

senses, that which the word doth teach by hearing. Whereupon, how easily neglect and careless regard of so heavenly mysteries may follow, we see in part by some experience had of those men with whom that opinion is most strong. For where the word of God may be heard, which teacheth with much more expedition and more full explication anything we have to learn, if all the benefit we reap by sacraments be instruction, they which at all times have opportunity of using the better mean to that purpose, will surely hold the worse in less estimation. And unto infants which are not capable of instruction, who would not think it a mere superfluity that any sacrament is administered, if to administer the sacraments be but to teach receivers what God doth for them? There is of Sacraments, therefore, undoubtedly some other more excellent and heavenly use.

[2.] Sacraments, by reason of their mixed nature, are more diversely interpreted and disputed of than any other part of religion besides, for that in so great store of properties belonging to the self-same thing, as every man's wit hath taken hold of some especial consideration above the rest, so they have accordingly seemed one to cross another as touching their several opinions about the necessity of sacraments, whereas in truth their disagreement is not great. For let respect be had to the duty which every communicant doth undertake, and we may well determine concerning the use of sacraments that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution, and it thereby appeareth that God hath annexed them forever unto the New Testament, as other rites were before with the Old; regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God's own from strangers: so that in all these respects they are found to be most necessary.

[3.] But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in his Church; first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof, and secondly as means conditional which God requireth in them unto whom he imparteth grace. For since God in himself is invisible, and cannot by us be discerned working, therefore when it secureth good in the eyes of his heavenly wisdom, that men for some special intent and purpose should take notice of his glorious presence, he giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present. The angel, by whom God endued the waters of the pool called

Bethesda with supernatural virtue to heal, was not seen of any, yet the time of the angel's presence was known by the troubled motions of the waters themselves. The Apostles by fiery tongues which they saw, were admonished when the spirit, which they could not behold, was upon them. In like manner it is with us. Christ and his Holy Spirit with all their blessed effects, though entering into the soul of man, we are not able to apprehend or express how, do notwithstanding give notice of the times when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.

[4.] Seeing therefore that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God himself the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain in themselves no vital force or efficacy, they are not physical but moral instruments of salvation, duties of service and worship, which unless we perform as the author of grace requireth, they are unprofitable. For all receive not the grace of God which receive the sacraments of his grace. Neither is it ordinarily his will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive by sacraments or with sacraments, receive it from him and not from them. For of sacraments the very same is true which Solomon's wisdom observeth in the brazen serpent, "He that turned towards it was not healed by the thing he saw but by thee, O Saviour of all." (Wisd. xvi. 7).

[5.] This is, therefore, the necessity of sacraments. That saving grace which Christ originally is or hath for the general good of his whole Church, by sacraments he severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose, moral instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment, for the effect his conditional promise; so that without our obedience to the one, there is of the other no apparent assurance, as contrariwise where the signs and sacraments of his grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not baptism nor the eucharist for bare resemblances or memorials of things absent, neither for naked signs and testimonies, assuring us of grace received before, but (as they are indeed and in variety) for means effectual whereby God, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify.

[6.] There have grown in the doctrine concerning sacraments many difficulties for

want of distinct explication what kind or degree of grace doth belong unto each sacrament. For by this it hath come to pass, that the true immediate cause why Baptism and why the Supper of our Lord is necessary, few do rightly and distinctly consider. It cannot be denied, but sundry the same effects and benefits which grow unto men by the one sacrament may rightly be attributed unto the other. Yet then doth baptism challenge to itself but the inchoation of those graces, the consumation whereof dependeth on mysteries ensuing. We receive Christ Jesus in baptism once as the first beginner, in the Eucharist often as being by continual degrees the finisher of our life. By baptism, therefore, we receive Christ Jesus, and from him that saving grace which is proper unto baptism. By the other sacrament we receive him also, imparting therein himself and that grace which the eucharist properly bestoweth. So that each sacrament having both that which is general or common, and that also which is peculiar unto itself, we may hereby gather that the participation of Christ which properly belongeth to any one sacrament, is not otherwise to be obtained but by the sacrament whereunto it is proper.

In giving the extract from the writings of Hooker promised in our last week's issue, we would correct a typographical error in an article, "Hooker and Puritanism," by which the paragraph beginning "And as these errors," and ending with "possesses Primitive and Apostolic order," was by mistake placed within inverted commas as if a quotation from Hooker.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—The Diocesan Church School for young ladies is now removed to this city. The Rev. I. Padfield deserves well of the city and Diocese in thus providing, at much risk and self-sacrifice, an Institution which ought to have something more than recognition at our hands as a Diocese. We lately had the great treat of being in the company of the lady who has charge of the musical department; and can conscientiously say, we question if her skill in the "Divine Art" can be excelled in the Dominion.

RIVER JOHN.—is now a separate Parish—consisting of 2 polling districts taken from Pictou and the District of Stirling, taken from the County of Colchester and Parish of Truro.

The new Rector has been duly instituted by the Lord Bishop and inducted under his mandate by Rev. D. C. Moore and the Wardens. Mr. Downing has only to persevere as Rector in the course he started upon as Missionary, to ensure great success for the Church in his parish. An entirely new church (Trinity) on the Tatamagouche Back Road—and another already boarded in and roof shingled, in lieu of the unsightly and unsound Parish Church, testify to his zeal and energy.

PICTOU.—Our little town has lately had a flux of clergy—besides the resident Rector—last week we saw His Lordship of Quebec, who is now in the Magdalen Islands, Revs. D. C. Moore, and I. P. Sheraton, former Rectors of this parish, and the Rev. I. L. Downing, Rector of River John. We understand that the parish will soon be vacant. No lovelier site can be found than that on which the church stands with its adjacent Rectory—overlooking the harbour and surrounding country.