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necessary evidences of a devoted piety and a genuine Faith in Christ. There are many things in human life, many more than some religious persons are willing to allow, which must be left to the province of christian liberty and discretion,—and of which it must be said that neither if we do them are we the better, nor if we do them not, the worse, and vice versâ ; what may be inexpedient for one man, may be conceded to another—nothing being insisted upon as of universal obligation, which does not carry the distinct warrant of the word of God—no burthen imposed which would not have been imposed by the Apostolic Council at Jerusalem.

Upon this subject of moderation, I am not ashamed to have recourse to the support of a female writer—the late Mrs. Hannah More,—the preface to whose work on Practical Piety contains the following pertinent remarks :—

“Would it could not be said that Religion has her parties as well as Politics. Those who endeavour to steer clear of all extremes in either, are in danger of being reprobated by both. It is rather a hardship for persons who have considered it as a Christian duty to cultivate a spirit of moderation in thinking, and of candour in judging, that when these dispositions are brought into action they frequently incur a harsher censure than the errors which it was their chief aim to avoid.

“Perhaps, therefore,” she continues, “to that human wisdom whose leading object is human applause, it might answer best to be exclusively attached to some one party. On the protection of that party at least, it might in that case reckon; and it would then have the dislike of the opposite class alone to contend against; while those who cannot go all lengths with either, can hardly escape the disapprobation of both.”

These remarks, as it appears to me, are very applicable not