

ice for the rest of the day. We had nothing else but blows to make us warm, and, to be sure, they were never wanting.

To be continued.

PUSEYITES, ANGLICANS, &c.
DR. PUSEY'S SERMON BEFORE THE
UNIVERSITY OF OXFORD.

(From the Times.)

Sunday morning it became the turn of Dr. Pusey, canon of Christ Church, to preach before the University of Oxford for the first time since his suspension in 1843. The interest excited upon this occasion was very great; a number of members of the University came from London and other distant places. Dr. Pusey being a dignitary of Christ Church, the sermon was preached in that cathedral. The place was, of course, crowded to excess the moment the doors were opened. It was with great difficulty that the University authorities made their way to their places, accompanied by Dr. Pusey, who slowly, and with very grave aspect and downcast eyes, passed on to the pulpit, where, however, he was instantly lost sight of, owing to his kneeling on the very floor of it for his private devotions, during the entire time while the congregation sang the 147th psalm, new version. After the Psalm, the rev. doctor simply recited the Bidding Prayer and the Lord's Prayer, and proceeded at once to the sermon, which occupied nearly an hour and a half in the delivery, but the substance of which is subjoined.

Dr. Pusey read as his text:—"Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.—St. John xx. 21—23.

The preacher began by observing, that it would be in the memory of some, that when, nearly three years past, Almighty God, for secret faults which He knew in him, and from which he trusted He designed to cleanse him, allowed him to be deprived for a time from that his office, he was endeavoring to mitigate the stern doctrine of the heavy character of a Christian's sins, by pointing out the mercy of God, which met the penitent with the means of restoration and the earnest of pardon. In so doing it seemed best, first to dwell upon the unfathomable mercies of God in Christ, whereby the hearts of penitents might be the more fixed upon Him, the source of all mercies, and their faith be strengthened, and they the more hope that no depth of past sin could utterly sever them from the love of Christ,—nay, could sever them from

no degree of fullness of his unspeakable love; for what bounds could there be to the compass of His love, who, being Eternal God, so compassionated us as to take our nature upon Him that He might die for us and live to make intercession for us? So might it be hoped that they who, educated in imperfect systems, suspected all who spoke of the channels of divine mercy, as though they forgot Him, its ever-flowing source, might be less indisposed to the truth, and they who received it might have their souls the more firmly fixed upon Him 'who is the truth.' When, further, the preacher on a former occasion began to speak of the means by which God applied this grace, he wished to dwell upon those sacred gifts by which He vouchsafed to impart it to us, before speaking of those acts, equally His gifts unto us, by which he wrought it us, that so we might have it the more impressed upon us, that all is of Him; and of these gifts the preacher, not meaning to speak controversially, had spoken of the holy Eucharist to the penitent as a sacrament and as a commemorative sacrifice; upon which latter subject he would simply rehearse the words of the Apostolic Bishop Wilson, in the *Sacra Privata*—"May it please Thee, O God, who hast called us to this ministry, to make us worthy to offer unto Thee this sacrifice for our own sins and the sins of Thy people."

To proceed now to speak of that great authoritative act, whereby God in the church still forgave the sins of the penitent; for the forgiveness of sin, every gift of mercy or of grace, by whomsoever or howsoever it came to us, was from Him; in baptizing, absolving, teaching, consecrating, the Church or her minister was not instead of, but the instrument of Christ. What said St. Tatian, St. Ignatius, and others? That while God alone could forgive sin, they truly honoured Him who, instead of casting back upon Him the office He committed to them, received his command given in the Gospel. So St. Chrysostom—"Whatsoever the priest hath entrusted to him, is of God alone to give." Our own acts of devotion bore witness to the same thing. In our daily service the solemn Confession and Absolution preceded the use of the Lord's Prayer, that so we might become fitter to use His divine words, and to praise Him. The Absolution was received kneeling—a humble posture not used at any mere exhortation, or declaration, or teaching. It was entitled 'The Absolution or Remission of Sins, to be pronounced by the priest alone;' for which in a daughter church, in compromising times, was substituted 'The Declaration of Absolution, to be made by the priest alone.' The 'power to pronounce,' as well as declare forgiveness, implied an authoritative and present act. Such was our least solemn form of absolution; and, as the penitent might be supposed a believer, the absolution became more authorita-