

appear, for unless our faith be sound, in vain shall we look for correctness in practice. Unless a man believe his heart to be corrupt he will not seek its transformation. Unless he be sensible of his inability to turn to God he will not seek the aid of the Holy Spirit. If he think that he can work out his own righteousness, he will not seek to be justified by the alone merits of Christ. If he call in question the proper Deity of Christ, he will not rest his hopes of salvation on a mere man or angelic being. He will not, as did St. Stephen, in the agonies of death, commit his soul into the keeping of his Redeemer. If he do not regard Holy Scripture as the inspired record of Divine truth, he will not come with child-like confidence to its hallowed page to be taught the way of life. Hence you see the importance of keeping near to the sacred oracles, of holding fast the form of sound words which is contained in that blessed volume; and which, I rejoice to say, lies embodied in the Liturgy, Articles and Homilies of the Church, under whose shadow it has pleased the Almighty to cast our lot. I refer to the great fundamental doctrines of our holy religion, such as, "The depraved nature of man since the fall, whereby," as our 9th Article says, "he is very far gone

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