

it is called—one the power of the Spirit of God in the preached word, which was directed *against* the Church of England, or the Church of Rome in England, then subsisting, and was carried on by a system of irregularities—Latimer, Bernard Gilpin, and a host of others, whose names are better known in heaven than on earth, preaching and teaching all about the country, without regard to parish or any such thing, but which was the power of light against the power of darkness, and that was blest. The other element, partly through the fears of churchmen, and mainly through the interference of the crown and secular power, was a system in which, in order to maintain unity in the whole country, and to conciliate Roman Catholics for political purposes, under Queen Elizabeth, a vast mass of association with Roman Catholic forms and the value of ordinances was preserved and asserted, by which a connection with the great apostasy was kept up; which, although the power of truth and the providence of God may have a long while hindered, its effect is now beginning distinctly and publicly to show itself, and will, I have no doubt—woe is me that I should have to say it—result in this once comparatively happy country being immersed in and given up to darkness and opposition to God.”

The truth may continue to be faithfully preached by many godly men in the Establishment, which I am glad at heart to acknowledge, still the consequence of the retention of this popish parochial unity involved the forfeiture by the Establishment of the title to be considered a church at all; and that not on account of its corruptions, but by its very constitution and system.

It is not that many a faithful clergyman will not own, in heart, the godly labours, and seek the fellowship of those without the limit of the Establishment; but that no right individual feeling, no personal liberality of sentiment, will release him from the obligation to own, as pastors of the flock of Christ, because they are *legally appointed*, men whom he knows to be unconverted, men whom he honestly denounces as subvertors of souls, and preachers of deadly error. A godly clergyman may be placed in an adjoining parish to one whose teaching and aim he knows to be to deliver the Establishment, and the nation, so far as it is connected with it, into the arms of Popery; and not only can he not do anything to hinder this, but he is bound to *own*, both by his own subscription and under legal penalties, that man as *Christ's minister*, and pastor of the sheep of Christ. He is compelled so to own him, that he dares not cross the parochial limits to minister the word of life to dying souls, or to help and comfort the sheep of Christ, though he knows that their acknowledged pastor is “a wolf in sheep's clothing.” A dissenter may go, if he has the good of souls at heart, because he is bound by no parochial arrangements; but a clergyman cannot, because the system of the Church of England binds him to own those whom it has placed in certain parochial limits as pastors of the sheep of Christ. No matter that they are destroying instead of saving souls,—they must be so owned,—there is no remedy! But can such a system be owned as a *church*? Let every conscience that knows the Church of God to be something more than a legal fiction return the answer.

If I look, then, at the actual state of things in this country as to the professing body, there is, in fundamental constitution, the principle of parochial arrangement, and that of voluntary association. In the appointment of ministry there is the fiat of authority; the choice of the people; and the appointment by conference. And, it may be asked, by what reasonings does each section seek to maintain the rightness of its position. The nationalist, by a reference to Old Testament Scriptures and the national character of Judaism: the Independent and Baptist by an appeal to abstract right, as in civil and national affairs: the

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