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titamus.—(Augustinus*

that are universal, and invariable, are the spiritual principles of the Gospel, *Faith, Hope, and Charity*; these three are the spirit, and the life of the Christian Religion; and what forms are best calculated to assist in preserving their power among men, under the different circumstances of time and place, the wisdom and prudence of the Governors of the several Churches must determine, and their authority establish. Rites, and ceremonies, as they possess no intrinsic excellence, are to be estimated only according to their subserviency to the interests of true Religion; and no reasonable man can think it necessary to retain any in religious use, that are not apt to be means of edification. The enlightened Christian pays no undue regard to *the elements of the world*; nay, while he performs or venerates the rites instituted by Divine authority, whose force and meaning he understands; does not venerate that which is seen, and is transient; but rather the object, to which such things refer; and *stands fast in the liberty, wherewith Christ hath made us free.* (Gal. 5. 1.) The Christian dispensation is not interested in observances, which in themselves can profit nothing, and that have no influence to strengthen the vital principle of Christian morality; nor does it impose any yoke on its disciples, that can be any ways grievous, or irksome to rational creatures; it lays no other burden than the necessary things of moral obligation; and where conformity to practices, in their nature innocent, and indifferent, is required, it is with a view to promote unanimity, harmony, and benevolence among men. Peace, and piety, and virtue are the ends of the exterior œconomy of Religion; and one form of worship challenges preference to another; only as it contributes more to these great purposes. That the forms of worship prescribed by the Church of England are well planned to improve the mind in Christian knowledge, to warm the heart with devotion; and raise the soul to true and spiritual worship, must