the Lord.' myself in the estimation of the most orthodox, by by any denomination. I resolved to search the The doctrines which I have at last cordially embraced, fearlessly declaring what I believed to be the counsel of God. The sincerity of my motives was not quesinh in his evidences: not 'what thinkest thou; but how liest emotions of devout gratitude and love; they form tioned by the Trinitarian community; and I expect, readest thou? Endeavouring to cast out all pre- a sytem according to godliness, calculated to bow and fully believe, that you, my Christian friends in vious conceptions, I began to read the words of our down to the very dust the pride of the human heart, England, who have had ample opportunities of studying my character, will do me the same justice, now filled with important information, to ascertain the This sytem (unlike Taylor's commentary on the Episthat I have set myself in opposition to the doctrines which you maintain—doctrines which I have for more sentiments therein contained.

the Unitarian Church at Pittsburgh, not because any dissatisfaction was expressed with myself or my services, but in consequence of the decreasing state of the little society, and my persuasion, not advantage to the cause of Unitarianism could arise from continuing any longer the ineffectual struggle against the overwhelming opinions and efforts of the orthodox population. I was disposed to think

own congregation, the assumption of an antagonistical of Christianity. The commentators that I had genepression on the mind of the unbeliever.

were so strong against the Church

which fertilize and enrich the moral son, and diffuse in every direction the healthful blessings of diffuse in every direction the healthful blessings of the rational and spiritual life. The citizens of the rational and spiritual life.

I could cordially respond to every petition. "My Christian Friends,—Although the disconthe west. A residence of a few years in this country that Christ has redeemed us to God by his blood."

obliterated. Many, indeed, of my much respected Christian truth, and fully believed that in this country of my Faith. But I desire with all humility to prosdiscipline, but their virtues yet speak to those who now find that even here, where all denominations are of the cross, and to say with entire submission, 'Lord, the good pleasure of his goodness, and the work of knew them well. With respect to you, whose race is on a footing of equality, Unitarians preach and pubnot yet run, the interposition of the waves of the lish without producing any sensible effect on the that there is anything contrary to reason in the docchange which my religious principles have undergone; and I sometimes said to myself, there is another find out the Almighty to perfection?" and state, as far as I am able, the causes which have Gospel which is every where acceptable, which is "I now feel, that if the doctrines of the Trinity and

than a quarter of a century strenuously, but, I thank been conducted on a different principle. I first and mercy, unlocks all the dark places, and lets in a God, unsuccessfully inculcated. Indeed, I do not studied the Evidences of Natural Religion; and flood of light on all the passages which were perplexing believe that all the controversial lectures which I have having formed and settled my notions of the person, and bewildering to me, with an understanding veiled delivered have made a single convert to Unitarianism. attributes, and government of the Deity from books by my former opinions and prejudices. But were I I cannot think it possible that you, my English professing to elucidate the Light of Nature, I was to enlarge on this subject, to express fully what I now friends, will suspect the purity of my motives on the conducted to the examination of the Scriptures. think and feel, I should extend this letter far beyond leaving a denomination every where spoken against, With a system already formed, with a mind pre- the limits I have prescribed. for one to which no worldly opprobrium is attached. occupied with the speculations of natural theologists, "It is not my intention to expatiate on the process I have hitherto maintained a blameless reputation; I proceeded to read the Bible. 'Instead of learning by which I have embraced other doctrines that are and the Searcher of hearts alone is entitled to judge the designs and character of the Almighty,' (to use identified with Trinitarianism. The sytem of intermy motives; and if I stand acquitted by Him of any the words of Dr. Chalmers,) 'from his own mouth, I pretation which I had adopted as the only key to uninterested bias, I shall not deeply feel the insinuations sat in judgment upon them, and made the conjectures lock the sacred treasures, plainly revealed to me the be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be healed. The jealousies of many bitter would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. The jealousies of many bitter would be healed. The jealousies of many bitter would be seen in the sacred volume; it is no where by an would be healed. or reproaches of man, under the conviction, that no of what they should be, take the precedency of his mediatorial office of our Saviour, and the doctrines of one has any just cause to suspect me of regarding one has any just cause to suspect me of regarding revelation of what they are.' And thus it was that I original sin, justification by faith, and the sanctifying revelation of what they are.' And thus it was that I original sin, justification by faith, and the sanctifying or of all the faithful and godly of the different communication. On the contrary, we are there of all the faithful and godly of the different communication. On the contrary, we are there of all the faithful and godly of the different communication.

