

But I must not dwell long upon any one topic, and I pass to the consideration of the condition, the encouragements, and the difficulties of our own Communion.

The state of parties within the Church of England has recently been set forth in a well known literary quarter, with great cleverness, and, no doubt, with a great mixture of truth, and with merit also, in other points of view.† I am not to be, by any means, understood as speaking with reference to the execution of this particular task or pointing at any particular publication, if I take occasion to remark, *generally*, that men should be something more than men of the world—something more than men of acute parts, established character and extensive information,—to treat correctly and safely of matters involving the right exercise of a divine commission and the right application of spiritual truths to the hearts of sinners. A heavenly discipline of the mind; a carefully cherished light within the bosom, which has been kindled from off the altars of the living God; an experimental knowledge of the wants of fallen nature before God and the relief of those wants in Christ, are what we shall all feel, I believe, to be necessary to a just discrimination and an adequate appreciation of doctrinal differences relating to *the mystery of Godliness*. There is a certain tone of assumed superiority, a certain self-satisfied spirit of sarcasm, pronouncing, as from a seat of elevation, with an easy scorn and an ironical pleasantry upon the questions under review, whether religious, political or more general in their character, which has become very fashionable among the writers, on whatever side, for the periodical press—but which is often very shallow and ill-sustained in its pretensions—usually in vicious taste—and always irreconcilable with the temper of Christian humility and love. It is, in fact, not unfrequently a very dangerous snare to a Christian who is drawn into public discussions, to possess a facility,—and it is no very exalted gift, especially in the form of imitation,—for

† The article is exceedingly unjust, however, towards the Bishop of Cape-town and some other Colonial Bishops of more recent appointment who are most devoted and Apostolic men.

It appears strange that the reading of the Offertory sentences upon ordinary Sundays should be set down in a list of practices which are the badges of *Tractarianism*—the practice having prevailed all along in many Churches, before Tractarianism was heard of.

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