

enforce the justice of our claims; and so long as we act with the moderation and forbearance, which we are conscious of having exercised in times past, we may rely with confidence that our claims will be favourably regarded, both in this, and the parent country.

Should we ever forget that moderation, and arrogate to ourselves more than our due, and betray a spirit of ambition and usurpation, we doubt not that public opinion will not long delay to inflict its just censure, and to crush at once, every attempt on our part, at encroachment and domination. But of this, there is no danger: if we should ever have the will, the constitution of our Church, happily, (for we are inclined to regard it as a real excellence,) while it has been proved abundantly effective for maintaining and promoting piety and morals; is peculiarly ill-fitted to serve ambitious views.

We will not, however, indulge in evil auguries, but rather conclude with expressing our confident hope, accompanied with our most fervent prayer, that the day may soon arrive, when these jealousies and bickerings shall cease, and when Christians of all denominations, in this happy land, shall, in the full enjoyment of rights, well defined and properly secured against encroachment, be enabled to forget the painful sentiments which may now in any measure have been excited—when all, having an ample field for their labours, and full scope for their usefulness, though none for ambition, will cheerfully co-operate, assured, that while they labour for the same great end, they shall not fail in their respective spheres, of promoting, in a degree proportioned to the purity of their zeal, and to the singleness and simplicity of heart with which they enter upon their work, the glorious cause of universal Christianity. Let us all remember the words of our blessed Lord, when his Disciples asked him, saying, “Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us; and Jesus said unto them, forbid him not, for he that is not against us, is for us.”

May God Almighty! the Father of all! the Father of peace! the God of love! hasten the arrival of that happy period, when Christians shall no longer say, “I am of Paul—I of Apollos—I of Cephas”—but when all shall make it their only glory, that they are of Christ, with whom there is neither “Greek nor Jew—circumcision nor uncircumcision—Barbarian nor Scythian, bond nor free—but Christ is all in all.”

Put on, therefore, as the elect of God, holy and beloved bowels, of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye; and above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.

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