

nors of the Church, live as perpetual witnesses to the truth. They speak now as they spoke of old, with decision and clearness. We receive nothing as doctrine that is unrevealed in Scripture, respecting which the Apostles are silent, or which contradicts their teaching. This is our rock, from which nothing can move us. The Church is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, and our confidence is unwavering that by them no important question is unanswered, no vital truth undiscovered, no divine requirement left in obscurity and doubt. So much for the authority by which doctrine is to be tested, and to which we must defer for everything that is to be received as an article of faith. And hence the introduction of the Scriptures so conspicuously into the offices of our Church, for the ordination and consecration of those who are to feed her flocks, the candidate being required to declare himself persuaded that the Holy Scriptures contain all doctrine required as necessary to salvation, and that he is determined out of the Scriptures to instruct the people committed to his charge, and to teach nothing as necessary to eternal salvation but that which he shall be persuaded may be concluded and proved by the Scriptures. Take heed unto the doctrine. This injunction might be supposed to demand a statement of some of those doctrines to which the ministers of Christ should doubtless give a special prominence—to that great topic of his ministry which St. Paul desired to preach and live, as if knowing nothing else among men—Jesus Christ, and him crucified; the person and offices of Christ; what he has done; what he is now doing for the salvation of sinners, for all that come to God by Him, the universal embrace of His atonement; the precious invitations and promises of His Gospel; man's ruined state by nature; his restoration entirely by grace; justification by faith; the absolute necessity of spiritual regeneration: all these, with the several truths directly and necessarily connected with them, are most important matters indeed, at which we can do no more than briefly glance, and believing as I do, that it would be out of place if upon an occasion like the present I did more than enumerate some of those doctrines which must be considered by us all as of vital importance. I prefer for the few moments that are left to me to advert to a subject which I consider has a vast influence upon all our doctrinal views, and that is our Church's view of the extent of the authority and the nature of the functions of the ministry itself. We must neither disparage the sacred ministry nor unduly exalt it. As English Churchmen, we refuse either to be ranked amongst those who hold ordination to be of no value, and the ministry to be a mere human institution, or with those who adopt the Romish idea of a sacrificing and mediating priesthood. The language of the Epistle to the Hebrews tolerates no longer a sacrificing

priesthood. The Holy Testament, to give to priesthood. ruling direct would natura them as Jew ment writers the word app never the hier The word is i gelists, overs Episkopos, P Epistles speci duties are enu of sacrifices, o ministry of the and usurpation Christ. The p able. When t the ordinance t into a sacrifice the Lamb of G directly contran of Christ once satisfaction for actual, and ther Wherefore the s that the priest d remission of pain deceits." The o burned for this kindred error. goes with it. W had the sanction Communion Serv ting apart or ord eration of a pri into the hands of "Take thou auth the Holy Sacram lawfully appointe priesthood there i paten with a host to offer sacrifice to