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ON THE DIFFICULTIES AND ENCOURAGEMENTS OF THE CHRISTIAN MINISTRY,

WITH SOME REFERENCE TO THE PAST AND PRESENT CONDITION OF THE CHURCH IN WESTERN CANADA:

A SERMON,

Preached in the Cathedral Church of St. James, Toronto, June 3rd, 1847, on the occasion of the Triennial Visitation of the Lord Bishop of the Diocese.

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Our sufficiency is of God.—2 Cor. iii. latter part of the 5th verse.

Many and conclusive are the evidences by which it is pleased God to establish the truth of our holy religion. But there is, perhaps, none more striking than that deduced from the manner in which our blessed Lord addressed the first disciples of the Cross, in reference to the difficulty and danger of the work in which they were about to engage, and from the fortitude and unwavering constancy with which they executed their high commission, and encountered those trials which Christ forewarned them they would have to endure. Remembering whom I am addressing, I feel that little need be said in illustration of this argument, except as introductory to the subject of this discourse. An impostor, in order to gather followers around him, and to secure their devotion, would not only have appealed to the self-righteous pride, or corrupt passions of our nature, but he would have taken care not to represent his service as involving the necessity of continual self-denial, and would have cautiously abstained from the use of language likely to excite, in the minds of his disciples, fears of personal danger, and even of death itself, as the certain consequences of adherence to his cause. But we know that our blessed Lord pursued a directly opposite course.—Not only did He, with the hand of Divine authority, lay the axe to the root of human pride and passion, not only did He expose the delusion of all human pretence to merit in the sight of a heart-searching God, while He exhorted His disciples to aim at that perfection which is the attribute of God himself, but He declared that if any man would come after Him, "he must take up his Cross daily." And especially when the twelve were commissioned to go forth in His name, they were distinctly apprised of the perils they would have to encounter, and the sufferings they would be called on to endure. He assured them, indeed, of the perpetuity of His Church, so that at no period would its light be wholly extinguished, or "the gates of hell prevail against it." (Mat. xvi. 18.) He gave them, too, His animating promise that He would be "with them always even unto the end of the world" (Mat. xxviii. 20); and He encouraged them to look forward to the time, when, after having proclaimed His truth, and established His Church, and kindled, amidst the moral darkness of this world, that celestial light, which, by the grace of God, was never to be extinguished, they should reap their eternal reward in His kingdom in heaven, and be engaged by Him in the presence of His Father and the Holy Angels; but meanwhile, He told them, that in their journey towards the crown they must daily bear the Cross: that their course should be one of obloquy, suffering, and death; "that they should be hated of all nations for His name" (Mat. xxiv. 9), "that they should be persecuted from city to city" (Mat. x. 23), and that the time was coming when "whoever killed them would think that he did God service." (John xvi. 2.) And if we consider the conduct pursued by those whom Christ addressed in these terms of (as far as all worldly considerations are concerned) extreme discouragement, our persuasion of the Divine origin of Christianity will be still further strengthened; for we behold them going forth at the command of Christ, in the face of that persecution of which they were forewarned, suffering the loss of all things, and patiently enduring every extremity of "tribulation and distress, and persecution, and famine, and nakedness, and peril, and sword" (Rom. viii. 35); and this they did, not for the sake of any personal or national prejudices, for these all lay the other way,—not impelled by a blind zeal or fanatical enthusiasm, which can produce their lists of martyrs without deriving any credit from their death,—not for the sake of mere opinions, which men will often sooner die than yield,—but in testimony of their belief of facts of which they were themselves witnesses. The chief of these was the resurrection of Christ from the dead. And, therefore, while they went forth preaching Jesus and the resurrection, they were able to say, "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, declare we unto you." (1 John i. 1.) Thus they bore their testimony as persons who had been eyewitnesses of the great facts on which the scheme of Christian truth is founded, and they hesitated not to seal this solemn testimony with their blood. It was by such a ministry as this,—a ministry habituated to trials and difficulties,—that the Church of Christ was every where established, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone;" and so securely were its foundations laid, that although the whole world, Jewish and Gentile, combined in a common association in order to overthrow it, although the whole weight of the Roman Empire was brought to bear in order to effect its extermination,—ten fierce persecutions having been publicly authorised during the three first centuries, the last of ten years' duration,—and although after the Empire received Christianity as the religion of the State, the assaults of heresy were no less perilous to the existence of the Church than the violence of persecution, it has, by the preserving care of its Great Head, survived every danger, and triumphed over all opposition, and come down to us, with all its essential features, its doctrines, discipline, and worship, preserved inviolate and untouched.

