

We are so sanguine—many will say so visionary, as to imagine that a nucleus has been formed or may be formed, around which may one day scripturally congregate all the children of God. No one at all events, can say that it is either impious or immoral, inhuman or uncharitable to lament the present divided state of Christ's Kingdom—or to meditate upon the possibility and practicability of any scheme for its union and increase, upon the foundation of the Apostles, under Christ alone. No one can say that such a result is absolutely chimerical, unless he affirms Messiah's prayer to be such, and that God will convert the world without answering that prayer—or rather in opposition to it, and in despite of all the moral desolation which has ensued upon all the broils and battles of five hundred sects in fifteen hundred years.

And as God has ever effected the most splendid revolutions by the most humble agents, and by means the most unlikely in the wisdom of all human schools; we think it not inconsistent to make the effort, and to put our hands to the work of peace and love. From Messiah's intercession in John 17, it is plain that union is strength, and disunion weakness—that the Apostles' teaching is *his* foundation—*his* appointed means for the oneness of his people—their unity on this foundation, his appointed means for the conversion of the world to know and acknowledge him as the Son of God, the Saviour of Sinners—to no mortal then belongs the honor of devising the plan for christian union and for the conversion of the world through their means. The plan is divine—is revealed.—Is any one impatient to hear it, let him again read the intercession of our Lord, which we have quoted as our motto—let him then examine the two following propositions and say whether they do not comprise Heaven's own scheme for the union and increase of the body of Christ—the Church.

First.—Nothing is essential to the conversion of the world but the union and co-operation of Christians.

Second.—Nothing is essential to the union of Christians, but the Apostles' teaching or testimony. That the union of Christians is essential to the conversion of the world, is universally conceded by all who admit a general prevalence of the Gospel in what is called the millennial state of the world—if moral means will have any thing to do with the introduction—who must not admit that the union of Christians is essential to that state of things.

The second proposition, viz.—That the word or testimony of the Apostles is itself all sufficient, and alone sufficient to the union of all Christians, cannot be rationally doubted by any acquainted with that testimony, or who admits the competency of their inspiration to make them infallible teachers of the Christian institution—and indeed all who contend for human systems of religion or human creeds; contend for them as necessary only to the existence of a party, or while the present schisms and dissensions exist. But to fully investigate the real character of these, and how to do without them is foreign to our present purpose.

It is perhaps sufficient at present to glance at the question.—How has what is called the Church, done with them?—Will not a very