

He thus stoops to employ. Yet I am quite prepared to be stigmatized by false or mistaken brethren, and by those who are without, as an ultra-high-churchman, a Puseyite or a Romanist, for thus declaring the whole truth of Christ. Well, be it so; if they have called the master of the house Beelzebub, need we marvel at any approbious epithets which they apply to his servants? I only know, that as a people, we who dwell under this, the *last*, the final and most glorious dispensation of Christ and the Holy Ghost, *are not holy*, as were our Christian fore-fathers, who lived in these same "last days" with ourselves; if therefore I have in any measure succeeded in convincing you of the reason of this, your want of holiness, I will rejoice, even though I should myself be the more exceedingly despised.

But let us look whether the cause we have assigned, be sufficient to account for these sad results. Some persons will perhaps think not; because, this being eminently the dispensation of the Spirit, they will say surely spiritual worship, without the Ordinances of the Church must be sufficient. Such reasoners, however, forget that it is the dispensation of the *man* Christ Jesus, as well as of the Spirit. To the honor of Christ's humanity, therefore, as well as out of infinite compassion to us, the Father is pleased to convey salvation to us through the body of Jesus;—a priesthood, sacraments, a church, all of which are really though mystically, connected with his human nature now dwelling in heaven. Our bodies and souls are thus sanctified and saved by the Holy Ghost acting in unison with the body and soul of the Blessed Jesus. Thus at the same time, Jesus is honoured, and the obtaining of grace made inconceivably easier to ourselves, by our bodies and outward senses, becoming helps instead of hinderances, to faith and godly living. How difficult it is for us to fix our minds upon Christ and His merits, and to believe that for his sake we shall *now* obtain the grace or mercy we are asking, we all know. But when a *certain* time and place is fixed, by Christ himself, for more specially and certainly imparting the blessings we seek, and the *particular* individual appointed, through whose ministrations they are ordinarily to be received,—if only we approach in sincerity, deploring our sins and simply believing the promises of Christ,—how infinitely easier does faith, and consequently salvation, become. And, because we do not thus simply come expecting Christ in his ordinances, and through his appointed Ambassa-