

man.' Still this idea arose rather from the persuasion that we had more *learning* than others, than from any belief in the sacred character of our *office*. Not unfrequently, when I have remonstrated at the reckless way in which parents would still procure their children to be baptized by the first comer, or with young persons for suffering themselves to be 'coupled together' in their own houses by similar hands, I have received the reply, 'Why, Sir, he was *such* a good scholar; he could read almost as well as a parson.' Even those who felt that we are set apart for those services, generally supposed (and, I fear, still suppose, in many cases) that we are Government emissaries or agents, and derive our authority and commission from the civil power; and this capital error involves another scarcely less injurious in its consequences, which is, that we are paid by Government. This gives rise to a belief that it is unreasonable for us to ask, and unnecessary for you to attempt, any serious effort towards maintaining your own Church; and thus all self-denying exertions on this behalf are prevented, the privileges of the Church are undervalued, and the ministers of God lightly esteemed, in proportion as they are supposed to be at your command, and their services yours by *right*—not by right of conscience, love, and duty on our part, which would make us freely yield ourselves your servants for Jesus' sake, but by the right of our being the paid agents of the civil power, to which we shall