

indulging in this kind of style. It is not in such a spirit that religious subjects can be safely approached or disposed of with even an approximation to a really enlightened view of their merits.

I do not mean to be too severe upon mere occasional playfulness of style, even where grave matters are treated: it is something different from this upon which I am remarking. But pursuing such remarks no farther, I will only say with reference to the subject which has given rise to them, that, however painful may be the contemplation of these divisions in the Anglican Church and however hurtful to the cause of Religion any sportive and sneering exhibition of them before the world,—they are yet a sign of life as well as of liberty in the Church; and if it were a necessary consequence that they should exist whenever the Church is roused from a state of stagnation and inertness, we might thankfully compound to submit to the evil of partizanship, in order to be saved from the evil of inefficiency. But surely it is a possible state of things in the Church of God, that peace and unanimity should pervade the body, at the same time that it is awake to its glorious calls of duty and instinct with spiritual fervor and life. This is evidently the condition of things for which we should pray and which, within our sphere, we should earnestly endeavor to promote. We must not, of course, compromise principle, nor expect such a compromise from others, but, following our own convictions of duty, we must jealously watch, at the same time, over the influences which act upon our judgments and must take care also, that if the differences in which we take our part, engender heat or bitterness of spirit, this consequence shall not be chargeable upon ourselves.*

All parties disclaim party-spirit—and no party is justly chargeable with it for simple attachment to this or that set of opinions: for then it would be party-spirit to love the Gospel of salvation; to defend essential and fundamental truth, to preserve any fences, at all, of order in the Church or soundness in the faith; to insist upon the necessity of those *remedies* for the moral disease of human nature, the cause of spiritual and eternal death, which are proposed to the mind as objects

* See note B.