

others; they should beware of sinful emulation, and of that Diotrephean desire of pre-eminence into which even good men are apt to be betrayed; and they should not allow themselves to cherish dissatisfaction when their views happen not to be adopted; but should endeavour to fall in with the decisions come to by the general voice. "I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye* all speak the same thing, and that there be no divisions among *you*; but that *ye* be perfectly joined together in the same mind and in the same judgment."

5. In the last place, brotherly love, if it prevailed as it ought to do, *would quickly put an end to not a few of the denominational distinctions that exist among Christians; while at the same time it would lead those who remain denominationally separate to be more friendly, and more ready to co-operate for the advancement of the common faith.*

There are several bodies of professing Christians in this land which agree so completely in almost every point of moment, that one would suppose there is no necessity for their being separate. I would ask you to consider, for instance, if there be any good reason why we, forming the Presbyterian Church of Canada, and our brethren of the United Presbyterian Church, should continue to exist as two bodies? There may be a slight difference between the churches on a single question; but is the difference such that it might not be adjusted if both parties were anxious to be united, and were prepared to consider the difference in a spirit of forbearance and mutual affection? I think not. Professing Christians, closely approximating to one another in doctrine and in form of church-government, but ranged under separate denominational banners, are apt, through rivalry (which is always keenest where the real difference between churches is least), to be betrayed into feelings, I will not say of hostility, but at least