

seems ever to labour to set forth that elastic power of Christianity, which overleaps the minor differences, that neither robs the sinner of his hope nor the Saviour of his crown. The servant of God must not strive; living in charity towards those, who in lesser matters, may differ from himself; keeping silence where he cannot approve; and working alone where he cannot unite in labours: as far as lieth in him, he is to seek to live peaceably with all men; neither is it less a part of his ministerial prudence, to take heed to the intellectual signs of the times in which we live. Events are now going on around us; vast moral results are now being accomplished; changes are passing over the spirits and the dreams of men, from which the minister of Christ, whether Presbyter or Bishop, cannot, if he would, stand aloof. The mind of man is advancing, and he must keep pace with it. The citadel of truth is attacked, and he must defend it, not with idle rhetoric, or with ascetic sneer, or with mere dogmatism, but with all that care and energy which the sacredness of Truth demands, and which it is in the power of sanctified intellect to render. True, indeed, the weapons of our warfare are not carnal; but when we see the means which are employed to undermine the faith once delivered to the saints; when errors, long exploded, start into being with all the freshness of discovery; we must, however reluctant, "answer a fool according to his folly," and condemn falsehood out of its own mouth. These features of the ministerial character concern principally the discharge of our public duties. But the Apostle meant more than this in the caution,—“Take heed unto thyself.” Did he not mean,—“Take heed to thy life, that it be blameless; to thy morals, that they be pure; to thy worship, that it be humble; to thy affections, that they be heavenly; to thy communion with God, that it be frequent and devout?” He knew the temptations of the ministerial work, to neglect such warnings as these. It may be that professional restraints preserve us from bringing open dishonour upon the Gospel; but, brethren, one of the greatest dangers connected with our office is, that we should attain to a perilous familiarity with the things of God, when formality might pass for reverence, and zeal and watchfulness sink down into mere professional religion.—Oh, let us never forget that it is only out of the good treasure of his own heart that a man can bring forth good things; and unless he bear God’s image there—unless the unction of his spirit be diffused and abide there—all his preaching will be in vain.

We now proceed to make a few observations on the second clause of the Apostle’s injunction: “Take heed unto the doctrine;” and here the first point that presents itself for our consideration,—the authority to be consulted in deciding the truth of doctrine, and what is to be received as an article of faith. This, brethren, is a matter of supreme importance; and it is a part of our subject which

tells strikingly. What, then, that reason vince in matters of faith: we what we can world of nature otherwise in weigh and compare produced, and that reason should not be in them. Again is not to be considered questions of great importance which much have great importance the limits of what the Church has sanctioned. Scriptures in the narratives of primitive ages without coming christian body, extent, authority, authority—what set before us in Art. of our Church or ceremonies, are not lawful for Word written; that it be contrary a witness and kept not to enforce and Here we have a respect to the doctrine that the authority according to the speak, for instance articles of faith: particular; though it is to be paid to him in opposition to God’s warrant and authority faith which it works salvation. But what