of the orthodox population. I was disposed to think tures lies at the foundation of the whole system; no man was need is there of revelation?"--ED. BAN.

that our cause might be better promoted by our "But having determined to take the Word of God individuals, or nations or tribes, or the peculiar cirit is the duty of a Christian minister to state and again surprised at the apparent evidence for doctrines mystify or pervert the words of divine truth. * * * * " defend what he believes to be the truth before his which I had been accustomed to regard as corruptions attitude is not adapted to produce a favourable im- rally consulted told me that this language was figurative. Every expression relating to the Divinity of our "Sensible of the great importance of public Lord's nature, to the meritorious efficacy of the worship, and deeming it to be my duty to accompany sufferings, blood, and death of Christ, was promy family to the house of God, I was not long in nounced metaphorical. Such passages as the followselecting, amongst many denominations, that form ing, 'Behold the Lamb of God, who taketh away the of worship which would best accord with my feelings. sin of the world'—' He came to give his life a ran-The beautiful liturgy of the English Episcopal som for many'- God sent his son to be the propitia-Church, which I have long admired, determined my tion for our sins'- 'The blood of Jesus Christ choice. I remember the time when my prejudices cleanseth us from all sin'- 'Ye were redeemed with agland, the precious blood of Christ, as of a lamb without that I would rather have deprived myself of the blemish or without spot-who of his own self bare inestimable blessings of public worship than attend our sins in his own body on the tree—by whose stripes its service; but time, which ripens the most acid ye were healed - Thou hast redeemed us to God by its service; but time, which ripens the most acid | ye were healed - Thou hast redeemed us to God by mance, will introduce and recommend it to their flocks; fruit, gradually mellows the crude opinions of early | thy blood out of every kindred - If the blood of and he trusts that among the lay members of the Church, life. I, indeed, was always disposed to acknow- bulls and goats sanctifieth to the purifying of the some may be found so far to enter into his design, as to And in a subsequent chapter he rebukes them in these ledge that the Church of England has produced flesh, how much more shall the blood of Christ, who, some of the greatest, wisest, and most pious men through the eternal Spirit, offered himself without that have enlightened the Christian world; and I am spot to God, to purge your consciences from dead that have enlightened the Unristian world; and I am now persuaded, that to this Church the nation is indebted for its long career of glory, in arts, literature and arms; for its substantial prosperity, which cannot be determined by the conflicting elements of political agitation; and for the rich streams of

land of my adoption will not look unkindly upon John, testimony upon testimony to the effect of the ties he has in some instances taken with the excellent me for this expression of my feelings to the land of my birth. Never, in all probability, shall I again see the cliffs of Albion, which I sailed past hath once suffered for sin, the just for the unjust, that again see the cliffs of Albion, which I sailed past hath once suffered for sin, the just for the unjust, that hath once suffered for sin, the just for the unjust for again see the cliffs of Albion, which I sailed past hath once suffered for sin, the just for the unjust, that anxious to conceal his name (which any one who may with feelings not to be uttered; but should unexpected he might bring us to God?' 'That Christ our pass-be curious on the subject may indeed easily discover) he circumstances take me to its shores once more, how over is slain for us?' Can these expressions, and thinks it will best become him not to put it forward but eagerly should I look out for the ivy-mantled towers many more, repeated again and again, all be figurative simply to declare himself

