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DISSMISS YOUR FEARS. We of the fearful heart, the doubtful mind, Who ne'er on earth can rest, or patience find; To whose sad eyes to-morrow's ills appear In shape gigantic, as the mountaineer Perceives his shadow, at the break of day, In height colossal, towering o'er his way; Oh! as that spectre of the meertain dawn, Melts like the mountain mist before the morn; So let these anxious cares and fears give place. Before in increasing light of heavenly grace. These trials ne'er may come—but if they all These trials ne'er may come—but if they all O'ershade thy lot—if even the worst befail, bould still thyself, but not that Friend unseen, On whose strong arm His own beloved bean: On whose strong arm this own nearest each:
Who, knowing all that they should used now.
Of pain and suffering, in this world of woe;
Upon that Spirit, whom he sent to head
'Their feeble minds, in pity to their need,
Deigned yet a name more blessed to ronder,
And called him, in His love, "the Comforter."
M. A. S. Rymans.

• An atmospherical phenomenon, pseudiar to the Brocken, one of the Hartz Monarains in Hann

THE EMBASSY TO SINNERS. Two Sermons, preached in St. And's Church, Lumenster, by the Rev. Changes Buny, Incumbent.

2ND COMINTHIANS, V. 20. 4 Now then we are ambassudors for Christ, as though God Aid beseach you by us : we pray you in Christ's stead, be yo reconciled to God."

den of their galsome song was, " G'ory to and he knows well the swint, unchangeable, good-will toward men." And great indeed other messengers, and he sent no other mesis born a Saviour," and helpless sin, burdened sorrow, stricken man, was also assured, in order that his new raised hope might have a sure foundation, that Saviour is met together, righteonsons and peace kissed tunate would you be in your againzing eneach other.

God's truth in his declarations against, and punishment of sin, was manifested in to him who hath power to east into hell. the humiliation and suffering of His beloved i Son, and that being taken away which prevented the exercise of mercy, the tide of should not perish but have everlasting dising compassion could roll on, in uninters life; your ranson was paid, that your soul rupted litersing, and cheering this wilderness should not be condemned to this frend abode world: a perfect righteensness is provided, of misery and wee, interminable, unspeakin, which man stands accepted before the lable. And yet, of how many does the com. Most High, and being justified by faith he passionate Redeemer say, why will ye die ! has peace with God : rediteousness is im- Oh! how will God's oft repeated entitiation puted to the failer while of Atlam, and to you, to be reconsided to from now objected peace takes possession of his soul; God has or a rected, agreement the many of your joined them together in love, and no man golf-testroyed you!

enjoyment of Gal's layour and prescrive: spiritual, life eternal with him; because he seech you in Christ's stead be ye reconciled to God." It is the grand object of a Gospel ministry to reconcile sinners to a justly offended God : to proplain, like the angel,

glad tidings of creat jov. perience, of the good will of God toward waters of comfort, they lack no good thing, rentiments, with regard to God and divine truth, are low and defective; and we too frequently rest in a form of godliness, in notions without experience, in admiration of the Gospel scheme, an abstinence from apparent sin, an outward separation from the world, ea doing of many things; but something higher, something deeper is warted, something actually to satisfy the soul, under the varysing circumstances and trials of this mortal life: a senso of reconcilition with God; to have the Lord sensibly near us, to know that God is for us, on our side that he is with us, to walk before him in sincerity and truth, to have Christ in us the hope of glory; to have him for our constant unfailing friend, to have him as our light in darkness, our joy in sorrow, our wisdom in perplexity, our sympathising High Priest in suffering, and to know him as made unto us, wisdom, and righteousness, and sanctification, and redemption. Such would the Lord be to each : he beseechoth us in the most affecting manner to be reconciled to him, that these blessings may be ours in infinitely increasing measure. In what a light does this text place the tenderness and the compassion of God, how mealculable the riches of his grace; but in what a light does it place the obluracy, the enmity, the stubborn opposition of man, and his blindness, and designess to his best interests! This morning I endeavoured to shew what reconciliation implied, and now I proprayes, you to be reconciled, why he urges you in such affectionate language, to accept ryou an auen auentonate tangunge, to accept this friendship, love and blossing. As though a God ilid besteleksyou by us two pray you are God ilid besteleksyou by us two pray you consider the god in the god in

