

one who has adventured to assume the sacred office which obliges him "constantly to speak the truth," while he has not as yet heartily embraced the truth which he is bound to speak. Brethren, how can we speak that which we do not cordially believe? how can we use words which we accept not in their plain meaning? how can we dare to inculcate, as a holy faith, that which we ourselves regard only as a vague and visionary philosophy?

There is great danger in this regard in our days, and I am bound not to disguise it. We have high examples, which may appear to some to palliate, if not to justify, this grievous offence; we have instances of men who seem to think that creeds and confessions are made only for ignorant and vulgar minds—are merely a gross exoteric husk, which may be utterly condemned by those who have grasped, as they conceive, the inward truth, which this rude and shapeless covering, in their apprehension, at once protects and obscures.

One, ⁽¹⁾ who well knows the state of things at home, speaks, in a recent publication, of "some of our best and noblest minds having made shipwreck concerning the faith," and he adds, that even when this fatal consequence has not been fully realised, there are other cases in which the result has been "either a most timid and uncertain grasp of all revelation, or else the selection of a few scattered portions of it and the rejection (secret or avowed) of all the rest." "That which is saved out of the wreck," he adds, "is too often little more than a Gospel without its Gospel, a creed which reason could have taught without revelation, and which is accepted just because it is reason, and not revelation, which warrants it and vouches for it." These are, indeed, pregnant words, and teach us very forcibly what it is to come short of "constantly speaking the truth."

As members and ministers of the Church of England, we have a plain guide to follow in our Creeds, our Liturgy, and our Articles. I believe that the day will never come when a Christian man will see good cause to be ashamed of the

(1) See note (A) at the end.