

of God ; and you are not bound by any man's private interpretation of those oracles. Even when we exhort you to pay respect and deference to the fathers of the christian church, it is not as if they were "commissioned expounders," but simply as being "faithful witnesses" of the truth once delivered ; and we would have you follow them only, so far as they agree together. It is not however too much to demand for any one who is duly authorised to teach, that he be heard with attention and with candour—for His sake, in whose name he comes to you, for the sake of the all-important subject which he treats of—for the sake of your souls. And so far, my brethren, be your opinion of the preacher what it may—we beseech you—

*Take heed how ye hear.*

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THE following extracts from a Sermon, preached at the last Episcopal visitation, are added, for further explanation of the Author's sentiments on the subject treated of in the latter part of the foregoing discourse.

THE minister of religion must not be surprised at hearing himself accused by persons, holding strong opinions on particular points, of not declaring fully and correctly the counsel of God ; not only if he do not constantly give to those points a prominent place in his teaching, but also if he do not take precisely the same view of them as they do. He may preach, for instance, the corruption of human nature ; but unless he will allow it to be *totally* corrupt, he will be deemed by some not to declare the truth fully—although, if they were pressed strongly on this subject, they would probably confess that they do not themselves mean quite so much as their words signify. He may aver, in the strongest terms, that we must all stand indebted for salvation to the merits and mediation of Christ alone ; but unless he will agree that this is to be brought about by our having the righteousness of Christ imputed to us, some will hear him with disapprobation. He may maintain, as strongly as he will, the necessity of spiritual influence, and of the continual aid and support of divine grace ; but