about seeking whom he may devour. They may be prosperous in their temporal affairs, but this very prosperity is made a snare, in which their souls are entangled, and which affords Satan the power and epportunity of leading them captive at his will. Yes, if you are not actually reconciled to God, you are still in the gall of bitt rness, and in the bond of iniquity, and in the power of the evil one. A fearful portion is assigned to those who forget God. Of how many are the words of the Psalmist too true, "The rod of the wicked shall not test upon the lot of the righteous; [P. exxv. 3.] no ! not found in the lot of he righteous; not in heaven! where then ! God knows well that men are labouring for that which profiteth not, for bread that perisheth, while the bread which cometh down from heaven is neglected, though it alone can nourish the soul for immortal bliss. But those who are not reconciled to him seek it not, they have no appetite for it, and must without it they are miserable and poor. Yes! and in reconciled, because his enemies must be dethat dread abode; if you were for one moment suspended over that bottomless guiph, so as to discern, though o dy momentarily, the terrible secrets of that impussable prisons treaties, to those whom you lived, to the fir refuge, to obtain the unison, to be reconciled

God so loved the world that he give his only Son that whoshever beheveth in him

may pull them as under.

For God he see shelf in the restreousness of to him, because, further, he knows that in faith: peace, in the sense that sin is par-He supplies all their need, according to his riches in glory by Christ Jesus. He pities them as a father pitieth his children. He is But how few are entreated, persuaded, to their Shephord, so that they are guarded man ? Is it peace ! Oh, our views and he himself is their postion, so that they are satisfied: he is their refoge, so are they safe: he is the good Physician, so that their souls are healed of the sore disease of sin, and wounds of Satan. He is their sun, so that they do not walk in darkness; he is their shield, so that no enemy can prevail, no weapon that is formed against them shall prosper, He is their exceeding great reward. knows the ineffable bliss of the reconciled ones in g'ory: a bliss unseen by mortal eye, a bliss the flashly heart cannot conceive, a bliss as glorious as enduring, to be for ever with the Lord, to know no sorrow, to feel no guilt, to commit no sin, to be beyond the reach of pain, to be endlessly engaged in never wearying services, for the Lord who bought them: in never ceasing praises to him

who washed them in his own blood. Yes! God beseaches you by us to be reconciled to him, that these blessings may be yours. Will ye look coldly on your dying Will ye still be contented that the purpose, for which he suffered, namely, to desa you, to bring you away from your iniquity and make peace with God for you by his precious blood-shedding, -should be still un-accomplished for you? shall the way of God's favour be made plain and you neglect it? Shall you be urged to taste how gracious he is, how ready to forgive and to be reconciled; and still refuse? Shall henven with its glories be opened for you, and you turn a deaf car to the entreaties God now re-iterates, that you would become his child, and thus an heir of his glorious kingdom? Oh yet a little while, God's entreaties still unheeded by you, you must have addressed to you this awful language; [Prov: 1, 2), 31:], " Bacause I have called, and yo refused; I have stretched out my hand, and no man regarded; but yo have set at nought all my counsel, and would mone of my reprnof : I also will laugh at your calamity; I will mock when your fear religion to the successive thanks God and without of the good

and assaults of the rearing lion, who goeth jeth upon you. Then shall they call upon is Christ, but to die is gain, and his lanme, but I will not miswer; they shall seek guage is that of the Psalmist, " Yea. me early, but they shall not find me: For that though I walk through the valley of the hey hated knowledge, and did not choose shadow of death, I will fear no evil, for the fear of the Lord: They would none of thou art with me; thy roll and thy staff my counsel; they despised all my reproof. they comfort me." [Ps. xxiii. 4.] Are these Therefore shall they eat of the fruit of their blessings worth having? would you exown way, and he filled with their own de change the disappointing, transient, unvices." The sound of the Halielujahs in satisfying riches of the earth, for these heaven shall agonise your soul, because you substanted, enduring, soul satisfying priviwould not learn the strain below, in seeking leger and mercies? would you enjoy them kingdom." a sense of reconciliation; and the ravishing now, as the foretaste and pledge of blessmusic of the golden harps colebrating Emnings unutterable? We pray you in nucl's love, music sweeter to Jehovah, even Christ's stead be ye reconciled to God. nuel's love, music sweeter to Jehovah, even than angels' ministrelsy, shall add bitterness to your woe, for there is no harp of praise to your woe, for there is no harp of praise vice, the wages of the enemy of your for you. And why? because you had not son's? Would you escape the wrath the means or the offer of salvation? Oh no; because you refused the offer; when God besought, you turned a heedless ear, you refused or delayed to be reconciled.