But though, in the providence of God, persecution is no longer permitted to rage against the followers and Ministers of Christ, or the arm of civil power put forth in order to exterminate the Church of God, yet those to whom He has committed the ministry of reconciliation, have still to contend with much of difficulty and discouragement in the execution of their sacred office;—and faith, and patience, and self-denial, are qualifications as essential in the Ministers of Christ now, as when the infant Church first struggled for existence. But, blessed be God, if our office be an arduous one, if trials and difficulties abound, so "our consolation also aboundeth in Christ;" and those grounds of support are graciously provided for us, through which we are enabled to be "steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

To these two points then, Reverend brethren, viz. 1. The difficulties and discouragements attendant upon the sacred Ministry, and 2. The support and encouragement held out to those whom God has called to exercise it, I now purpose, in humble dependence upon the Divine blessing, to address myself. I shall do so with a deep sense of the solemnity of this occasion, on which the Clergy of this vast and important Diocese, after three years more of toils and trials, are assembled, at the summons of our venerated Diocesan, to receive the Episcopal charge and benediction. And though, in such an assemblage as this, I cannot hope to say any thing that shall add to the information of those, whom it is my high privilege to be permitted to address, it may be, perhaps, that the consideration of points in which we are all so deeply interested,

—however feebly and imperfectly they be treated,—may, by the Divine blessing, contribute in some degree to stir up the gift that is in us, and to strengthen our determination of serving before Him faithfully, to the glory of His Name, and the edification of His Church.

And, first, in treating concerning the difficulty and discouragements connected with the sacred Ministry, I might well be content to confine my observations to the solemn nature of the office itself, and the responsibility which attaches to it. For surely, to be invested with a Ministry derived from God,—to be the ambassadors of Christ to our fellow-men, to treat with them concerning their reconciliation with God,—to be ordained, as it is expressed by Bishop Pearson, "to intercede between God and His people, to send up prayers to God for them, to bless them in the name of God, to teach the doctrine of the Gospel, to administer the Sacraments instituted by Christ; to perform all things necessary for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ;"—or, to use the deeply solemn language of our own Ritual, "to be messengers, watchmen, and stewards of the Lord, to teach and to forewarn, to feed and provide for the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of a naughty world, that they may be saved through Christ for ever;"—And while doing this, to feel that we are to "live unto life," to others we may be "the savour of death unto death," (2 Cor. ii. 16); and that, humanly speaking, upon our faithfulness or unfaithfulness depends the salvation or destruction of those amongst whom we minister,—surely this is enough, when contrasted with our own inherent weakness, to cast down the strongest, beneath an overwhelming sense of the arduous nature of our office, and might well demand that a whole discourse should be devoted to enlarge upon, and apply the consolation contained in the cheering words, "Our sufficiency is of God." But it is to the exterior difficulties and discouragements attending our Ministry, that I now more particularly invite your attention; and these, brethren, you will, I think, agree with me in ascribing to the natural enmity of the human mind to the truth as it is in Jesus. There is, indeed, inherent in all men, a yearning after truth; the mind at once rejects what it sees to be false,—it is dissatisfied with what is doubtful,—nor does it derive full satisfaction even from probability, however this may suffice to determine the conduct,—it yearns after what is true,—and hence, in physical and mathematical science, proof and demonstration yield the mind the highest degree of pleasure and delight, because they afford that absolute certainty, based on the deductions of human reason, which the human mind longs for. But in spiritual things it is otherwise; for Divine authority assures us, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," (1 Cor. ii. 14). Their nature, and excellence, and beauty, are appreciated only through the influence of the Holy Spirit upon the heart, dispelling natural prejudice, and giving it to see "the light of the knowledge of the glory of God in the face of Jesus Christ," (2 Cor. iv. 6). And the first reason which I will venture to assign, in order to account for this prejudice against spiritual things, is, that they are imperceptible by the eye of sense, and that it is not possible to subject them to any process or experiment by which their reality shall be ascertained. We are called upon to credit them with implicit faith in the naked declarations and promises of God. In the things of this life, surrounded and solicited as we are by sensible objects, we are affected chiefly by what we see. "The natural man is immersed in sense.—Nothing takes hold of his mind but what applies to the senses;—to receive and to judge of things, and eternity, cannot be brought before the bodily eye; nor can God's promise of pardon to the penitent, or the sanctifying influence of the Holy Spirit, be subjected to any sensible test. "We look not," says the Apostle, "at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal," (2 Cor. v. 18). Again, "We walk by faith, not by sight," (2 Cor. v. 7). "Faith is the evidence of things not seen," (Heb. xi. 1). Hence, to the end of our course, we have to take God's promises upon trust. We have, while in the midst of a world that we see, to live for a world that we do not, and cannot see until after death; and, like God's saints of old, we have to yield up our latest breath, "not having received the promises, but still persuaded of them, and embracing them, and confessing that we are strangers and pilgrims on the earth," (Heb. xi. 13). Thus then, brethren, we see that the spiritual character of the religion of which we are Ministers, would in itself be enough to render our task a hopeless one, were it not that "our sufficiency is of God."