A Missionary of The Society for the local specifics of the local specifics. of its country churches! and with what altered allusions to the legal sacrifices? I was much perplexed. emotions shall I enter again its sublime and venerable But when the Book was closed, my long established opinions seemed to derive support from what I regar-"From the first Sunday of my attendance at the ded as the dictates of reason. The examination was Episcopal Church, I was much impressed with the renewed at my next leisure hours, and again the word whole service, though several portions of the liturgy, of God, being studied on the principle of 'How readest more particularly of the litany, were offensive to me; thou, spoke to my troubled mind. The language I yet I do not know that I ever experienced in a place acknowledge meant something; and in reading the f worship more of what I believe to be the spirit of | Epistle to the Hebrews, I came to passage upon pasdevotion. By degrees, the parts that were excep- sage, declaring that 'Christ was offered to bear the ionable to me became less and less matter of offence; sins of many; 'that he appeared to put away sin by my admiration of the service increased; and, at last, the sacrifice of himself; 'that the Lord Jesus was the great Shepherd of the sheep, through the blood "You may imagine that my principles were regu- of the everlasting covenant." To the authority of this lated by my feelings, and that the important change epistle, I had previously paid very little attention, was the effect of sympathy; but this was not the having taken up the notion that it was not written by case: the understanding was during the whole time the Apostle Paul. In the Improved Version, it is arengaged in serious examination. Long before I ranged under one of the disputed books, but I am now resigned my last pastoral charge, I had often reflected convinced that the very difficult passages on the Uniwith no little perplexity on the present state of tarian scheme which it contains, were the real, though Unitarianism, and the little success which has attended unsuspected, cause of my doubting its genuineness. all the means which have been taken in this country The principal objection urged, seems to be that its nothing the error. This I have endeavoured to do; and in England for the dissemination of its doctrines. style is more elegant than that of the other epistles; and instead of my course being disagreeable to the Apd after I had ceased to officiate in the pulpit my And after I had ceased to officiate in the pulpit, my an objection which scarcely deserves consideration af- and with him his Bride, the Church. She hath put perplexity increased. In England, except where a ter the early testimony to its canonical authority; and on her beautiful garments, and furnished abundant popular preacher attracts, the Unitarian congrega- which, if true, is satisfactorily answered by the asser- evidence that she is all glorious within. But still the tions have been for many years decreasing, and in tion of some of the Fathers, that it was written by the world lieth in wickedness. Her more brilliant trimany places the chapels are nearly empty. To adopt Apostle in Hebrew, and translated at a very early umphs, her more extended conquests over the hearts of an expression somewhere used by Dr. Chalmers, period into Greek. Convinced by studying Lardner's men, have yet to ensue. She has not yet been enabled an expression somewhere used by Dr. Chainers, period into Greek. Convinced by Studying Databate of they are rapidly dwindling from observation.' Before chapter on this work, that it is entitled to the place of the

heard of its very extensive and irresistible progress in and perceived that they all unite in bearing testimony, Chester and Norwich,) has deprived me of a claim congregations, indeed, may be brought forward which our transgressions, he was bruised for our iniquities; laid determined zealously to contribute all in his congregations, indeed, may be brought forward which our transgressions, he was bruised for our iniquities; be plainer, than that to them alone, who are styled congregations, indeed, may be brought forward which our transgressions, he was bruised for our iniquities; upon your attention to the letter which I now address upon your attention to the letter which I now address have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have sprung up within the memory have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have sprung up within the memory and increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have sprung up within the memory and the chastisement of our peace was upon him, and with have sprung up within the memory and the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished, I the chastisement of our peace was upon him, and with have increased of late, but others have diminished. to you, yet, judging from my experience of the seriousto you, yet, judging from my experience of the seriousand impassioned you—"For Zion's sake will I not hold of man, or whose claims to antiquity are bounded by ness and candour with which you have listened to my ness and candour with the was about to form, and the was about to form, and the was about to form, and the was about to fo professional addresses, I am encouraged to hope that professional addresses, I am encouraged to hope that professional addresses, I am encouraged to hope that human founders are well known, and the places where many Unitarians have lately adopted, will not advance made intercession for the transgressors. I could no any Unitarians have lately adopted, will not advance made intercession for the transgressors. I could no any Unitarians have lately adopted, will not advance made intercession for the transgressors. longer resist the conclusion, that the doctrine of the and the salvation thereof as a lamp that burneth."