But again: H'hen are you to be reconciled! Now? in this life? or never! now, able, seeing there are still so many unreperish. God knows that, while unreconciled, to day, to morrow God may swear, provoked by your indifference and hardness of heart, pay to your souls, he heseecheth you to be you shall not enter into his rest. Soon must you be reconciled or it will be too late; you his availing himself of the means of reconstroyed with a sore destruction. He knows may begin to seek, when it will be too late ciliation so graciously provided. See how what elernity is, how endlessly the smoke of to find. While the Lord's entreaties to you to great the love of the Saviour ! how con-Second travers.]

Unment goes up, he vierrible are the everthe watching shepherds, the herald naged quenched how fearful have prepared as that his appeals have less and

the watching shepherds, the herald naged quenched how fearful how prepared as the first which is the first which is the fearful have prepared as the first which is appeals have less and the fearful have prepared as the first which is appeals have less and the first which is appeals have less and the first which is appeals have less and the first which is the first which God in the highest, and on earth perce. unmitigable condition of a test soul, of a soul becoming more powerful, and exercising a which enters on eternity unreconciled to stronger influence over you. Have ye not was the mercy, had the Lord employed no him. Oh brethren, if you were permitted to lived long enough without the friendship, have one glimpse of that feartid place; if the love of God in Christ ! Oh! it is the ragy. To lost man it was declared "to you you were permitted to hear one cry from absence of this love, which constitutes the misery of the lost. Oh brethren, hear his voice to-day, be-

Christ the Land. In him, morey and truth house, that dangeon of despare; now impor- Carist. Why should you hestate! Is a not worth while to exchange your present love to God, constrained by a sweet compursuits and pleasures and gratifications for the Messings included in reconciliation with seek his favour more than life. God? Ask some of those, who have tried, who have tasted that the Lord is gracious, having come to him, and sought reconciliation through the blood of the cross. They will till you, that once they knew not what cate and Intercessor, what a price he has it was to be near God, they offered prayer to paul to bring you nigh to God; and thus him as a God far off, as a most reather than a father; they are now made nigh, in and through Christ Jesus, they enjoy the presence of the Lord in their souls; they can resort to bim when they will, and really hold commucion with him; theirs is a living walk with God, and they desire it to be closer. Once their mas weighted heavily on their souls, a sore burden, too grievous for them to bear, and constant guilt disquieted them and filled doned, atoned for, blotted out : peace, in the full its precent comforts and future joys, the them full of harible dread. The Lord both laid on Jesus their in quities; they have by peace, in the assurance of a heaven'y nest, deights over those that are reconciled, to do faith east their harden of sin on the Saviour, a crown of glory, after all our tools and all them good; though he maketh them sore their heavy laden souls have found refreshour conflicts. This place is not a more with sorrow and chas isoment, he bindeth ment and rest in Josus, they can say, thou speculation; not a phantom which c'u les un: though he wounded, it is for profit, wast angry with me, but thine anger is turnspeculation; not a plantom which c'a less on the graph of Zion's pricting who seek its and his hands make whole. He says of and his hands make whole. He says of and his hands make whole. He says of the graph of Zion's pricting who seek its and his hands make whole. He says of any and thou confortest me. They search, and see how it is with you, whether the natural country have place in that heart, in which but with great mereies will gather thee. In the natural country is stain by the cross of a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from thee for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three from three for a little wrath I hid my three Jesus. Yet the other is to an; we are come it increases? [Isaiah Liv. 7-2] He blosses master; now reconciled, they are become from the pursuits of business, to make the seach you in Chart's stead by ye reconciled, them and they shall be blossed. He opens his children, they can cry always to him; inquiry: Am I the friend of God I would for them wells of salvation in this wilderness. Abba, Father; they desire to love him more ye prosper less if reconciled to God? fervently and to serve him more unreservedly, would your struggles with difficulties, with more devotedly. Once God's dealings per- competition, with your peculiar temptaplexed them, they disquieted themselves in vain, the thoughts of death alarmed them, having God on your side, by having the the idea of judgment terrified them, they re- Lord at your side; enabled always to cast coiled from the very mention of eternity; now, they pariake of their Saviour's legacy, instances of the labourer going to his work, peace; death is divested of its terrors; the of the man of business going to his office, dark valley is the way to their Father's house of the man of pleasure to his vain amuse. above; in their Judge they behold him who reconciled them to God by his death; and eternity opens to their view a prospert of dazzling glory, fills their minds with thoughts, and desires, too high minds for utterance, too deep for expression, too grand for description, too enduring for calculation. They once were possessed by an evil spirit : all within was polluted and unclean: they are now washed, sanctified justified, in the name of the Lord Jesus, in the Spirit of our God; they are the temple of the living God, a babitation of God through the Spirit, vessels of honour fit for the Master's use. Once, the difficulties, the trials, the bereavements of this mortal life seemed against them; only painful, injurious, vexatious; now, they know, all things work together for their good, through his power and love, to whom they are reconcited, and whom they therefore love. They feel secure from every spiritual enemy every spiritual danger, for the angel of the Lord encampeth about them that fear him and delivereth them; they are within the fold of the good Shepherd, and the Eiernal God must be vanquished ere they can them, he prays for them, that their faith as he does not unto the world, he shows them his glory, he enstamps his image, he ciled ? makes them faithful in every good word and work, by a living union with himself : and the reconciled child, though he feels, while in the flesh, the weariness of the conflict, the painfulness of the war, and the barrenness of this wilderness, can and does look up with holy confidence, from past experience, and in believing love, unrecomiled !