But again, in delivering the message with which we are charged, we have to address men as fallen, guilty, corrupt, and under the wrath of God, and while we point them to the atonement and righteousness of Christ as the sole procuring cause of our pardon and reconciliation with God, we have to show them that in themselves they are utterly devoid of righteousness and strength, and that "we are accounted righteous before God, only for the merit of our Lord Jesus Christ by faith, and not for our works or deservings." This, brethren, is a truth which, while it contains within it the essence of the Gospel, has ever been unpalatable to human pride. In the Apostle's day it was one of the main obstacles to his success that men went about "to establish their own righteousness, not submitting themselves to the righteousness of God" (Rom. x. 3); and to the present hour, one of the great difficulties with which the Minister of Christ has to contend in bringing sinners unto God, continues to be the innate self-righteousness of the human heart.

But while this spirit, whether in an active or dormant state, naturally exists in all men, neither is it, any more than the cause previously assigned, the only impediment to our success. For alas! painful experience proves to us, that there may be a high sounding profession, and not only a ready admission of the insufficiency of human merit, but such seeming sensitiveness on this point, as to ascribe the careful observance of duty, and especially of the ordinances of the Church, to a legal and self-righteous spirit, while at the same time, there is an utter absence of that self-denial which is required of those who would be Christ's disciples indeed. And if we put aside the course thus pursued by too many religious professors and contemplate the objects which those, to whom we address ourselves, naturally pursue, do we not find them to be wealth, pleasure, ease, self-aggrandizement, or self-gratification, not to speak of those things on which the word of God has more legibly stamped the character of sin; and then when we place in contrast to this state of things the solemn and emphatic words of Christ, "If any man will come after me, let him deny himself, and take up his cross daily and follow me;" (Luke ix. 23). the difficulty with which we have to contend in bringing men into subjection to religious truth, becomes obvious. The mind is pre-occupied. The care of this world, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becometh unfruitful. Christ calls for self-denial: man, for self-indulgence. And these are contrary the one to the other, so that too often, when the Minister of Christ delivers his Master's message, he finds in those whom he addresses, that love of sin, and dislike of self-denial, which impel them to reject it.

