

men; to such as value the word of God more than the traditions of men, and whose desire is to walk by the noonday light of revelation, and not in the dim twilight of human reason; and earnestly would we entreat all such who as yet stand aloof from our Alliance, or do not feel kindly disposed to the objects which we have in view, to consider well the ground which we occupy, the principles by which we are actuated, and the end at which we aim.

The ground which we occupy is that which the Lord himself has covered with "Trees of Righteousness" of His own right hand's planting. They may not all be alike in leaf or similar in growth, but they are rooted in a soil of grace, and are bringing forth fruit unto holiness. Our principles are those of love to all men, but "especially to those who are of the household of faith." A love too pure to be selfish, too expansive to be sectarian, and which glows with too fervent a flame to allow of its being confined within the limits of any Church, but the Church of Christ, "the Church of the first-born whose names are written in Heaven." And the end at which we aim, is the convincing of an ungodly and gainsaying world of the reality and power of that truth by which we have been drawn, and are still held together.

Did we ask men to join a confederacy which had not Christ for its head, or had not believers for its members, well might they demur and stand aloof from our "work of faith and labour of love." But when we ask them simply to receive those whom God has received, to love those whom God has loved, to cast in their lot with those whom God has distinguished by His grace, and to recognise as brethren those whom He has adopted into His family, we confess ourselves at a loss to understand on what grounds they can refuse an invitation so reasonable and loving, or how they will answer to their Lord for the neglect of a duty which He has enjoined, a talent which He has given, and of which He will surely require an account when he comes.

How many are the points to which we might look and find not only a constraining motive to love, but a powerful incentive to co-operation in the Lord's work. Have we not one faith? What need, then, that we should commend that faith to others by our united testimony, that we should seek to dispel the doubts of the sceptic, and the scorn of the infidel, by showing them that Christian love flows as necessarily from our faith, as water from the springing well; and that as in everyday life, affection is the strongest bond that unites, and the sweetest cordial that cheers, so in the Christian life, amidst the many graces, which the Spirit gives, and which adorn the new man,

Love is the brightest of the train,  
And perfects all the rest.

It "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

Are we not all, too, suffering from the same malady, the same deadly disease of Sin? Have we not been all stricken by the same cruel enemy, so that "from the sole of the foot even unto the head, there is no soundness in us, nothing but wounds and bruises and putrifying sores?" What need, then, that we should sympathise with each other in our distress, and that instead of looking coldly on our brethren and passing by on the other side, we should seek to bind up each other's wounds, pouring in the oil of comfort, and the wine of consolation, and speaking a word in season to such as are weary. Or once more have we not one common remedy provided for us, one fountain in which we must wash, one balm by which our sores must be healed, one Physician to whom we must apply, and

without whose aid all our pantings after spiritual health and strength, after holiness of heart and life are as nothing worth? What need, then, that we be found kneeling at the same Throne of Grace, pleading the same precious promises, relying on the same finished work, and receiving out of the same infinite fulness that is in Christ. And what but a forgetfulness of these simple yet all-important truths, has tended more than ought else besides, to alienate those who ought to be one in heart, and to range in contending factions those who ought to have been banded together as one phalanx? What but this has given to party spirit all its bitterness, and to mutual invective and recrimination all their venom? Had Christians been more mindful of the corruption of their own nature and the sinful propensities of their own hearts, they would have been more anxious concerning "the beam in their own eye, than the mote that was in their brother's eye;" and had they walked more closely in the steps of Christ, and by frequent communion with Him, imbibed more of His loving and tender Spirit, they would more readily have seen the blessedness of His precept; "but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." And if a sense of our own unworthiness might well lead us to "follow peace with all men," "and not to be highminded, but fear," no less urgent is the call to mutual forbearance, if not to united action, which rises from the depth of misery and degradation in which they are sunk who know not God.

As the eye of pity gazes o'er the realms of pagan darkness, voice after voice seems to rise from that dark abyss crying for help. Multitudes of immortal souls, as they crowd along the downward road, seem to claim our compassion and challenge the best energies of a life consecrated to God. But one after another goes down into the pit of destruction, and the shriek of despair which announces the entrance of a soul into the abode of the lost strikes but faintly upon the ears of many, who, yet apparently, are full of zeal for the Lord, and full of love for the souls of men. And why is this, but because men are so engrossed with party strife, that its din deadens every other sound, and anxiety to make proselytes to their own sect, prevails over the desire, which they would otherwise feel, to see "the heathen given to Christ for his inheritance, and the uttermost parts of the earth for his possession." Oh were the Zion's mourners? Well may they "weep between the porch and the altar," and cry, saying "Spare thy people, O Lord, and give not thine heritage to reproach!" Where are the Lord's remembrancers? Well may they "give him no rest until he establish and make Jerusalem a praise upon the earth."

Christian brethren, we entreat you to give our cause a patient hearing and a candid judgement. Christian ministers, whose duty and aim it is to be like Him who came to "bind up the broken-hearted and to comfort all that mourn," look upon the Church of Christ as it lies before you, distracted by party strife and rent asunder with internal discord, and say, can you do nothing to remedy the evil, to pour oil upon the troubled waters, to restrain the madness of contending factions and still the raging of those elements which are driving many a bark away from its wished-for haven, and are filling the minds of the timid and the wavering with perplexity and fear. We are far from implying that the work to be undertaken is an easy work; we are far from saying that the way is so plain and unincumbered with obstructions, that we need fear no reverses in our conflict with Bigotry, and no repulses in our assaults upon the fortress of sectarianism. Alas! envy and jealousy, and mutual recrimination, have become too deeply rooted in the soil of men's hearts to