

glect or invalid reception of those sacraments which he has ordained to be dispensed, as the continual means of grace, through the instrumentality of his visible Church.

And let those who are not conscious of any such hostility to the Church, yet live in separation from it, consider the dilemma in which they are placed. They differ from the Church for great or for small things.— If for great things, for essential and fundamental points, then they are liable to the charge of heresy. If for small and non-essential things, why cause a Schism? and why needlessly deprive themselves of the benefit of those sacraments and ordinances which the Church has been commissioned to administer?

It is no safe refuge for the Dissenter, that, in his separation from the Church, or in his hostility to it, he is acting, as it is erroneously termed, *conscientiously*. St. Paul conscientiously, as he thought, persecuted the Church; and some thought they did God service when they put the apostles to death. Let the Dissenter learn from hence *into what depths of sin it is possible for a mistakenly conscientious man to fall*; and let him not be satisfied with the approbation of his conscience, unless he has taken those various means which God has afforded to make sure *that his conscience is rightly informed*.

VI. *Objections answered.*

The usual plea of Dissenters for their separation from the Church is, that there are various imperfections in it. To this I answer, that it is not competent for a man to say, I object to this thing and that, and *therefore I will leave the Church*. He ought to try to have them amended. Those who leave the Church incur the loss of those benefits which the Church is ordained to afford. No one says that the Church on earth is perfect; though established by God, it is administered by men, and therefore liable to error. If such errors go to great lengths—if the Church insists on our doing