Such, then, Brethren, are the ordinary obstacles that present themselves in the way of the successful execution of our

sacred office. Wherever the ministerial office is exercised, and the truth of Christ proclaimed, there these obstacles exist, for human nature is every where the same; but besides these, there are generally others also of a local nature, and to some of this class it may not be amiss, that I should here for a few moments ask your indulgent attention. I will not stop to advert to the unfavourable manner in which, in a new country like this, an over eager desire for the possession of property, engendered by the facilities of acquiring it, bears upon the spiritual welfare of its inhabitants,—how an inordinate pursuit of this world's good, and a constant spirit of speculation, with its feverish anxieties and calculations, and not unrequently pecuniary embarrassment,—its attendant punishment,—absorbs the mind, and leaves neither time nor thought for the care of the soul, for the loss of which the gain of the whole world would be no recompense. Passing from this point, on which time will not permit me to dwell, I come to one of our greatest discouragements, I mean the divisions existing among professing Christians, and the ignorance too generally prevalent of the nature and constitution of Christ's visible Church, or rather, perhaps I should say, the prejudices industriously instilled upon this important subject; for not only is religious division sinful in itself, not only does it seriously impede the diffusion of true religion, and prove the fruitful parent of strife and dissension, but the ignorance of the true doctrine of the Church, from which it springs, leads to a denial of that authority, which belongs to the duly ordained Minister of Christ, or at least to a want of that reverence for his ministrations, without which those who attend them cannot expect to profit. Accordingly when God's appointed Minister goes forth for the first time into a new part of the country, he finds a state of things which may well cast him down; he finds that (except by those members of the Church whose attachment to her communion has survived the destitution of her ordinances,) a ready volubility, and a confident assertion of being sent by the Spirit, are held to constitute an ordination quite as good, if not better, than his own;—that the Sacraments are considered to be both as regularly and as validly administered by some self-appointed teacher, as by one who had received a lawful authority to dispense them;—and that the crude and too often irreverent effusions of a private spirit are deemed to constitute a purer worship than that form of sound words compiled by those martyred Bishops and Reformers of our Church, to whom they who form this judgment, are indebted for the very Protestantism which they abuse, and for the very Scriptures which they pervert in order to oppose or malign that Church for which those Martyrs bled. Nor does the evil or discouragement stop here; for, Sectarianism having cast off all regard for the unity of the Church, has no principle of consistency within itself, and sect splits off from sect, until division and confusion have become so grievous and interminable, that even the more respectable societies which have forsaken the communion of the Church have become conscious of the evil, but which, having themselves set the example, they cannot now hope to cure.

Under discouragements of this and other kinds, it is but natural that we should look for the support of the influential laity of the Church. But here, brethren, although there are many bright exceptions, do we not often find disappointment where we looked for hope? Do we not often find some, of whom we ought to expect better, sacrificing the principles of consistent Churchmanship to the acquisition of a hollow popularity, and by their conduct and example neutralizing to a great degree the principles we inculcate? Thus, one, after praying on the Sabbath against the sin of schism, and with all the evils of religious division before his eyes, presides, or rather, calling himself a Protestant, contributes to the diffusion of Romish error. A third evinces his liberality by occasional attendance on the ministrations of dissent; while many others, in stations of high executive or legislative authority, would rather destroy a great seat of learning, than permit their own Church to retain some slight privilege in a University originally chartered as her own; and refuse either to allow the Church the management of the remnant of her own property that jealousy has left her; or to give her so much control in the matter of public education, as would suffice to secure the religious instruction of her own children, in accordance with her own faith. And that, though in making these demands, the Church asks for nothing unjust, nothing exclusive; "a Church, which," to use the words of Dr. South, "as it is obedient to the civil power, without any treacherous distinctions or reserves, so would be glad to have the countenance and protection of that power in return for her hearty obedience to it; though, after all, if it cannot be protected by it, it is yet resolved to be peaceable and quiet under it, and while it parts with every thing else, to hold fast by its integrity."

