

their new sect is by far the most rigidly sectarian of all denominations save the Papists; and has stirred up more dissension in our churches than any one other modern agency.

2. It is impossible to annihilate party titles whilst there are party differences. If we disavow them, others will assuredly, and almost unavoidably, appropriate them to us when they have occasion to distinguish us from others. Hence "the brethren" alluded to, have acquired a sectarian title, despite of their disavowal.

3. It is not to be desired that such names should be disused, whilst the things which they express exist. If we believe we ought to profess our adherence to what we deem the truth, (and who does not?) we only avoid a needless circumlocution in taking the name which indicates that adherence, and so express in a single term what we otherwise must state in many words. What more, for instance, is done in saying that we are "Baptists" than abbreviating the acknowledgment, that "we practise the immersion of believers instead of sprinkling infants?"

4. When persons have rejected common denominational names, have they not always assumed some scriptural designation as, "the brethren," "Christians," "disciples," &c. But is not this much more offensive than the practice reprobated, were it allowed to be injurious? Does it not add arrogant uncharitableness to sectarian distinction? Whilst the scriptural term denotes a sect no less than the unscriptural one, does it not imply that other parties are not "brethren," "Christians," "disciples," &c.?

5. Is not the abrogation of sectarian titles often advocated with a manifest sectarian spirit; and so the former only made by him of "whose devices we are not ignorant" an instrument of strengthening the latter?

"The more excellent way" appears to be, that we take care to make very little of mere names, but to shun a sectarian spirit. Destroy disunion, and the distinctive epithets, so far as they are evils, will soon be obsolete.

Others again have pleaded for the amalgamation of all denominations into one, whilst individuals shall still main-

tain their respective views; as if this were Christian union.

But we need only mark the temper and conduct occasionally manifest in these projectors themselves, to learn that their proposal is perfectly Utopian. Till the immense majority of Christians are very much transformed, such a combination would repel them to a greater distance from one another than that which now exists. And if the plan could be effected, we have only to look at the Roman Catholic community, to see that it would be as far from the union of the primitive disciples, or that enjoined upon us in the word, as is the association of imprisoned felons from the union of a happy household.

The union which it behoves us to labour to promote includes these four component parts.

1. *Unity of brotherly affection.* This is the soul, the all animating principle, of Christian union; without which every thing besides is a mere carcass. It may be decorated gaily, and even fascinate the gaze, but still it is a lifeless corpse, and soon will turn to the noisomeness of putrefaction. As far, however, as fraternal love exists, it will secure the other constituents of union, and give them vitality. This, therefore, is to be the object of our first and most solicitous concern. Hence the sacred word so emphatically reminds us that the model gospel-church was "one heart and one soul," "of unanimous affection," (the Greek of Acts i. 14, ii. 1, 46), directs us to love one another, to be knit together in love, "to have the same love," and reminds us that "charity is the bond of perfectness."

2. *Unity of scriptural sentiment.* For though there may be much *real* Christian union where there is diversity of creed, yet there cannot be *perfect* union but as believers' views are one. On this account the scriptures very frequently insist on this oneness. The Holy Spirit enjoins such precepts as the following: "that ye be perfectly joined together in the same mind and in the same judgment;" "be of one mind," or literally, "think the same thing," (2 Cor. xiii. 11); "be like minded," "of one mind."

3. *Unity of useful co-operation.* The union for which our Lord prays is a manifest union; but how can it be