

of belief and must take their effect, personally, by being so accepted. In one way or other, therefore, we must be content to be called prejudiced and narrow-minded bigots—for so we shall be called in the world, so long as we set a value upon *any* particular opinions and refuse to compromise our principles. For this reason, I cannot think that the distinctive epithet of *broad* is a term which, describing a party in the classification of the Church to which I have referred, whatever eminent and valuable individuals it may serve to comprehend,—is, *in itself*, happily chosen: it is of rather an unfortunate affinity with the term *latitudinarian*, and has a more unfortunate affinity with the description of the *broad* way which is contrasted with the way of life.

In genuine charity, however, of spirit and of judgment towards our brethren of mankind, God grant that we may be “as *broad* and general as the casing air”! And I do trust that we are not chargeable with party-spirit and prejudice, because we may feel ourselves compelled to stand aloof, when endeavors are made to carry on the cause of the Gospel under the banner of what is called “our common Protestantism.” *Our common Protestantism*, describing all bodies [of professed Christians (except the ancient Churches of the East,) which repudiate the claims of Rome, comprehends evidently and undeniably a prodigious amount of error such as every sound believer must deplore. I shall not take up your time by dwelling at great length upon this argument, which I have felt it my duty to pursue upon some former occasions of our meeting as we meet now—occasions upon which the operations of the Church and the principles upon which they should be conducted, as well as the particular difficulties characteristic of the times, which we have to encounter in conducting them,—come naturally or rather necessarily under review. One prime, one prominent duty of the Christian Ministry is to watch jealously, constantly and closely, over the soundness of the *faith* as *once delivered to the saints*, and its transmission in its unimpaired integrity as well as its unsullied purity, from age to age. If this be true, it is evident that we cannot discharge our duty without being exposed to the imputation of *exclusiveness*. It is my own belief that, but for the stand which is extensively made