

And such a system had better go down than to stand up. It is not the true gospel. It does not befriend God or man either.

For the Gospel Tribune.

LETTER ON UNION NO. II.

DEAR SIR,—I have read your remarks on my letter of 20th August, with some degree of surprise. Either you have misunderstood my arguments, in favour of Christian union, or our opinions are completely at variance as to the best means of bringing about this very desirable object. You seem to think that I propose to organize a new *sect* of Christians. No, Sir, I propose no such thing. I am opposed to sectarianism, as connected with religion, in every form and shape. What I wish is, to get all professing Christians to imbibe the spirit, and act in accordance with our Saviour's fervent prayer, that all his people may be *one*. I view the religious world, to a great extent, as in a state of rebellion against the authority of Him whom they profess to honour. In vain do we call him Lord, while we do not the thing which he says. Were his solemn charge to his disciples obeyed, that they should love one another, sectarianism would soon be at an end. John Wesley once observed, that whatever people may pretend, to justify disunion, the want of love is the true cause. The account we have of this excellent grace in 1 Cor. 13 chapter, shows what happy effects might flow from its exercise.

The remarks you make about a name, I do not well understand. Everything, even religion itself must have a name, and I know of none better than that given to Christ's followers by the Evangelist Luke. He tells us Acts ii. 26, that the disciples were first called *Christians* at Antioch. This name I consider quite unobjectionable, and it might have been better for religionists if they had never adopted any other. Sectarian names afford our grand adversary an excellent opportunity of promoting division, even among true Christians. I think it best to view the world as God himself views it, as consisting of two classes; believers and unbelievers; those who fear God, and those who fear him not. The former of these I consider my brethren—fellow-travellers in the same journey, fellow-soldiers in the same army, and fellow-heirs of the same glorious inheritance. The name they have assumed is of little importance to me, if I find that the root of the matter is in them. I would say as Abraham said to Lot, "Let there be no strife between you and me, for we are brethren."

In mere professions of a desire of unity among Christians, I place little confidence. A tree is best known by its fruits. The greatest bigots and sectarians in the world are loud in their calls for unity. But the unity they seek is nothing more than an increase of numbers and power to their own party. The union I seek is that of all true believers throughout the world. For this I believe our Saviour prayed, and for this I am determined to plead. The

Word of God is the rule by which we should at all times walk, and endeavour to keep the unity of the Spirit in the bond of peace. There is but one Lord, one faith, one baptism, though we may differ as to the proper mode of administering the last-mentioned.

You do me wrong, though I have no doubt unintentionally, in supposing that I use the word *church* in reference to a civil or political organization of churches. I had no such intention. I use the word in the same sense as I believe you do yourself, in reference to the body of Christ, the church of the living God. In this sense I may remind you that the term is always used in Scripture in the singular number. Your rebuke, therefore, will not apply to my case, however it may to those whose practice you condemn.

I have neither time nor inclination, at present, to avail myself of your kind permission to extend my remarks "to four times the length of the last." But I thank you for the attention you have given to the subject thus far; and I trust my meaning will now be better understood. In the meantime, that the wisdom that cometh from above, which is first pure and then peaceable, may guide both you and me in seeking the unity of all who love our Lord Jesus Christ in sincerity and truth, is the fervent prayer of,

Yours respectfully,

W. B.

17th September, 1855.

REMARKS.

The strictures offered on the first letter, with this second epistle in reply thereto, furnish further proof (were it needed) of the necessity of viewing every statement submitted for consideration, from its author's personal *stand point*, before it is imagined that his meaning is truly apprehended. From this second letter, it seems quite evident that the author had no intention of suggesting in his first, the propriety, as was surmised, of all true and liberal-minded Christians abandoning their present church connections, for the purpose of organizing themselves anew into churches to be known collectively as "*The True Catholic Christian Church*;" it having been simply intended to teach, that all such Christians should perseveringly pursue the course which the *Tribune* exists to advocate, viz.: that everything practicable should be done to lessen partizan and sectarian influences, not by getting up a union party or church, or by each vainly attempting to proselyte all into his own society, but by all labouring to promote that general harmony and Christian love among all classes of the truly pious, as shall bring them into unity of fellowship and communion, rendering visible on earth a fair representation of the *True Catholic Christian Church*.

Having thus as fully as possible corrected the wrong done, there remains to be noticed a wrong, which was not a wrong, although the only thing