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of alienation: and such feelings commonly remain, and operate as a bar to union long after the great majority of reflecting men, both in the one communion and in the other, have come to the conclusion that no sufficient reason can be given why they should not be united. I am disposed to believe that this is very much the state of the case between our United Presbyterian friends and ourselves. The chief obstacle to our immediate incorporation appears to lie in the want of a sufficiently cordial and hearty disposition towards one another. When this is removed, incorporation will follow; and we will wonder that we were so long in coming to that issue. The two ecclesiastical bodies at present may be compared to two drops of dew upon a leaf, sundered by a very infinitesimal space indeed, and requiring only a little more of the attracting power of love to draw them into absolute contact, and to transfuse their separate spheres into a single and undivided globule.

With respect to those bodies of professing Christians with which it would not be proper for us to form an incorporating union; but which, in consequence of their holding the essential doctrines of the Gospel, we recognise as branches of the true church,—brotherly love teaches us to maintain towards them a spirit of amity, and to co-operate with them as far as we can, consistently with the interests of truth. Even while protesting (as it is our duty to do) against the false doctrine which we conceive them to hold, we should be careful to avoid every thing like denunciation or abuse. We should guard against the common error of undervaluing the evangelistic labours of persons belonging to other denominations. We should not be jealous of the success that they meet with in preaching the Gospel; but, on the contrary, should rejoice in the good which they are doing, and should give God thanks on account of it. We should use no unworthy means to make proselytes from other Christian bodies to that with