

ground ; it is manifest that that ordinance has no meaning unless the human nature of Christ be a truth : when Christ said of the bread which He had blest ' This is My body,' and of the wine ' This is My blood,' and when He commanded that ordinance to be continued to all generations, He furnished amongst other results a perpetual witness in His Church to the reality of the truth of the text, that ' the Word was made flesh, and dwelt among us.' "

The same sermon ends with these words : " I say that the divine mode of preaching to mankind the human nature of Christ, is the celebration of the Sacrament of Christ's Body and Blood : now therefore I invite you celebrate that truly Christian feast, and to find in the bread of which Christ said ' This is My body' and in the wine of which he said ' This is My blood,' the sure witness and pledge that the Son of God became flesh, that we might become sons of God through Him."

The Preface says what the sermons prove, that " Much may be said in a few words, and a service which is itself the most eloquent of all sermons concerning the Cross and Passion of the Lord needs no laboured introduction, I had almost said forbids it."

" It is plain from Scripture, that every baptized child should be brought up and treated, both at home and in school, with a constant eye and frequent reference to the fact of his New Birth, and his consecration to be the Spirit's dwelling."

He who can be skeptical to the power of God, can be credulously superstitious as to the power of man.
—*Bulwer.*

JOHN WESLEY'S DEFENCE OF THE TRUTH.

You say, "In the Sacrament of the Eucharist, several abuses were introduced." You instance, first, in mixing the wine with water. But how does it appear that this was any abuse at all? . . . You cannot be ignorant of this fact, that the cup used after the Paschal Supper was always mixt with water.

'Tis certain "praying for the dead was common in the second century." You might have said, and in the first also ; seeing that petition, "Thy Kingdom come," manifestly concerns the saints in Paradise, as well as those upon earth.

As to the "consecrated oil," you seem entirely to forget, that it was neither S. Jerome nor S. Chrysostom but S. James who said, "Is any sick among you? Let him send for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick and the Lord shall raise him up."

You proceed, "If the Scriptures are a complete rule (I reject the word "sufficient," because it is ambiguous) we do not want the Fathers as guides, or, if clear, as interpreters." . . . I answer (1), the Scriptures are a complete rule of faith and practice, and they are clear in all necessary points. And yet their clearness does not prove that they need not be explained ; nor their completeness, that they need not be enforced.—*Rev. John Wesley's Letter to the Rev Conyers Middleton, occasioned by his Free Enquiry, 1749.*

The stone of vagueness is a poor substitute for the bread of sound doctrine.