tle to Romans) is a true key, which opens to the in-"Let me observe, that my collegiate education had quiring mind inexhaustible treasures of Divine love,

quietly mingling with the Christian public, and trust- as its own expositor—to ask myself perpetually 'what cumstances of the primitive Christians. I shall in the When they went about evangelizing the world, they ing to the silent operation of truth. And I am fully readest thou?', I began to admit, that there were Appendix give a few of the texts which now appear to did not set up, as our modern innovators, the Church persuaded, that the controversial mode of propagating many passages which seemed to favour principles difopinions is not the most successful; and that although ferent from those which I professed. I was again and the language of inspiration, and need no glossary to and from these names bestow distinct appellations

PLAIN DISCOURSES

CHURCH GOVERNMENT: (Being the substance of Sermons on the same subject, by G. T. Chapman, D.D., late Rector of Christ's Church, Lexington, U.S.)

assist in promoting the circulation of the work among terms: "Ye are yet carnal; for whereas there is more elaborate and expensive works on the subject.

He must confess that he is desirous that this publicaof political agitation; and for the rich streams of learning, good sense, and real religion which permeate the length and breadth of the land, which fertilize and enrich the moral soil, and justice to the explicit and often repeated statement of works would be extensively followed, and that many valuable works would be extensively followed, and that many valuable

PROPAGATION OF THE GOSPEL.

SERMON I.

ISAIAH, LXII. I .- For Zion's sake will I not hold my beace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the lyation thereof as a lamp that burneth.

breaks forth into sublime eulogy, and indulges in the she should also be a crown of glory in the hand of the Paul-" There should be no schism in the body"-Lord, and a royal diadem in the hand of her God. He unfolds the future anxiety of her ministers to extol and candour towards others, do not imply that we

'hold their peace day nor night.'' (verse, 6.) These however, are predictions, that as yet are only in part fulfilled. The Bridegroom has indeed come,

tionate regard, nor shall I ever cease to feel a lively Gospel preached with so much success in the apostolic three Persons in the Godhead, is a subject which long, long time they have exhibited a sad and melanwith your serious attention, whilst I, as briefly as repugnance with which it is generally regarded, with distinction to which I formerly paid no regard.— never been duly regarded. A strange and unnatural possible, unfold to you the complete and important the conviction that it is the truth as it is in Jesus; 'Canst thou by searching find out God? canst thou the conviction that it is the truth as it is in Jesus; the same faith, having the same common master, and thoughts and conduct.

doubt, the dissension and disunion so prevalent among which exist in the present age.

upon their several disciples. All these things have been the result of a new flood of light, unknown to them, as it was to the master whom they served. They discountenanced all schisms with as much zeal as they discountenanced all heresy. You remember how solemnly St. Paul, in particular, remonstrated with the Corinthians, and counselled them on the subject; "Now I beseech you, brethren, by the name of our "Lord Jesus Christ, that ye all speak the same thing, The Compiler of these pages begs leave to be speak for them the favorable attention of his fellow-churchmen.—
His motive for sending such a work to the press he needs

"ye be perfectly joined together in the same mind,
"ye be perfectly joined together in the same mind,
"and in the same judgment. For it hath been detis motive for sending such a work consequence of specify, as it cannot easily be misapprehended. It must be evident to all that neither fame nor profit can are of the house of Chloe, that there are contentions assions have been in his view.

