

at this time, while we unite in the celebration of this holy sacrament, feel truly that we are all members of that one body, and being so that we are members one of another. How is it that those who eat of the same bread, and drink of that same cup, are divided one from another in those things, in which most especially they ought to be united. Surely we do not rightly regard the force of the warning, that while there are among us envying and strife, and divisions, we must be carnal. My dear brethren, the contest in which we ought to be engaged with the powers of darkness, can only be successfully maintained by our united efforts. We pray that all who profess and call themselves christians, may be led into the way of truth, and hold the faith in unity of the spirit, in the bond of peace, as well as in righteousness of life. Are we all doing our part to bring about this desirable consummation? There are some persons who appear to consider that every one is entitled to the exercise of charity, except their own brethren, but surely that is beginning at the wrong end; charity *begins* at home, although it should not end there. We sometimes find this anomaly in social life; men who would not say a rude word, or do an unkind thing in general society, are sometimes unbearable in the domestic relation; but they are universally condemned by every person of right feeling. Let us who adhere to the same system, and who use the same formularies, and the same confession of faith, be first united among ourselves, and work heartily together, and then it will be our duty to endeavour, and we may hope to succeed in it, to extend this fellowship through constantly increasing circles. The opposite course is wrong in principle, and is sure to fail in practice. If owing to human infirmities, there must be differences of opinion, let each believe that another may be equally sincere with himself, and has an equal right to assume that his interpretations of Scripture are correct. If you will take the trouble to observe and examine, you will perceive that in reality the divisions and separations of men who stand aloof one from another are owing to the tacit assumption of the infallibility of individuals. We have two men equally appealing to Scripture, and desiring to be guided by it, but deducing very different conclusions in important points. If each assumes that his interpretation is infallible, they must regard each other as being in grievous error.

With a view to the promotion of unity, and to the maintenance of the truth in its integrity, I pray you, my dear brethren, to study and to adhere, as strictly as may be, to the teaching of the Church of which by God's providence you are members. If they should prove to be my last words of exhortation to you, I watching for your souls, as one who must give account, have no hesitation in repeating this advice. Amidst the manifold diverse and contradictory interpretations of the written word you require a reliable guide, and you can have nothing more satisfactory than the guidance of those who faithfully acted upon the avowed principle of endeavoring to discover, and being always guided by, the interpretations held by the universal Church in the days of, and immediately following the preaching of the Apostles. There were indeed errors and heresies very early, even during the lives of the Apostles; but he must be a bold man, and almost inconceivably credulous, who ventures to assert that while the actual Disciples of the Apostles still lived, or immediately after their departure, the whole Church went astray either in doctrine or in practice.

I must, however, conclude, for I have already much exceeded the limits which I had prescribed to myself for this morning, but it is hard to refrain at such time from expressing fully my thoughts respecting your duty and your highest interests.

In conclusion, then, I adopt the language of the Apostle. "If there be there-