

can take these vows in sincerity and truth? "Whatsoever is *not of faith*, is sin."

Thus there seems no escape from the necessity of non-conformity, on our religious principles. It is a very simple matter—*We do not believe the things we should be required to say; and therefore we cannot say them.* It is nothing either to boast or be ashamed of, that in such a transaction, above all, we want to speak the truth. We have honestly endeavoured to get at the core and substance of the question to consider what *must* be said and done in "taking orders," that which no man can be a clergyman *without* saying and doing, and we find that we cannot say and do them. This is enough. Whatever attractions we may find in some features of the church system, however much we may admire and love some churchmen, or, again, whatever other objections we may have to the Church of England, in matters of taste, judgment, or even principle, this *essential* impossibility settles the question. Our fathers did right, in coming out, for the like reasons, in 1662, and we, in staying out, are thankful to be able to join such a goodly company.

And if such is the duty of *ministers*, does a *less obligation lie on like-minded private individuals*? They are not required, it is true, to sign the declaration just examined, but "by regular, acquiescent, silent conformity they give their support to the whole of a system, a system which they think, tempts members to say what makes their public position intolerable and false. They perpetuate this. They help to rivet on the necks of many a heavy burden which they should rather endeavour to lessen or remove."* On the other hand, they leave the Pastors who are suffering for their conscientious Nonconformity to suffer alone. Ought they not

* *Church Life in Australia*, p. xxxiii.