

for the immediate advocacy and ultimate consummation of these measures, might be mentioned:—

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 abandoned by all partizans ceasing to ignore the unity of God's family; all 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 it as 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! and although reprimanded by the father, until "seventy times seven" would not exceed the number of his reproofs, still, these officious ones are again and again, found disturbing 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; and thus, in like manner, thousands of professors and christians, even persist in cutting off from the Church, or from Church privileges, those children of God who do not please them in their outward forms of obedience, although to these forms they consider themselves tied up by the commands of their Divine Father! and thus through their officious dictation, and lack of forbearance, divisions and schisms are multiplied in the family of God, against the express will and command of its Supreme Head.

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 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; christians having put away from among them "all bitterness and wrath, and anger, and clamour," 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 living "with all lowliness and meekness, with longsuffering, 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."

3rd.—The incorporated union of the divided portions of the christian community, would result in raising all the benevolent, and self-sustaining schemes of the church, completely above embarrassment, without requiring any increase in the present annual rate of contributions.

Take a single settlement in Canada, which can be easily named, as the representatives of others. The inhabitants of the block, or settlement, could all conveniently meet in one house, and when met, would not form too large a congregation to be addressed by one preacher; yet the population of this settlement have been at the expense of erecting *four* places for public worship, the toil and expense of building three of which, is simply a *costly* sacrifice laid on the altar of *carnal* divisions—time and labour, which, if properly expended, would have placed the christian benevolence of the community in question, far in the ascendant; as without doing any thing more than they have done, they might have built three edifices for the worship of God, in the midst of destitute and poor communities, where they are greatly needed; while they, notwithstanding this munificent liberality, would not only enjoy themselves much better in one compact assembly, than in four lean, scattered and jealous groups, but also secure to themselves at the same time, a snug annual saving, equal in value, to the care, toil and cost, of warming, lighting, cleaning, and keeping in repair, three edifices constantly used as places of public worship! And then, by giving their one minister the salaries which they now give to two, he would be lifted above the necessity of living under a load of pecuniary embarrassment, and enabled to enjoy the luxury of giving of his substance, to such objects as properly claimed his support. But this is not all, the settlement in view, after doing all that has been suggested, would still have the annual salaries of two of their four ministers on hand, which they might appropriate, in paying annually, one third of the salary of each of the ministers labouring in the distant settlements, in the midst of each of which, their princely liberality had erected a commodious edifice for the worship of the living God. All this, be it observed, might be accomplished by the population referred to, at an important, yearly saving, on their present rate of expenditure; and, what may well excite surprise and astonishment, the whole of the people still remain, precisely what they now are, in *name, doctrine, and worship*, PRESBYTERIANS!

4th.—The consummation of the union-measures already suggested, would render the present supply of ministers amply sufficient for all legitimate demands, and relieve the denominations from the prevalent woeful forebodings, of an approaching general destitution of ministers.

But why these forebodings? Is it not true that there is scarcely a village to be found in Canada, however small, that does not exhibit on each Lord's day, from *two to four* ministers of the gospel, preaching at the *same hour* to as many separate parties! all of which, if formed into one congregation, would seldom constitute an assembly sufficiently large, to place any part of the hearers beyond the reach of the speaker's voice?