

Poor eminence this for man to boast!—especially those who deny the efficacy of the ministration, for want of that essential which they possess no more than others.

But if, after all, any were holy—so holy that their holiness would allow them to help the efficacy of the ordinance—and it is laid down, that holiness of person—perfect, pure, abstract holiness—is essential to the efficacious performance of the ceremony—we should always be in doubt, whether we had communicated or not: for, unless we be gifted with the "discernment of spirits," how shall any know whether or not the officiator is really holy, or only so externally—whether he be a very saint, or merely a sanctimonious hypocrite? In this case, as is therefore evident, the reality of our communication would not be known to ourselves but be a secret in the breast of the Officiator.

What a door for Priestly Domination does this carnal error open! This it is to walk by sight, not by faith: making the breast and intention of the Officiator, the dispenser of the Sacrament, instead of the office which he fills. The whole Popish wickedness of the doctrine of intention hangs upon it: and when that is once admitted, and the power of the Officiator, then is Satan enthroned in man—and Antichrist, Apollyon, the Destroyer revels amongst us in the garb of the Christ of God, Emmanuel, the Redeemer.

Beware therefore, reader, whoever you are, of investing your Officiator in holy things with absolute personal purity, as essential to the efficiency of the function—as every one does, who leaves the public ministration, on the plea of the unworthiness of the minister—as every one does who denies the descent of the Apostolical Succession through the office of the Archbishops of Canterbury, because the lives of some of them were not, what every man's ought to be, but what no man's is,—pure, even as Christ's was pure.

This doctrine, once practically admitted, your slavery is sealed: for it is a doctrine as destructive of the liberty of the citizen, as dangerous to the soul of the Christian. It is a false doctrine—devilish in theory, and delusive in practice.

If, therefore, the purity of the Officiator is not essential to the Ministration, the impurity of the Officiator does not evacuate it; and the impure, wicked, or whatever they may be called,—and justly called,—may be, and are, as much conduits of the grace of God, (if it be their office so to be) as the most Holy Saints that ever did live, or ever will.

And therefore it is, "That the Apostolical Succession" to every Priest and Deacon in England, has not been vitiated by any real or assumed unworthiness of any Bishop of Canterbury, or any other Bishop of the Church at whose hands any Bishop of this See, may have received consecration by imposition of Hands.

But I have said that this point rightly apprehended, would empty all the Meeting-Houses in England, and take the weak brethren, who now pour out of them, strengthened in spirit, to the parish temple, in the Providence of God—I repeat, in the Providence of God—the authorized assembly, for prayer, praise, and thanksgiving to his Holy Name, of the dwellers of the parish or Precinct wherein every man resides. I will therefore shew how this would, and ought to come to pass.

For, if it be the case, as it certainly is, that the unworthiness of the minister, affects not the ministration, then is every minister of the Church of England, be he ever so personally wicked, a lawful minister of the sanctuary.

"And must I attend an unprofitable minister?" some will say.—Is he dead?—dead in spirit? Is he profane—i. e. do you think so? Pray to profit by his ministration. The fault may be, after all, yours, not his. But if it be palpably his fault; pray that his heart may be changed. Is he a scandalous liver? (Vide Art. xxvii); but still, pray for him. Can you say that the brand may not be plucked from the burning? and, in answer to your prayers? Is it not as easy for the gracious Lord who heareth prayer, to change the heart of a man, as to change the bodies of men? Who or what is any man, or in him, to boast? Have we ought in us? What have we that

we did not receive? Let us, having received a promise of entering into rest, take heed lest we lose it by the unbelief of acting as if we were, in such a place, beyond the reach of the Providence of God; that his eyes, in such a place, were not over the righteous; nor his ears open to their prayers.—Think not, therefore, that in deserting your own proper, appointed Ministration, under any vain imagination of feeding your soul by some other man's preaching, you are honouring Christ Jesus. You are in reality dishonouring him by the ungracious supposition that he does not know your wants, or that no prayer of yours, however fervent, would be answered in the renewal of the mind of your minister to conformity with the image of Christ, Are you righteous? I hope you are. Then the more imperative your duty to pray for him whose faults you so much see and lament. It is the effectual fervent prayer of the righteous that availeth much. And if the prayer of faith shall save the sick in body, much more shall christian charity indicate the necessity—much more will the merciful God that desireth not the death of a sinner, regard the manifestation of love, and faith, and hope that sets itself—to pray for the recovery of the sick in soul.

If therefore the channel of grace, set by the Providence of God, in your parish, dissatisfies you, pray that it may be changed from dross into gold—from base into pure,—and await in patience the answer to your prayers. These advantages will certainly result: you will always be in the church, awaiting the answer to your prayers. Your fervent charity may not indeed save his soul—it will have a blessed effect on your own.

LET THIS SUFFICE.

INTELLIGENCE.

NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.—The simultaneous and laudable effort which the clergy of Brighton and Hove, and of some of the adjacent parishes, are about to make on Sunday next, naturally turns our thoughts to an interesting appeal, lately put forth by the Rev. J. Sinclair, Secretary to the National Society. From his report it appears that this Society has now, for upwards of twenty-seven years, carried on unobtrusively but effectually the education of the poor. By its charter of incorporation, it includes in its committee a stated number of Peers and Privy Councillors, and the whole of the Bench of Bishops.

For many years the resources of the Society arose entirely from voluntary contributions, which though inadequate, were so judiciously expended that in 1833 nearly half a million of children were receiving education, under the superintendence of our parochial clergy. In that year the Society, for the first time received aid from the public treasury. Twenty thousand pounds were voted by parliament for the purposes of education, on conditions required, which were that the tenure of sites should be secure, each edifice suitable, and that reports upon the state of education should, on being called for be presented to government. The Lords of the Treasury confined themselves to these equitable requirements, acting upon the principle that the Managers of the Schools, by whom four-fifths of the costs of the building were paid, and the entire maintenance of the Schools was defrayed, were entitled to the privilege of deciding as to the system of instruction, and the qualifications of the teachers.

The year 1839, however has brought an unforeseen change. During the last Session the sum of £30,000 has been voted for educational purposes, not, as before, with the concurrence of both Houses of Parliament, but by the Lower House alone, contrary to the solemn remonstrance of the Upper House. A Central Board consisting of four Privy Councillors, all of them laymen, to the marked exclusion of the spiritual members, has been for the first time established; and to their discretion has been committed the distribution of the grant. In exercising this discretionary power, the Privy Council Board were persuaded not to trust to the inspection of the National Church herself but to insist upon appointing Inspectors of their own, who without enquiring into

what had hitherto been considered the most important points of examination, viz.: Religious knowledge, and should ascertain merely the state and progress of what is termed "secular instruction." Now here it may be asked, is the right of inspection upon which the National Society and the Privy Council are at issue, and about which we have heard so much, a point of vital importance? To use the powerful language of the Rev. S. Wilberforce, "it is the principle at stake, the lever's point, the wedge's head, which, once conceded, must carry with it all the rest. To concede the right of inspection, is to adopt the government scheme; and to adopt the government scheme, is to depose the National Church." The clergy deeply impressed with this truth, have in very many instances suffered, and are suffering for conscience sake. Acting on the faith of former unconditional grants, they have involved themselves in building. To accept the Privy Council aid on condition of inspection, is against their conscience:—to accept it, would in some instances have been their ruin, but for the timely aid of the National Society, who in this season of difficulty have nobly came forward, and now stand in the gap and virtually say to the Clergy—We will support you in your legitimate endeavours to preserve inviolate the supervision of your flocks, and to instruct and catechise the great mass of the population of England in the truth as it is in Christ Jesus.—Church.

Conversion of the Jews.—The friends of that interesting people, the Jews, will be gratified to learn that the cause of Christianity, is making considerable progress among them. Pleasing intelligence has been lately received to the effect that the Hebrew Church, now building at Jerusalem, is in a state of forwardness. A house has, in the mean time, been hired and licensed for divine service by the Bishop of London. The Liturgy to the end of the Litany, has been translated into the Hebrew language, and is in daily use. The house in which Mr. Nicolayson performs the service is attended by about 400 Jews, of whom about one 4th part profess Christianity. These facts communicated to a correspondent in Durham, by the Rev. Carter Hall, secretary to the Jews Society Newcastle, must be most gratifying to every christian, and especially to every member of the Church of England, to whom the reflection must be most pleasing, that on every Sabbath-day so many Jews in their own land, and the tongue wherein they were born, are joining in the response in acknowledgement of the true Messiah—"Thou art the king of glory O Christ!"—Durham Adr.

Sandwich Islands.—The missionaries have applied to the American Bible Society, for aid to print ten thousand copies of the entire scriptures in the Hawaiian language. They estimate, that there are on the Islands 12,000 children capable of reading and receiving instruction from the printed bible if they had it. They think that bibles could not be distributed in any country, or among any class of mankind, with more animating prospects of usefulness.—Phil. Epis. Rec.

Cause of Thankfulness.—A minister was once speaking to a brother clergyman, of his gratitude for a merciful deliverance he had just experienced. "As I was riding here to day," said he, "my horse stumbled and came very near throwing me from a bridge, where the fall would have killed me, but I escaped unhurt."

"I can tell you something more than that," said the other. "As I rode here to day, my horse did not stumble at all."

We are to apt to forget common mercies.—15.

A Mahomedan City in the Power of Nominal Christians.—In the providence of God, Ghizni, a city in India, which for a thousand years, had been the glory of Mahomedans, fell a few months since into the hands of the British. It was the tower from which the first Mahomedan conqueror descended twelve times to ravage the plains of India; the citadel, from whence, in succeeding ages, host after host issued forth, to pour a stream of desolation over the fertile plains of Hindostan.—15.