

To be holy, is to be separate from all defilement and impurity, particularly of the moral kind. Thus God is perfectly holy: angels and good men are so in their different degrees. And because nothing unclean or impure, in any sense, ought to enter into the service of God, therefore whatever is set apart from common use, and dedicated to his worship, is called holy also. Hence the places, times, and things, that are so employed, have that name given them. And the persons, who attend on his ministry, are styled holy on account of their outward relation to him, whether they are really and inwardly such as they ought, or not. Now in outward profession, the whole visible Church of Christ is holy: separated and distinguished from the rest of the world, by acknowledging his holy laws, and using the means of holiness which he hath appointed. But in the inward sense, and the only one which will avail hereafter, they alone are indeed members of his holy Church, who by the help of these means, do really improve themselves in piety and virtue, *becoming holy in all manner of conversation, as he which hath called them is holy* (1 Pet. i. 15) and such as are truly so here, shall be made completely so hereafter. For Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water: and present it to himself a glorious Church, not having spot or wrinkle, but that it should be holy and without blemish. (Eph. v. 25—27.) Ask your hearts then: Are you giving your best diligence to cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God? For without it no man shall see the Lord. (1 Cor. xiii. 1; Heb. xii. 14.)

The word *Catholic*, applied to the Church in our Country, is never used in Scripture: but frequently in the early Christian writers: and it means *universal*, extending to all mankind. The Jewish Church was not universal, but particular; for it consisted only of one nation: and their law permitted sacrifices only in one temple; nor could several other precepts of it be observed in countries at any considerable distance from thence; but the Christian consists of *every kindred, tongue, and people* equally; and offers unto the name of God in *every place*, from the rising of the sun unto the going down of the same; incense and a pure offering. (Rev. vi. 9; Matt. i. 11.) The *Catholic Church* then is the *Universal Church, spread through the world*; and the *Catholic faith* is the universal faith; that form of doctrine, which the Apostles delivered to the whole Church, and it received. (Rom. vi. 17.) What this faith was, we may learn from the writings, contained in the New Testament; and, at so great a distance of time, we can learn it with certainty no where else. *Every Church or society of Christians, that preserves this Catholic or universal faith, accompanied with true charity, is a part of the Catholic or universal Church*; and because the parts are of the same nature with the whole, it hath been usual to call every church singly, which is so qualified, a *Catholic church*. And, in this sense, churches that *differ* widely in several notions and customs, may, notwithstanding, *each* of them be *truly Catholic Churches*. But the Church of Rome, which is one of the most corrupted parts of the Catholic Church, both in faith

and love, hath presumed to call itself the *whole Catholic Church*, the universal church: which it no more is, than one diseased limb, though perhaps the larger for being diseased, is the whole body of a man. And by attempting to exclude us, they take the direct way to exclude themselves, unless God impute their uncharitable way of thinking and acting, as we hope he will, to excusable ignorance and mistake. **THE CHURCH OF ENGLAND** pretends not, *absurdly*, to be the *whole Catholic Church*; but is undoubtedly a sound and excellent member of it.

THE CHRISTIAN CABINET.

PARENTAL AFFECTION.

There are emotions too powerful to be expressed; too ethereal to be substantiated; too spiritual to be embodied. Such are the vivid, varied, and attenuated anxieties of parental tenderness; yet Solomon's powerful genius arrested and perpetuated them: and such is his commanding eloquence, that they scarcely seem to lose any thing, by being clothed in language; his expressions are the types of his affections; his appeal rises warm from his heart. "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake you not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words; keep my commandments, and live." This is not egotism: it is the expression of powerful feeling, and manifests the heart to be more deeply interested for others than for himself. A man may speak of himself, when it is to benefit others; to give greater weight to his counsels; to take deeper root in the affections; and to obtain a firmer hold upon them, for their instruction and advantage, without being an egotist. Egotism is a compound of selfishness and vanity; in the above text, there is not a particle of either. It is full of paternal emotion: and, while the father speaks of himself, he is thinking of his children; he speaks of himself only to interest them more effectually, and give force to his instructions; and never thinks of himself less, than while he is proposing to them his own examples, and that of his parents; to whose memory a gush of filial tenderness breaks forth, and commingles with his paternal anxieties.

There is in this admonition, I know not what charm of recollection. The past comes again, clothed in the bright radiance of hope, such as it once appeared, before reality had extinguished its light, and broken its day-dream. Childhood returns with all its intensity of ardour, all its simplicity of character, all its buoyancy of spirits, all its fearless confidence, all its lively gaiety, all its thoughtless mirth, all its varied emotions, all its warm affections. The vivacity which beguiled the parent of many a smile, and drew forth also many a tear—which, in placing before him all he loved, shewed him at the same moment all he had to fear—returns upon the father: he remembers what he was as a child, and what his parents were to him; he remembers counsels little heeded at the time, and too much neglected afterwards; and without forgetting that he is himself a parent, he places before his own children the wisdom of his father, and the result of his own experience. It is impossible for me to convey to others in any adequate language, the emotions which this passage, so full of feeling and of gentleness, awakens in my bosom. It seems to me to speak on the part of the writer, of departed joys, recalled by the occasion, but not to be retained: the flashings of youthful pleasures, and vivacity upon old age, like the fitful coruscations of the aurora borealis upon the northern sky at midnight—enchancing, but momentary; bright, but