doctrines, is by no means of an exclusive or intolerant nature, as it is perfectly consistent with the exercise of universal Christian sympathy, in the most comprehensive sense, with "all them that love our Lord Jesus Christ in sincerity."

Such, then, are the reflections which have long occupied my mind, and which form the substance of my own reasons for deciding in favor of the Protestant religion and the Church of England; and I may here remark that the preceding "Thoughts" were committed to writing, and sent to the press, before I had formally renounced the Church of Rome, and thus they express the gradual progress of my convictions on this important subject. I must confess, indeed, that this whole dispensation is very mysterious to me, as I find it difficult to reconcile it with the promises of God to those who sincerely desire to know and to do His will. Certainly I am not distinctly conscious of any unworthy motives, either in joining, or in leaving, the Church of Rome, as I believed that, in each case, I was guided by the Word and Spirit of God, in answer to prayer. Yet these opposite conclusions could not both have been directly suggested by the Spirit of Truth. I cannot doubt, then, that there must have been some adequate cause for these temptations in myself—some peculiar defect, either in my intellectual constitution or in my religious character, which rendered them needful for me. We are quite sure that all good comes from God, and that all evil comes from ourselves. Perhaps there was some spiritual disease, deeply rooted in my heart, which required such a painful remedy to effect its eradication. Perhaps I was too much absorbed in my beloved studies, and ventured too far into the thorny mazes of theological controversy, which tended only to perplex my mind, while it led to a comparative neglect of the more