

We have already referred to the service for *the Visitation of the Sick*, and its startling form of absolution; so we pass on at once to the *Burial Service*, the last office which the clergyman performs for those under his spiritual care. We find no fault with the service itself when read at the funeral of a true believer: it is most consolatory and elevating: but it is *the Burial Service* and is read over all alike, however they may have lived and died. When the minister says that "it hath pleased Almighty God *of his great mercy* to take unto himself the soul of *our dear brother* here departed;" and that they "commit his body to the ground in *sure and certain hope of the Resurrection to eternal life*;" and thanks Him, "with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity," "that it hath pleased Him to deliver this our brother out of the miseries of this sinful world,"—does it not declare the eternal safety of the departed? No wonder that it is felt to be such a sore burden by conscientious clergymen, and that some 4,000 lately petitioned for relief, though all in vain!

Such are the Liturgical forms to which, at his ordination, the clergyman declares his entire adherence, and which alone he binds himself to use. Do they, as a whole, or in their several parts, command such confidence in you? Is it thus you can serve God in his sanctuary? Or would you not rather, once committed, and committed for life, "groan under sorrows, which you dare not utter, from the pressure upon you of harrowing thoughts on the language of these formularies?" Would it not need "terrible toil, intense and unavailing, to repress doubts, and sophisticate the understanding, and to find an interpretation that might be held as harmonising with Scriptural truth? And what stabs, and darts, and shootings through the soul of the