

had been at no pains to form a definite or fixed conception of the ministry, the sacraments, the keys, the Church ; but had rather passed these matters over, as things that we were not required to define, and which perhaps it were better not to define too nicely ; lest, peradventure, by running lines and fences, we should be found " cursing whom God had not cursed, or defying whom the Lord had not defied." But now that, through the mercy of Him who hath touched my eyes and told me to " look up," I see all things clearly," I am more " ready to give a reason to them that ask me," and to say what that Church with its ministry and sacraments must be ; and, standing on the great fact, that truth is positive and therefore exclusive, I am ready, too, to incur the imputation of an uncharitableness which I can only say my principles do not inspire, and of a bigotry which, I can only add, my private feelings are infinitely far from cherishing. As soon might we hesitate to allow the doctrine of the Holy and Ever Blessed Trinity, for fear of branding with heresy the amiable Unitarian, the martyred Nestorian, or the ancient Sabellian : or, as soon should we hesitate to define carefully and guardedly the awful requisites of repentance and faith, and prayer, and self-mortification, and holiness, lest we should cast a shade, perhaps a deep and disheartening shade, upon the safety, as regards the future life of many excellent persons—as to withhold accurate definitions of things pertaining to the Church, lest we should rouse the suspicion in others, or be accused of harboring the thought ourselves, that, however well our neighbours excluded by these definitions may be faring, we are persuaded that they might fare better still, and that however safe those beyond these lines may be, we feel some solicitude that they should be safer still.

The truth is, that in a world like this, and with such