

glorified spirits before the throne: it is the theme of their praise, and the source of their happiness. "Unto him that hath loved us and washed us from our sins in his own blood." If a spirit of disunion exist amongst the Lord's people on earth, there must be some cause which it is necessary to enquire into. One cause, doubtless, is, an incorrect view of Christianity. We sometimes meet with members of the church who are censorious in their temperament, and who are disposed to condemn all who happen to differ from them in their religious opinion. Where such a disposition is manifest, its tendency is subversive of the law of Christian love. The Scriptures evidently teach that difference of opinion on points in theology, which do not vitally effect Christian character, are in this imperfect state, compatible with the full exercise of brotherly love. See Romans xiv. and xv. chapters. We must not condemn a brother who does not in our judgment perceive the truth as clearly as we do ourselves.

Again. The church is Christ's school on earth, where Christians are to be taught the doctrines of the Bible, that they may grow up to spiritual manhood. But even here, members of long standing may be found to be but babes in Christ, and, consequently, have need of milk, and not of strong meat. Then let us not lay a stumbling block before those whom God hath received. We never ought to express a doubt in reference to our brethren without scriptural reasons for it, least we be found guilty of evil surmising, and thereby disturb the unity of the church.

Again. Disunion often arises from the want of faithfulness to each other. We never ought to say any thing about a brother when he is absent, that we would not say were he present, and instead of exposing the imperfections of our brethren, do all in our power to hide them. True love will do this, it covers a multitude of evils. Not that we should conceal a real crime, but there are imperfections which we may see in each other, and to which all are more or less subject, that are not criminal in themselves, but when spread abroad by a brother may do a vast amount of injury. Any impropriety that we see in our brethren, ought to be treated according to the nature of the offence. This faithfulness to our brethren, and fidelity to the truth, require. If the offence is personal, the Saviour in the 1st chapter of Matt. has told us how to proceed—"If thy brother trespass against thee, go and tell him his fault between him and thee alone." From this passage, it is plain that we are not to tell it to a neighbour or brother, but to the individual; and then if our object be not gained, we are to take two or three brethren, that in the mouth of two or three witnesses, every word may be established; if he still prove incorrigible, we may tell it to the church, but not before. What a vast amount of disunion would be avoided in our churches, if the word of God were always made our rule of faith and practice. May we all take heed to the impressive admonition of the Apostle—"Let brotherly love continue!"

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