

the Saviour and his holy Apostles, they might well say, 'Receive ye the Holy Ghost;' but when no such power is possessed, the use of such authoritative expressions is only mockery. The authority bestowed to forgive sins, is also a shadow without the substance.

XXXIV. I am not, and cannot be, a member of the Episcopal Church of England, because she will not say, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' The efforts made to compel religious uniformity in the nation, from the time of Queen Elizabeth and the High Commission Court to the present day, have signally failed. Millions of Roman Catholics are still on the one hand of the Government church, and millions of Protestant Nonconformists are on the other. The same line of things exists as in the days of Elizabeth and the Stuarts, only that the adherents of the Nonconformists are more numerous than ever. The Government church is still encroached on, on both hands; and there seems nothing impossible in the prospect of her being ultimately swallowed up by both. The conduct of the Episcopalian Church officers, both in Parliament and out, has been usually very severe towards Protestant Dissenters, and an ignoble and petty persecution still goes on. *'For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'*

XXXV. I am not a member of the Episcopal Church of England, because of the strong tide of Popish principles and practices flowing into the church during the last ten years. The Puseyite doctrines and manners are now so well known by the community, and are so frequently stated by the watchful press, that I need not enter into particulars in this place. The liturgy was Popish enough for any half-Protestant before the late rise of Puseyism, and the mass-book and prayer-book were then far from being opposites; but now unchanged Popery stands firm, and the Episcopalian Church is veering towards it, getting farther than ever from the borders of the Protestant bodies of the nation,—and soon, if Providence interpose not, will the Roman and the Anglican churches join and embrace. *'Having a form of godliness, but denying the power thereof; from such turn away.'*

From the preceding pages the Episcopalian ministers, and others, now know, at least in part, if ignorant before, why it is that Dissenters are Dissenters; and why, although so frequently entreated, and even goaded, they do not enter the Episcopalian Church. It is not because they hate what is good in the Church, but because they abhor what is bad. A certain Bishop of Derry declared that he found no less than six hundred gross errors in the system of Popery. Now I do not believe that so many errors are resident in the Episcopalian Church; but there are errors in it, and they are more numerous than many even imagine. And, while so many remain, it is useless further to entreat, or seek to compel, a membership in a Church which makes no effort to change an evil practice, or to rectify an erroneous belief. First, cleanse the temple, purify the priests; and then the Nonconformist Churches will hear what their Episcopalian brethren have to say.