Bear with me now further, Reverend Brethren, while I refer to one other cause of perplexity and discouragement, before I pass on to the remaining portion of this discourse. I allude to the distressing accounts which you have from time to time seen, of the departure of a few, and thanks be to God of but a few, of the Clergy of our Church, from her pure and primitive faith, to the corrupt communion of the Church of Rome. The movement which of late years has taken place in our Church has, I firmly believe, been attended with many beneficial results; but there has seldom occurred any great movement, without being, through the infirmity of our nature, and the devices of Satan, carried to excess, and so it has been in the present instance. In opposition to the ancient canon of Tertullian, "Id esse verum quodcumque primum, id esse adulterum quodcumque posterius,"—a principle of "development," as it is called, has been adopted, calculated to sanction, or rather actually sanctioning, the worst errors of the Church of Rome, and which has led some to palliate, and at last to receive, doctrines from which they once turned with just abhorrence; and though the instances in which this has occurred have been comparatively few, they have served to give a handle to those who have no love for our Church, and perhaps to engender somewhat of a distrust of true Church principles, even when professed by those who are heartily, and ex animo, opposed to the errors and corruptions of the Church of Rome. And while we cannot wonder that the events that have occurred, should excite a golly jealousy in those who know what Rome is in creed, but more especially what she is in practice, I am sure I shall not be considered as taking too much upon me, when I say that, they have added much to the burden of the difficulties arising from ordinary or local causes which press upon us as Ministers of the Church of England, and that they are well calculated to make us feel more and more, that "our sufficiency is of God."

I now come to the consideration of those grounds of support which sustain us in the execution of our sacred office. And the first which I shall name is a firm persuasion that the subject matter of our teaching and ministrations is the truth which God has revealed for the salvation of men. It is obvious that if we had any doubt on this point, our ministry could give no certain sound,—we could have no heart for our work,—we could have neither boldness nor constancy, nor fervent zeal in preaching the Gospel of Christ. It was because the first preachers of the Gospel possessed this firm assurance that what they taught was truth, and that truth was "the power of God unto salvation to every one that believeth," (Rom. i. 16), that they persevered amidst every discouragement; and brethren, it is a similar persuasion that must excite us to a similar perseverance. Their persuasion was indeed obtained in a diffe-

rent way from ours. Theirs sprang from beholding miracles performed before their eyes; yet ours is derived from a source no less sure, the certain warrant of Holy Scripture, proved by a great chain of external and internal evidence to be the inspired word of the living God. Here then is our rule of faith, "the sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place," (2 Pet. i. 19); ever remembering that in the interpretation of that word, the exercise of the right of private judgment is to be controlled and regulated by a just deference to the judgment and testimony of the primitive Church. It was on this principle that the Reformation in England was conducted throughout, nor can error, whether Romish, or Puritan, or Rationalist, be successfully refuted on any other. It is the privilege of the faithful member of the Church of England that he finds the judgment of the primitive Church, on all essential and important points, expressed with sufficient fullness and clearness in the standards of his own branch of the Catholic Church. This is all that is needful as regards himself. He knows that the pious and learned Reformers of the English Church framed her standards with reference to the judgment of the primitive Church, and therefore I repeat as regards himself, it is sufficient to know that the standards which contain the profession of his faith, express the voice of the Catholic Church. But as regards those who gainst and resist the truth, it will not be enough to appeal either to the Scriptures or to our own standards; because they reject the latter, and deny our interpretation of the former. Plainly, then, in such a case there remains no other means of settling a controverted point, but by a reference to the prevailing judgment and testimony of the primitive Church, which, when clearly ascertained, as it generally may be, ought in fairness to decide the question in dispute. It is on this strong ground that we rest our defence of Episcopacy, Infant Baptism, and many other tenets and usages of the Church; and it is on the same ground we reject the novelties of Rome. But while the Church of England has ever pursued this truly Conservative course, "yet," to quote the words of high authority addressed to us in this sacred edifice three years ago, "the respect which she pays to the declared voice of the primitive Catholic Church, as a help and guide for interpreting the Scriptures, and judging of the Christian doctrines, in a respect subordinate to that which she pays to the written word of God; which she regards, and rightly regards, as the only divine source and standard of religious truth." Such, then, Brethren, is the source whence we derive our persuasion that what we teach is truth, and that it is truth revealed by God for the salvation of men; and having this persuasion of the truth and importance of what we teach, knowing that the faith of Christ crucified is the power of God unto the salvation of sinners,—that through it all who believe are washed, justified, and sanctified, and so made meet for their inheritance in heaven,—and that however that faith may be opposed or perverted now, it shall at last be surely and eternally triumphant, we are animated to persevere amidst every discouragement, and amidst evil report and good report, whether men will hear or whether they will forbear, we shall by God's grace continue to bear our testimony to the truth as it is in Jesus, and in his name beseech men to be reconciled unto God.

