

Yet surely it is important to remember, that we have not *Unity to seek*, but *Unity to preserve*. Whatever differences exist, let them not obscure the broad fact, that we are united in one Church, built professedly on one confession of faith, and that confession Scriptural, Apostolic, and Primitive: that we have been made Ministers by one ordination, and that by our own Voluntary Subscription we are bound, as far as any subscription can bind us, to one general Interpretation of Scripture, in respect to certain great propositions. We have then the Materials, if we could only acquire the Spirit of Unity.

Viewing Unity then from this single point, it will obviously occur to you that it will be promoted by our abstaining from bitter language and contentious provocations of each other, from all that needlessly wounds a brother's feelings, or character, "provoking one another" rather to a peaceful rivalry "in good works," endeavouring to discover the points of agreement, and to practise them, and if others differ, labouring to bring them over, not so much to our own mind, as to the mind of the Church, and above all, where the Church has given her judgment, following with a glad mind and will her godly admonitions, "and submitting ourselves to her godly judgment." For he who is not ready to submit himself to the Church of which he is a member, must be in danger of grieving that Holy Spirit who dwells in the whole body. His case is not that of the "hand saying to the feet, I have no need of you;" but of the hand saying to the *whole body*, "I have no need of you."

If indeed we read and reflect upon the solemn words of our Ordination Service, (and the least that we can do is to read that service, with self-examination, once a year), we must see the necessity of such a course of conduct as I have prescribed.

The distinct promise made before God and the congregation, to give our "faithful diligence always so to Minister the Doctrine and Sacraments, and the Discipline of Christ, as this Church and realm hath received the same," cannot be fulfilled by those, who set up their own way of action against the way prescribed for them. Such a procedure is as contrary to Scripture as to the Church, for, says the Apostle, "let us walk by the same rule," or canon, "let us mind the same thing." I would beg therefore earnestly to caution you against that most needless violation of Unity, the mutilation of some of the Services. If we are at liberty to alter and omit, where shall we stop? There are a few parts in our Liturgy which might possibly admit of abbreviation, but when a service like the Marriage Service, is heard so seldom, and by the same individuals sometimes only once in their