

he is now constrained to perform. It would have the effect, too, of strengthening a mutual attachment; of heightening love and respect on the one side, and of creating more elastic and energetic services on the other.

And while we strive to foster a mutual love and confidence, let there be a general effort to work together, in unity and harmony. There is no need of division—no need for separate interests and actions—in the Church, even if there must be differences of opinion. All minds are not constituted alike; yet with one high and paramount aspiration, we can surely tolerate the varieties that may affect us in the mode of reaching it. The great Apostle St. Paul spent many chapters in urging Christians to mutual concession and mutual confidence, when, with one unvarying aim, all might not think or act alike.

We must, of course, assume that there is, on all hands, a loyal adherence to the fundamental principles of the Church, grounded as these are upon the infallible truths of the Word of God. When, therefore, we allude to diversity of opinions, this must be apart and separate from those fundamental principles: nothing can be sanctioned or countenanced that implies the slightest departure from them. But these are principles which may be held with the most devoted exactness by those who may differ in their outward manifestations of religious worship. Some are susceptible of emotions which are not so easily excited in others. According to a constitutional bias or taste, some will evince a preference for the subjective, others for the objective, form of pious manifestations. Religion with the one is quiet and unobtrusive; it impels in the other something more striking and apparent. Some are sufficiently edified, and their religious feelings sufficiently aroused, by the simplest manner of worship; others—probably the large majority—require more, in the work of devotion, that strikes the senses—that affects the eye and ear.

We must, in these cases, exercise mutual indulgence. If there be very many who desire an animated service, who, for the maintenance of their devotional feelings, seek for instance a larger admixture of music; who prefer that prayers, and creeds, and psalms should be sung rather than said—blame them not. The Church gives them this liberty; and none