

living as for the dead." As to the intended application of the words of our Lord, taken from 20th John, and which are introduced in one of our ordaining formulae, we have the advantage of contemporaneous interpretation. We know from the writings of the reformers how they understood these words, "whosoever sins ye remit."* Archbishop Secker remarks, "The Bishop does not pretend to grant, by uttering these words, all the powers which the Apostles had in this respect. They had the discernment of spirits, and could say with certainty when persons were penitent, and consequently forgiven, and when not. They were able also to inflict miraculous punishment on offenders, and to remove on their repentance the punishments which had been inflicted." These words will convey nothing of all this to the persons now to be ordained. But still, when the Bishop uses them, they give first an assurance, that, according to the terms of that Gospel which they are to preach, men shall be pardoned or condemned; secondly, a right of inflicting ecclesiastical censures for a shorter or longer time, and of taking them off, which, in regard to external communion, is retaining or forgiving offences. The solemn charge and questions addressed to the candidates are equally conclusive as to the nature of the office which the Church confers. Not a word concerning the duties of sacrificing, mediating, hearing confessions—an omission as significant as the one already referred to. In maintaining the word of God to be the complete rule of faith and practice, tolerating no human addition, in affirming the priesthood of Christ to be the only real sacrificial priesthood, and his death upon the cross the solitary propitiation for guilt, and his intercession the only intercession that procures peace with God, and his blood, applied by faith, the alone cleansing from sin, and his word of love and power, confidently heard, the true absolution, and his presence not a degradation in material elements, but a spiritual presence in the hearts of the faithful, we are contending for the faith once for all delivered to the saints. I am persuaded that upon no other principles than these can our Church be a blessing in this land. As these truths are obscured or renounced, the salt will lose its savour, and the light will grow dim. Only as we honour Christ will He honour us. Only as we are true to the principles of the reformation can we justly challenge confidence and adhesion. If not a thoroughly Protestant Church, we have no right to be a Church at all. Upon no other principles can our distinct ecclesiastical position be vindicated. If we are not justified in the protest made by our articles, the reformation was an indefensible schism, and we are guilty of rending the body of Christ. We can only prosper, and only deserve to prosper, as we stand upon the broad, firm platform of Apostolic Christianity, and make Jesus Himself the Alpha and Omega, the sun and centre, the author and

*See Jewell's Apology.

finisher of our most solemn tion another sight of this almost incon portion of th which was so in his sermon all most deep and all in the to give us the counsel in th testimony as responsibility promoted. T to the office b him, and gran sight as a she count with jo