For the sake of the good cause which he has in this umble way endeavoured to uphold, he is confident that "saith, I am of Paul, and I of Apollos, and I of Cesis Brethren of the Clergy, if they approve of the performance of the Clergy, if they approve of the performance of the Clergy is they approve of the performance of the Clergy. "phas, and I of Christ. Is Christ divided? Was 'Paul crucified for you?" (1. Cor. i. 10-13.) "ye not carnal and walk as men? For while one "saith, I am of Paul; and another, I am of Apollos; " are ye not carnal? Who then is Paul, and who is

"Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, 'Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither 'increase." (1. Cor. iii. 3-6.)

Can better evidence than this be desired to convince us of the danger of schism, and the extreme fallacy of imagining that our numerous Christian sects religion? St. Paul does not condemn those Corinthias are contrary to the true faith; but for commencing those very separations and divisions which are now so Muntzer; and I of Wesley; and I of Fox;—Chrisexplicit language of Paul-"Is Christ divided?"

Let it not be said that these observations are uncharitable, or that we have any desire to interfere with the freedom of religious discussion or opinion. But the same freedom which we allow to others, we claim The Prophet, in the commencement of this chapter, for ourselves; and the times require that we should speak out plainly and directly. While separation has iveliest anticipation of the future glory of the Church so many advocates and promoters, we hold it to be a of Christ. He predicts the arrival of a period, when sacred duty to press the memorable admonition of St. (1. Cor. xii. 25.) that body which he elsewhere calls He foretells the ardent love which should be borne her the "Church," (1. Tim. iii. 5.) and affirms of Christ by the ransomed of the Lord, and by the Lord himself. that "he is its head." (Ephesians v. 23.) Liberality and glorify her and her bridegroom Christ, until she must embrace their errors, or suppress in their favour truths which have their foundation in the wisdom of "men upon thy walls, O Jerusalem, which shall never God, and which are revealed to us and our children to be the rule of our faith and practice on all occasions.

If God, by his Apostles, has established a Church, giving it such distinct and characteristic marks, that it may be easily discerned, it is not for man, upon any "baptizing them in the name of the Father, and of pretence, to alter that form; nor is it any justification of such a course to say-We are all aiming at the same result; all these different roads terminate in the same heaven; we shall agree there, however we may disagree here. It must be our duty to enquire what

ago, the inspired servants of God looked forward with we have so much cause to lament, appears to be a virtue; but the eleven alone. Had any others acted confident expectation to their accomplishment; and determination on all hands to conform to the primitive under this commission, it would have been a manifest that even at the remote period in which he lived, order and doctrine. The Church, as constituted by usurpation of ungranted power. Nothing, I think, can they were first established, have no title to our regard, send I you." (St. John xx. 21.) A similar vow would well become the present except they be plainly built upon the firm foundation ness I have received from all my congregations, and dinary position of Unitarianism in this age of inquiry,

The incomprehensibility and mysteriousness of then laid once for all by express Divine authority, and design on the part of our Saviour to reserve all originates.

Atonement is the doctrine of Scripture.

Atonement is the doctrine of Scripture.

The incomprehensibility and mysteriousness of then laid once for all by express Divine authority, and design on the part of our Saviour to reserve all originates. stewards of the manifold Grace of God. The lapse of then fall once for all by express Elvine authority, and the whole conduct of the time at the manifold Grace of God. The lapse of conform closely to the pattern of heavenly things,

The present discourse is merely introductory to a series upon the same subject, in which it is intended and beloved friends are removed from this scene of discipline, but their virtues yet speak to those who A most important preparatory step would be a quarter. A Christian Minister is not surely to be blamed for endeavouring to inculcate the principles of not yet run, the interposition of the waves of the Atlantic has not broken as under the ties of affections union and harmony among Christians. For a Atlantic has not broken as under the ties of affections union and harmony among Christians. For a blamed for endeavouring to find the Primitive Church upon his congregation, and but all lawful authority in that kingdom must be reinterest in your temporal and spiritual welfare. Permit me, therefore, to request that you will favour me

