

questioned not but that, if themselves were rightly prepared, their pardon was afresh sealed in heaven, whensoever their priests gave them absolution; and so in like manner, that when blessing was duly pronounced by priestly lips, grace and mercy from the Great High Priest were distilled into the hearts of the faithful. In a word, they looked to their ministers as "stewards of the mysteries of God," and as having therefore power and authority to impart those mysteries to the sincere of heart.

3rd. The Primitive Church believed sanctification and the subsequent indwelling of the Holy Spirit to accompany Baptism, duly administered and received; that it is in fact, "a death unto sin, and a new birth unto righteousness."

They also nothing doubted, but that in the Holy Eucharist, according to the declaration of St. Paul, the "Cup of blessing" which their priests blessed, was "the communion of the blood of Christ," and that the Bread which they broke was "the communion of the body of Christ." Hence, they believed that Christ still dwelt really, though mystically, in His human presence in this Body—the Church; and that in the Holy Communion especially,

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Daubeny, as quoted by Dr. Hock, of Leeds, thus speaks concerning the words *altar*, *priest*, and *sacrifice*, "I must remind you that these terms were universally used in the Primitive Church, long before the Popish corruption was ever thought of; and were always considered as words that conveyed the most high and important signification." Says, also, the Rev. John Wesley, "We believe there is and always was in every Christian Church (whether dependant on the Bishop of Rome or not) an outward priesthood, ordained by Jesus Christ, and an outward sacrifice offered therein, by men authorised to act as ambassadors of Christ and stewards of the mysteries of God."

"Proper in the mouth of a faithful son of the Anglican Church." At the ordination of every Presbyter or Minister of the second order in the English Church, "the bishop, with the priests present, lay their hands upon the head" of the candidate, and the bishop says, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands." And in consistency with this, we are styled *priests* all through the Prayer Book, and priestly functions are therein assigned us.

For these reasons, I have used the, to many I regret to say, obnoxious term *priest*, and similar distinctive words. They tell of Christ's appointed channels of grace, and surrounded as we are by a scoffing world, and an ignorant and lukewarm Church, I dare not give the Gospel trumpet an uncertain sound.