

To remedy the inconvenience, the homilies were written, and required to be read by the incapable ministers. So, in the present day, able writers advertise their services to write sermons of all sorts for those who can not or will not compose their own discourses; and the newspapers are public witnesses of the deficiency of ministers, and the remedy to which they apply. Reading instead of preaching sermons is a bane of the Episcopalian Church, and a resort most unbecoming the successors of the Apostles. Surely no one will urge that reading is preaching; for this would make every reader of a sermon a preacher, which is an absurdity. If all the incapables were removed from the benefices of the Established Church, I am afraid that hardly as many would be left as departed from it on the passing of the memorable Bartholomew Act, the Act of Uniformity, in 1662. Surely the 'dumb' ministers (as the Scriptures term them) had better depart from their present vocations, and betake themselves to occupations more suitable to their abilities. 'Many a man has run his head against the pulpit,' says South, 'who would have cut an excellent figure at a plough-tail.' Dissenting ministers are charged with various deficiencies by the apostolical ministers; but, whatever deficiencies they possess, they cannot be charged with being 'dumb.' Surely the unconverted, the immoral, and the dumb are the 'sham' ministers; and not the pious, virtuous, and eloquent men who ornament the pulpits of the non-conformists, and are the praise of the churches of Christ. Those whom Christ selects as ambassadors are qualified not only by character and life, but by talents; and those destitute of abilities, suitable and sufficient, are proved intruders into the office, no matter by what earthly authority they may have entered it. *'I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.'*

XVI. I am not a member of the Episcopal Church of England, because I cannot learn that such *success* attends the ministry of the Gospel in the government church as I find in the churches of the non-conformists or dissenters. The public preaching of the Gospel is a means towards an end; and wherever the end is most frequently attained, there must be used the most appropriate means. The end of the Gospel is to bring a sinful world to repentance of sin, and to faith in a crucified Christ; and also to bring the believing church to that holiness without which no man can see the Lord. Now this end, it is well known, is often attained in some churches and by some ministers, and very seldom in our ancient Gothic buildings, and by our modern apostolicals. Now I am for those ministers who preach most successfully the unsearchable riches of Christ, and for those churches to which those ministers belong. That body of ministers which through grace saves the most sinners from sin is superior to all others, just as that physician is above all his brethren who effects more cures than any of them. 'Let the clergy live more holily, pray more fervently, preach more heavenly, and labour more diligently than the Methodist ministers appear to do,' says a pious