arguing fairly in support of that at whose altar he
ministers, from the Word of God in the first place and mit me, therefore, to request that you will favour me with your serious attention, whilst I, as briefly as looking to him alone for the mercy of God, unto eternal looking to him alone for the m Gospel which is every where acceptable, which is received as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy, which warms the vicarious sacrifice of Christ, were really at value as glad tidings of great joy. "I have, as you know, never hesitated to declare what I believed to be the truth as it is in human heart, which is indeed the source of all evil him; and whatever may be the conclusion to which such an investigation may conduct him, none have a authority. And yet, it is apparent, that as in the natural, so right to take offence, if he speak discreetly and advis-And yet, it is apparent, that as in the natural, so in the moral world, secondary causes are continually edly, and without acrimony or uncharitableness towards to which we belong, I shall recite the 23rd Article. those of a different persuasion.

Christians, may be referred to gross departures from tical body of Christ our Saviour is now rent and diviritable sentiment towards those who most widely differed from me, and I do not know that I was also differed from the lateral me, and I do not know the I was also differed from the lateral me, and I do not know the I was also differed from the lateral me, and I do not know the I was also differed from the lateral me, and I do no tude of Christians, strange notions prevail. How surely must be an object of extreme solicitude to every "called to this work by men who have public authority often, for instance, do we hear it asserted that the honest and sincere believer, to ascertain when the "given unto them in the congregation, to call and send separation of Christians into different denominations functions of the priesthood are rightfully exercised, "ministers into the Lord's vineyard." is decidedly favourable to the advancement of religion, and the Christian ordinances rightfully administered. But we want something more explicit as to the naand the spread of the Redeemer's kingdom! But It will be the object of these discourses to give full ture of a lawful calling, and the persons whom the from whence is this opinion derived? Is there any satisfaction upon this point, the importance of which Church considers as having public authority given authority for it in the Law and the Testimony? Do cannot, I conceive, be over-rated. The evil conse- unto them in the congregation to call and send miniswe read that God ever approved the separation of the quences of schism are immeasurably great. It is the ters into the Lord's vineyard,—and we have it in the ten tribes from Judah and Benjamin, and the establish- greatest curse of Christendom; and the world never Preface to her Ordination Services, as follows -"It is ment of a new Church, in which the priests of the will be converted to the faith of Christ, until its pro- "evident unto all men, diligently reading holy Scriphouse of Levi had no office and ministry? Did fessors discard their animosities and divisions, and "ture and ancient authors, that from the Apostles Christ applaud the divisions subsisting between the cordially unite together in the Church which is thus "time there have been these orders of ministers in Pharisees and Sadducees and other Jewish sects during described by St. Paul—" There is one body and one "His Church—Bishops, Priests, and Deacons. Which his eventful life? Did the Apostles commend the schism of the Gnostics, the Nicolaitans, and those who "calling—one Lord, one faith, one baptism." (Ephe-"tisch blanch, in the Blanch, in the schief of your "offices were evermore held in such reverend estimation, the schief of the Gnostics, the Nicolaitans, and those who "calling—one Lord, one faith, one baptism." (Ephe-"tisch blanch, in the schief of your "offices were evermore held in such reverend estimation, the schief of in their time perished in the gainsaying of Core? sians iv. 4, 5.) "For by one Spirit are we all baptized "them except he were first called, tried, examined, (Jude v. 11.) If any thing like this can be shewn, "into one body, whether we be Jews or Gentiles, "and known to have such qualities as are requisite for we will bow with reverence to the word of inspiration, "whether we be bond or free." (1 Cor. xii. 13.) "the same; and also by public prayer with imposition

and rejoice in the countless multitude of religious sects, Into that Church, whatever it be, may God of his "of hands, were approved and admitted thereunto by infinite mercy direct us. May he possess all Christian "lawful authority. And therefore, to the intent that But every attempt to point out such commendation people with light to discern, and readiness of mind to "these orders may be continued, and reverently used would be utterly fruitless and vain. It is no where to embrace it. The wounds of many festering hearts "and esteemed in this Church, no man shall be accounticipation applied to the future, to a state of things partizans of rival standards would subside. The joy "in this Church, or suffered to execute any of the said the opinion of the world above the testimony of my the op

SERMON II.