Would you renounce the work, the serwhich is even now impending? We beseech you in Christ's stead, be ye recon-

But how is this to be accomplished? the difficulty surely must be almost insuperconciled, though so often entreated. But we disregard the cross of Christ. Oh it you would but contemplate Jesus, suffering for your sins; dying that you might live; offering himself an acceptable sacrifice to God for you: if you would but pray carnestly that the Holy Spirit would fulfil his office, and take of the things of Christ and show them unto you; the hatefulness, the danger of sin, of disabedience, of enseeching you by his minister, we pray you mity would appear and be manifested to your hear it; he reconcil d to God through Jesus souls; and you would be willing, in the day of his power, drawn by the cords of pulsion, to yield yourselves to him, and

> Brethren, consider more frequently the High Priest of our profession; consider all he has done for you; by what sufferings he has qualified himself to be your Advothe cullest heart will be warmed with love, the hardest will be melted, softened, by his love, and the carnal heart, forsaking, loathing its eartily gratifications, will say, whom have I in heaven but thee, and there is none upon early that I desire in comparison of thee, Christ is all my salva-

Are ve reconciled ! ye who are most advanced in life; soon in course of nature ye must appear before God. Are ye enemies, or friends !- How often in the course of your pilgrimage have the words of the text been addressed to you! how often neglected? perhaps this is the last time the Lord will beseech you. Oh

tions, be increased or dominished, by your every burden upon him? Are there no ments, and returning again no more alive? summoned hence in a moment by a sudden stroke, or by some unforeseen casualty? and whither has his spirit fled? has it winged its way, delighted with its sudden disenthralment, from all that bound it to earth, to the paradise of God ?-or has is found itself torn at once from all it loved, from all its gratifications, and cast into onter darkness and irremediable misers ? what security have you as you go forth, that you shall return? Have you the confidence that being reconciled to God by the death of his son, you shall be saved by his life? that living or dying ye are the

Lord's ? Ye young; are ye reconciled? youth and beauty give no security for life. joyous sport may soon be quelled in sickness, the thoughtless laugh of levity may soon be turned into lamentation, and one short week, constrained you? Do you love this world as Worcester, and then the Master of the be injured. The Saviour intercedes for consent to resign its gratifications, even for most heartly subscribe, atterly renouncing reconciliation with God ? What shall it all personal authority in man to absolve the fail not, he manifests himself unto them profit a man, it he gan the whole world sus of his fellow-man, however he may he and lose his own sould. Are we recon- runn, island to doclare that forgiveness of

> We pray you in Christ's stead, be yo re-hearty repentance and true faith turn unto conciled to Gol. Your last day will room him. be here, God's last invitation soon given; STANDARD or Augustan Decrains, perhaps this is the last; attempt to realise. Having, in the course of the preceding of presence of God; when the cry is made: the Articles of our Cauch as my authority

to his blessed Lord, and say, all my fresh

will you be: great as is your need, it shall I has been so unnecessarily got up upon this he supplied; numberless and aggravated as subject, founded upon a supposed clause your sins may be, they shall be forgiven, washed away; deplorable a care your infirmities. to have proposed if ever the Clergy Offenyou shall be strong in the Lord; exalted as res' Bill reached the House of Commons, may be your hopes, they shall be more than has been productive of this ill consequence, herd, to you: " Fear not, little flock, it is

AURICULAR CONFESSION.

