

tural latitudinarianism, it is thought that the ground is now sufficiently cleared, to render safe the taking of some steps in the advance, for the purpose of viewing the work that should now be undertaken, and the reasons that exist for its immediate accomplishment.

The Government of Canada, having now and in the most unequivocal manner repudiated the propriety of all Church and State Connections, it is considered reasonable to suggest that the incorporated Union of all the Presbyterian Churches of Canada, should be at once, vigorously advocated by every lover of the peace and prosperity of Zion, running parallel with which should be maintained, the propriety of consummating an incorporated union of all the Methodist denominations in the Province: added to which, might be admitted the suggestion, 'to incorporate in one Union, all the Evangelical denominations, that consistently claim for each local Church, the right of absolute independency in all matters of Church government.

Without looking further at present, it is doubtless proper, now, to glance at the reasons that stand prominently forward for the immediate advocacy, and ultimate consummation of these measures.

REASON 1st.—The well known and pointedly expressed will of God, that divisions, and the assumption of party names, should not be perpetuated among his people; but terminated and healed, by all partizans, ceasing to ignore the unity of God's family, all the members thereof, mutually maintaining the godlike habit of "forbearing one another in love."

It is truly painful to see with what tenacity, many professors and some Christians maintain, and insist upon their right to discipline the family of God! Every earthly father of a numerous household, has been troubled, more or less, by the manifestations of a determination on the part of some of his children, to maintain for themselves the right of seeing that all the rest performed their respective duties inflicting chastisements, or imposing painful disabilities on such of their brothers and sisters as do not adopt their constructions of household laws, nor obey them in such a manner as to meet their approbation; and although those officious children are represented by the father, until "seventy times seven" would not exceed the number of his reproofs, he each time telling them, explicitly, that he cannot allow any one of his children to assume disciplinary power over another, in being his positive command to the whole family, that in every case of difference that occurred among them, they must still dwell together in union and peace, on the simple basis of "forbearing one another in love"; although, then, the father's reproofs are thus numerous, and the rules of forbearance so incessantly enjoined, still, these officious ones are again and again found destroying the happiness and peace of the family circle by assuming the parental authority to the arrogant extent of enforcing pains; and disabilities upon their equal brethren, for which remarkable conduct; they never attempt to give a reason that is not resolvable into a declaration that their brethren are far inferior to them in ability or willingness to apprehend the true intent of the household regulations; and so in like man-

ner thousands of professors and christians, persist in enforcing their constructions of the laws of God upon the consciences of their brethren, cutting off from the Church, or from Church privileges, those children of God who do not please them in their outward form of obedience, to which forms they consider themselves tied up by the commands of their Divine Father: and thus through their officious dictation, and their lack of forbearance, have divisions and schisms been multiplied in the family of God, against the express will and command of its Supreme Head.

REASON 2nd.—The direct pernicious influence of the palpable divisions among the brethren of Christ, in fortifying the minds of the impenitent against the reception of the Gospel.

So direct and potent is this influence for evil, that judging of it with the prayer of Christ in view, it seems impossible to avoid the conclusion, that the conversion of the world is not to be expected, till these destructive divisions cease, the only reason assigned by our Lord for his petition, that this people should become one, being plainly and pointedly stated thus—"that the world might believe"; all therefore, who would promote the salvation of the world, must bear in mind that it is not to be achieved save by the labors of a United Church. No matter then, how anxious Christians may be,—no matter how incessant their toils—no matter how earnest their prayers—no matter though all their exertions, be as appropriate in every respect, as it is possible for them to be—so long as Christians, who admit each other to be really such, repel each other,—deny obvious christian privileges, or otherwise ignore the perfect unity of the Body of Christ, separating any of the members, however "unseemly," from the communion and fellowship of the body; just so long, let exertions for the conversion of the world, be as they may, will that world look on in scepticism, and question the divine origin of that christianity, which unites not all its true votaries, at least all who mutually accredit each other as such, in one unbroken communion, of pure fraternal, unrestricted fellowship, rendered everywhere so visible to "the world," as to constrain its followers to admit, that christians at last truly exemplify the holy principles they teach, having put away from among them "all differences, and wrath, and anger, and clamor, and evil speaking—no one any longer being found, judging, or setting at nought his brother, or attempting to lord it over him, in any manner; all, notwithstanding their multitudinous differences, dwelling together in the sweetest peace and harmony; because mutually willing to live, "with all lowliness and meekness, with long suffering, forbearing one another in love." Let this full measure of christian union become a fact—a fact visible, and as it were palpable and tangible to "the world," then shall the preaching of Christ crucified fall in massive, unbroken power upon the hearts and consciences of men, till a nation shall be born in a day, and "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it" so that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Let each christian then, see to it, that he is doing his utmost to secure the unity of the Church while he prays and labours, "that the world might believe."

REASON 3rd.—The incorporated union of the divi-