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I would, therefore, conclude by exhorting all the members of the Church to have no hatred or bitterness towards those who differ from us ; while at the same time St. Paul tells us to avoid them that cause divisions ; that is, to avoid their errors, and to walk in "the good old paths," traced for us by the very first Church of Christ. Let us, then, take good care to cultivate love for all men. It is not right for Christians, especially illiterate persons, to strive with each other on religious subjects, but love, and charity, and peace, are the bonds of perfection. If, therefore, others will live in division and schism, let us pray for them, and let not their separation make us think less of the value of their immortal souls. Think not, Brethren, that because some will not walk according to the Apostle's rule, and remain in their "fellowship" as well as in their "doctrines," we should hate them or despise their persons. No, Brethren ! It is their sin which we must hate and avoid.* But allow me to tell you, also, that unless we hate sin in ourselves, we cannot hate it in others, in a proper manner. What-

fore there could be no danger of this man's forming a dissenting sect. The Saviour himself, paid all respect to the then appointed ministers of religion, and required his friends to do the same, *notwithstanding the well known corruption of their church.*

* "When we see how the progress of the Gospel is impeded by division,—when we know that no argument weighs so much with Jews, Turks, and Infidels—that there is none which is so often adduced to quash the conviction of the opening minds of our Roman Catholic countrymen as the question, which religion will you become—which of the many sects into which Protestantism is divided ? how can the dissenter acquit his conscience of guilt in impeding the advancement of Christ's kingdom, and with the selfishness that is characteristic of the age, rest satisfied with this—I hear the Gospel preached, and that is enough."—*Difficulties of Dissent.*