Again, brethren, we are supported and encouraged in the execution of our sacred office by the consideration that we are duly called and commissioned by God to minister in His name. Without this, no one may venture, whatever may be the truth of the doctrines which he holds, or whatever his ability and zeal, to assume the name of a Minister of Christ, much less to expect a blessing on his ministrations. "I sent them not, nor commanded them, therefore they shall not prosper." Under the old dispensation it was marked as the most dangerous presumption to touch the ark of God without a divine warrant, nor is it a less direct act of usurpation to assume authority in the Church of Christ without a commission from our Divine Head. Christ himself appeared with delegated, not with self-commissioned powers, nor can we conceive of an ambassador, a steward, a watchman, a messenger, with self-constituted authority. Hence it is that the question is asked, how shall they preach except they be sent? hence our Lord so solemnly conferred upon the twelve their Apostolic authority; hence it was that they were so careful to ordain elders in every city, and to charge those to whom they communicated Episcopal powers to "commit the things which they had heard of them unto faithful men, who should be able to teach others also." (2 Tim. ii. 2); that so a successive Ministry might be continued unto the end of the world. And thus it is that the commission to minister in the name of Christ has been transmitted to us; a commission which, although conferred through human instrumentality, is yet derived from no human power, a commission which invests the ministry of him who bears it while faithfully teaching the truth of Christ with the solemn sanction, "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me" (Luke x. 16); a commission in the absence of which more harm is commonly done by the divisions, and confusion caused by the usurpation of the ministerial office, than is likely to be compensated by any good effected by an unauthorised teaching even of the truth,—and finally, a commission in the faithful discharge of which they who bear it are authorised to look for, at the hands of the Chief Shepherd "the crown of glory which fadeth not away." (1 Pet. v. 4). "Therefore," brethren, "seeing we have this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. iv. 1, 2.)

The last general ground of support and encouragement that I shall mention, is one whose importance cannot be overrated, and I feel well assured, brethren, that you have already anticipated me, when I state this to be, the promised blessing of the Holy Spirit of God. For as without the influence of the Holy Spirit upon the soul, it is impossible to obtain the necessary qualification for the Ministerial office, so the same Divine influence is indispensable to the successful execution of it. In vain may our teaching be orthodox, and our commission, as the Ministers of Christ, regular and valid, unless, while we serve before Him in our holy office, He is pleased to bless our ministration. Were the Apostles now on earth, without this, their preaching would be in vain, for "Paul may plant and Apollus water, but God giveth the increase; so then neither is he that planteth anything, neither he that watereth, but God who giveth the increase" (1 Cor. iii. 6-7); but, with it, the weakest of God's ministering servants becomes the honoured instrument of extending the boundaries of the Redeemer's kingdom, and saving the souls of men. What hope could we have of success in our ministry, if we could not look up to God to "send down upon the congregations committed to our charge the healthful Spirit of His grace, and to pour upon them the continual dew of His blessing?" But knowing that it is the office of the Spirit of God to bless His own word, to open the heart to attend to those things that we deliver "out of God's most holy word or agreeable to the same," to bestow faith and repentance, and all those fruits that are so peculiarly His own, we are encouraged to go forward in the path of duty, supported by the assurance that, however weak and unworthy may be our ministrations, "the word of God shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it." (Isa. lv. 11.)

TO BE CONCLUDED IN OUR NEXT.

* Charge of the Lord Bishop of Toronto, delivered June 6, 1844.
† Bridges, on the Christian Ministry.

* Pearson on The Creed, Aft. 8.
† See Form for the Ordering of Priests.
‡ Paley's Sermon on Meditating on Religion.
§ Eleventh Article.

* See South's Sermon, entitled, "Ecclesiastical Constitutions to be Maintained."
† Tertull. adv. Prax. § 2, Oper. p. 406.