SAME TEXT. Every intelligent reader of the Scriptures must see at once that the Prophet in this passage expresses his ardent affection and zeal for the Church of the living God. Jerusalem was the name of the City of David, which contained the Temple of the God of Israel; and Zion, that of the Mountain upon which the City was built. The application of the name Zion to the Jewish Church pervades the Old Testament; and, in the New, St. Paul applies it, as well as the other term Jerusalem, to the Christian Church. We are safe, therefore, in applying these words to the Church of Christ, and in viewing them as a prediction of its future prosperity and glory. At all events, the feeling of attachment which the Prophet expresses towards the Church of God in his day, ought not to exceed that which we bear towards the superior institution of which the Son of God himself is the founder and the head. In the former discourse upon this text, I quoted several of the encomiums upon the Church of Christ of which the New Testament is full. I shall therefore on this present occasion merely recite the solemn declaration of our Lord to "among you envying and strife and Divisions; are one of his Apostles, "And I also say unto thee, that "thou art Peter, and upon this rock I will build my "Church, and the gates of hell shall not prevail 'against it." (Matt. xvi. 18.) We have a controversy, as you probably all know, with the Church of Rome, with regard to this text; but I have no design to enter into it now. I will only ask, What did our Saviour mean in this passage by his "Church?" The "is he that watereth; but God that giveth the answer which some would give to this question, various denominations of Christians whom God shall receive and acknowledge to be faithful and true disciples of his Son. But this description would not agree with that which our Saviour himcompares it to a field containing both wheat and tares; and in another, where it is likened to a net which enclosed fish both bad and good. These highly extolled—for doing precisely what Christians parables authorize us to consider it as comprising all do in modern times—saying, I am of Calvin; and I of tians who in this particular take no warning from the kingdom over which he exercises supreme power and

authority. The great question remains, however, to be discussed. Baptism is undoubtedly the initiatory rite or sacrament, by which we enter the visible fold of Christ. But how is that fold itself constituted? and where resides the instrumental power of confer-

ring its privileges upon the sons and daughters of men? Will it be said that any man or set of men can perform this, in virtue of their own will and pleasure? What warrant for the exercise of any such original authority, in that kingdom of which Christ himself holds the sceptre, or what example of its exercise do the Scriptures any where furnish? Neither the one nor the other can possibly be produced. The Jewish Church and Priesthood were unquestionably of Divine appointment alone, and the Christian must stand upon the same foundation.

We read that Jesus spake to the eleven disciples, saying, " All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." (Matt. xxviii. 18-20.)

(composed of copious selections from the Scriptures, arranged expressly by him for the serious cons deration of his former parishioners and friends,) covers forty-eight large pages. We give the following By the very terms of this commission, you perceive we pretend not to know. But this we know, that ages The only possible way of healing the divisions which and sent abroad on errands of miraculous grace and

> Surely you must see in this transaction a manifest Apostles in the execution of the commisson thus entrusted to them is consistent with this supposition.-He did not surely then descend from the throne which is declared to be for ever and ever; nor relinquish the sceptre of that kingdom over which it is said that he must reign until the end cometh, and he hath put all an attempt ought not to excite uneasiness in any enemies under his feet. Proper officers there needs must be to discharge its ministry and conduct its affairs -for no Society can continue to exist without such; ceived from Him. We have partly seen how this exinext from the testimony of the Christian Fathers—of next from the testimony of the Christian Fathers—of those men, who either lived in company with the was designed to be perpetual. And on this ground Apostles, or who succeeded them in the ministry during we contend that in every religious Society claiming

To shew you that this is the doctrine of the Church "It is not lawful for any man to take upon him the Amongst the multitude of sects into which the mys- "office of public preaching, or ministering the sacra-