

to that spirit of love which is one secret of the church's existence. Yes, I am not afraid to say it, that he who joins this body runs the danger of being forced to set his hand against every man. His sphere of christian usefulness is contracted, and the genial, kind and generous spirit of Christianity for him is undermined. The church (the body of Christ) to him, in a village, town, or city, is composed of the select few who have joined the Brethren, and have come out from all sects. His conversion is likely to develop a haughty dogmatical spirit in conversation,—a breaking up often of the fondest and dearest associations of the past, and an undisguised attempt to put anyone down that dares to differ with him. In short, he is light, and all of us are in various degrees of spiritual darkness.

Now, I yield to no one in my devoted love for the Church of England. I believe that in doctrine she is divine, and in organization apostolic, but I would be very sorry, indeed, to say that no converted man could live a long and noble life to Christ outside of her pale ; and I am perfectly sure that Christians not belonging to the Church of England would be equally sorry to say such a thing of their respective denominations. But these new preachers practically say this. They may strive to evade the accusation by replying "that there are many Christians among us, but that they ought to come out ;" but this reply proves the accusation to be correct. If in the eyes of these preachers, the test of a man being a Christian in communion with the Church of England *is* his leaving the Church of England, it is plain