I come now to a subject upon which I have already expressed a decided opinion, Commons, and this phantom clause, therethough not upon so public an occasion as fore, never he moved, we shall perhaps be the present. It is well known that some doing no ill service to the Church if we few of the clergy in this diocese, and proba- briefly consider the controversy to which it bly more in other dioceses, have endeavoured has given rise. Now, when difference of to restore the practice of auricular confess opinion exists either in politics or religion, sion. It is somewhat remarkable, when and certain Articles are agreed upon which we consider the great stress laid upon this may have the effect of setting at rest these duty in the Roman Cathoric Church, that no differences, such Articles would undoubtedmention should be made of it in our Arti- by he usually considered as the test by which with whom is the difficulty? We have cles; and it is surely safe to infer from this shewn that man's enmity to God prevents silence, that it was not considered by our we refer to the Confession of Augsburgh as his availing himself of the means of recon-reformers as a duty incumbent upon the members of our Church. Another very of Germany, or to the decisions of the Sysignificant argument to the same effect may nod of Dort as equally conclusive with be drawn from the total disappearance of regard to the Calvinists of Holland. The When the birth of Jesus was announced to the watching shepherds, the herald angel was accompanied by a multitude of the was accompanied by a multitude of the heaver dying worm. Helisopen before him, heavenly host, proising God; and the bursheavenly host, proising God; and the burshe recognised no proper sacrifice in the Eucha. the object of the framers of these Articles rist, so may we argue, from the disappear- was to compile a species of code, by an ance of confessionals, that she no longer appeal to which all future differences as to requires or approves private confessions, the doctrines of our Church might hereafter We have reason to be surprised that this be seuled. Accordingly, we find Bishop practice should be advocated chiefly by Burnet, in his preface to the Exposition of those who profess the greatest respect for the Thirty-nine Articles, describing them the practices of the primitive Church, for as "the sum of our doctrine and the confeswe have no traces of its being even recom- sion of our faith;" and in mother place ho mended till the ninth century, and it is noto. observes, that "it may seem strange to see rious that it was not rendered compulsory such a collection of tenels made the standbefore the thirteenth century; and since that and of the doctrine of a Church that is detime it has borne such abundant fruit in the servedly valued by reason of her moderademoralization of females, and in the pertion.' Again: if we refer to Strype's
nicious ascendancy over families which it

Annals of the Reformation, how does he has afforded to the confessor by rendering him | commence his twenty-seventh chapter ? " A acquainted with their most private thoughts Parliament now beginning to sit in the and wishes, that we must deprecate any month of January, that famous Convocation attempt to renew it in our Church as fraught of the Clergy was also called together, in morals or domestic peace. The only two Thirty-nine Articles of religion, the professed cles are silent upon it), are in the exhorta- posed to have been drawn up by Archbishop tion to communion, and in the rubric pre- Cranmer, containing General Viles of thought of the mind, or inclination of the will, which we find in the manua's of Roman referred that the very same penalties should catholic devotion! It requires, indeed, some degree of self-denial on the part of Churchmen to abandon this most efficient engine of power, which has at times given such absolute sway to them over private families, and even over the destiny of nations; but, believing that it derives no sanction from Scripture-that it was never practised for the first eight centuries of the Caristian era-and that it is connected with the discretion of those who now attempt to re-

Ansolution.

vive it.

into this subject; but I feel that I shall be afterwards enter into holy orders. God will be extended to those "who with

liaving, in the course of the preceding ob the moment when you are to pass into the servations, had frequent occasion to refer to He council ; what will be your feelings, if for the positions which I have ventured to unreconciled?

But the Lord beseaches you now: come possen, before I conclude, I advert to a conare, when additional light may be supplied in the presence of the angels over Articles can be justive considered as the stand- to have been thrown which such points by shall be joy in the presence of the angels over Articles can be justive considered as the stand- to have been thrown which such points by posted to the grantest dangers from the wiles, which wild; when distress and anguish com- this world; now, being reconciled, to live every staner that repented. And blessed and or our doctrine. The ing tation, which the researches of the learned when the standard of the grantest and anguish com- this world; now, being reconciled, to live every staner that repented. And blessed and or our doctrine. The ing tation, which the researches of the learned when the standard of the grantest and anguish com- this world; now, being reconciled, to live every staner that repented.

