

imity among christians throughout the world is obligatory, is taught.

We word "mind" is frequently, perhaps usually, employed in scriptures, to signify the whole inner man, including both the intellect and the affections, the heart as well as the head; but in the passage before us it is used along with, and in contradiction to some other term descriptive of affection and feeling, and therefore must be viewed as having reference merely to the intellect, so that the precept amounts to this simply: Be united in sentiment—have the same opinions.

But the enquiry is legitimate what is involved in this. Does it imply that christians ought, in reference to all matters, or even to all religious matters, to have the same views? This cannot be the meaning. It is manifestly impossible, if we are to exercise our judgments at all, not to differ in some respects. We differ in the vigour of our intellectual faculties, in our means of acquiring information, in the attention we are able to give to subjects, and as a matter of course, the results of our enquiries and attainments will be different. Exact unanimity is clearly unattainable. We can no more think alike than we can look alike. The diversities are, and must be, as intractable as are the essential distinctions which nature, habit and circumstance, have created among men. We may perhaps be pointed to Popery, in testimony of the possibility of entire unity, and even of uniformity in religion. We are aware that Popish controversialists are in the habit of holding up to derision the divisions which have prevailed among Protestants, and of claiming attention with triumph to the unity of their church, as an incontestible evidence of its being the true church. But what is the boasted unity of the Popish church? It is simply the oneness of an external ceremonial, which shelters men of no opinions in religion, and men of almost every opinion. It is the unity of millions yielding an external homage to one man, and scrupulously observing the same outward ceremonies, while between multitudes of them there are few or no other points of contact. The great means of unity, according to most of them, is the authority of the Pope, yet they are not agreed among themselves about the extent of it; and besides having divisions peculiar to themselves, they are agitated on those points which have divided the Protestant church, as free will, predestination, &c. Uniformity of creeds and discipline, we hold to be impossible, and accordingly, on looking into the Bible, we find that there is allowance made for some diversity, and that forbearance in love is inculcated with reference to it upon the brethren. On such subjects as baptism and church government, the scriptures are not so full and explicit, as that truly good men, desirous of framing their religious sentiments according to the will of God, may not conscientiously differ; and with regard to the differences of views, which may be honestly taken on such points; the rules laid down in scripture are, that every man should seek to "be persuaded in his own mind," and that "no man judge his brother &c."

But if the text cannot be understood to inculcate coincidence of thought and sentiment on religious subjects, what does it enjoin? Agreement, we reply, on the essentials of faith and practice. That is the unity commanded. Unity is not to be confounded with uniformity. Uniformity of creed, discipline and church organization