which some unknown person was expected fulfilled; and that blessed, animating assu- that it has tended still farther to array one rance shall be addressed, by the good Shep- party against another in the Church, and to perpetuate those dissensions which every your Father's good pleasure to give you the true Churchman must wish to see mitigated if not wholly obliterated. Although, therefore, it is probable that the Clergy Giffences' Bill, in its present shape, will never be offered to the consideration of the House of with the most fearful consequences to public which were framed, and agreed upon, the occasions on which it is recommended in doctrine of the Church of England." And our Liturgy (for, as I said before, the Arti- he farther gives us a curious paper, supvious to the confession in the visitation of Matters to be moved by the Gergy in the the sick. In the former, however, it is only next Parliament and Synod. The first of recommended in cases where persons are these matters is, "A certain form of docprevented from receiving the Sacrament of trine to be conceived in Articles, and after the Lord's Supper, "because they cannot to be published and authorized;" to these quiet their own conscience, but require far- Articles it was proposed that a Catechism ther comfort and counsel." In such cases, in Latin, and Bishop Jewel's Avology they are directed to come to their minister, should be annexed; and then, "that who for the purpose of quieting their conscience soever shall preach, declare, write, or speak and avoiding all scruple and doubtfulness, unvilling in derogation, depraving, or despis-Nothing can be more proper than such a ing of the said book, or any doctrine therein direction; but this is very different from re-contained, and be thereof lawfully convicted commending in all cases contession to the before any ordinary &c., he shall be ordered minister as a necessary or even salutary as in case of heresy." It seems impossible form previous to communion. With regard to doubt from the above statement that the to the rubrie in the visitation of the sick, object of the framers of our Articles was to where it is directed that the sick person shall render them so precise and stringent as to be moved to make a special confession of prevent such controversies as had, perhaps, his sins, it must be observed that this direct formerly arisen from the ambiguity of certain tion is qualified by the following paragraph: passeges in the Prayer-book. And here it is It he find his conscience troubled by any is worthy of remark, as affording a strong weighty matter." How different this from presumption that the Thirty-nine Articles the minute and searching inquiry into every were intended as a test of orthodoxy, that it is proposed in the paper to which I have

during life. It may farther be observed, in corroboration of the view which I have taken for subdegeneracy of morals and the superstition scription to the Thirty-nine Articles as the of doctrine which prevailed in the worst ages test of orthodoxy, that no other test is teof the Church, I cannot commend the quired from such members of the Church as do not belong to the clerical profession. Thus every member of our Universities who takes a degree is required to be of the Estab-The silence which has been observed to lished Church, and, as a test that he is of prevail in our Articles, with regard to the the Established Church, he is required to duty of confession, is equally observable subscribe the Thirty-nine Articles a but-no with respect to absolution. The time will special consent and assent to the Common not permit that I should go at any length Proyec-book is required except from such as

attach to the impugning of the Articles as

and tormerly affected those who spoke

against the Prayer-book that is to sav. he

shall " for the first offence forfait one hundred

marks, for the second offence four hundred

marks, and for the third offence all his goods

and chattels, and shall suffer imprisonment

affording my hencers a very sufficient com- Upon the whole, then, I think that the pensation for any observations which is could Timbe into Articles are, undoubtedly, is or day, or hour, may terminate the hopes of offer them upon it, by recommending to they were described by Bishon Burnit, the happiness on earth, which you had findly their perusal the admirable discourses on the standard of the doctrine of the Church of cherished. Are ye children of the Highest? powers of the clergy, preached at the Tem- England, more especially in cases of legal has the lave of the Redecider powerfully ple Church by a casion of our own entiredeal prosecution, in which cases it is a wellknown axiom that penal laws should be so much, that you cannot without regret! Temple. To the doctines therein taught I strictly interpreted, and not open to any ambiguity of expression. But, as it is impossible to suppose that the compilers of our Articles could have intended that any vhriance should exist between them and the dortines tought in the Prayer-book, it is perfectly reasonable that where any doubt exists us to the proper interpretation of the Irtholes recourse should be had to the Prayer-book. They will never, it fuirly compared, be found in onsistent with each other; aut, if any apparent variance should be discovered, I should certainly be disposed to give preference to the Toir y-nine Articles, as the well considered a utence of the springs are in thee. Once, at enmity to to Him, pleading the blood and righteousness troversy, which has lately rather unexpect. Church upon controversial muters at a later. cometh; when your fear cometh as desola- God, he was full of fears, misgivings, and of Christ. He will not reject you; there e-fly arisen among us, as to how far thos: are, when additional light may be supposed