

ment it will be nearer still. Every prayer of his people has been hastening it on; and, should the effect of the present appeal be to heighten the fervour of a portion of those who are already suppliants for the union of the Church, and to add but ten other suppliants to their numbers, we should confidently reply to the supposed inquiry, We believe that we have a strong and scriptural warrant for expecting the approaching union of the Church.

3. Our present appeal is made, be it remembered, not to the nominal religionists of the Christian community. We do not expect that those whose only attachment to religion is one of prejudice, will remain attached to it *in defiance* of prejudice. We are not so romantic as to imagine that the bigoted, whose loyalty to religion consists entirely in an obstinate defence of one or other of its out-works, should capitulate to the voice of reason, or even of Scripture itself; their "occupation would be gone"—their religion vanished—they would have nothing left in which to trust! We do not expect that the selfish will voluntarily construct a plan for the reduction of their own importance in the Church; especially if nothing better than union is to ensue. We are not so ignorant of human nature as to expect that those to whom "gain is godliness," will place in the remotest degree of hazard their "means," their "living," "the main chance," for any thing so airy and intangible as Christian unity. So long as the "pavement" of the temple is "beaten gold," how can they be expected to lift their eyes even to the "vision beatific?" And as to the sensual and immoral, till they can forgive the Gospel for standing between them and their sins, we do not expect that they will forgive those who are aiming to conform to its requirements; and until they are united to Christ, we do not desire a closer union with them than that which arises from seeking their salvation.

4. Our appeal is made "to the faithful in Christ Jesus," of every community—to those who hope to be associated in heaven with all the "called, and faithful, and chosen;" and our entreaty is, that they will acknowledge and visibly unite with them in the Church on earth. We do not ask them to hate certain portions of the Church, to avoid them, to renounce all communion with them. Oh, had there been a requirement of this nature in the Bible, how hard would it have been considered by some, and how certain a proof that the whole Gospel was an imposture, by others;—but we ask them to love; we urge them to gratify the instinctive affection of their new nature; to augment their happiness a thousand fold, by opening the arms of their heart, and embracing all who are received by Christ. We ask them, not to *exclude* any of the present objects of their Christian regard, but to *include* others: not to *demolish* their temple, but only, by removing "the middle wall of partition," to *enlarge* it; to renounce nothing of their denominational character but its unscriptural exclusiveness. We do ask them practically to admit, that "the supremacy of the Bible, and the right of private judgment," are words which have a meaning. We do ask that the Bible may be allowed to overrule and expel from among them that rival and impostor, Expediency—that they will consent to discuss the questions which divide the Church, on purely religious grounds—that they will regard the adherents of nominal Christians as a necessary source of weakness: so that were all the nominalists in Christendom to desert their respective communities, and to attach themselves to any one denomination, that denomination (all other things being equal) would from that moment be shorn of its proper strength and utility, and become a mass of mere worldiness. We do ask that they will cease to treat the great principles which they hold in common as trifles, and to exalt trifles into the throne of great principles—that they will cease to think of conciliat-

ing the irreligious by any thing short of scriptural conversion; and that they all unite together in god-like endeavour for that end—that they will remember that there is a principle of union existing between the pious churchman and the pious dissenter infinitely more intimate and binding than there is between either of these and the irreligious of their respective communities, that while the bond which unites the one is accidental and temporary, that which unites the other is fastened by the hand of God himself, and fastened for eternity—that they will bear in mind that, as Christians, they belong properly to one eternal communion, but that whatever they have or are in this capacity, they possess only in common with the entire body of the faithful—and that, in order to be brought into a scriptural state of union with this body, they absolutely need the impartation of the Holy Spirit, and should earnestly cry for his advent among them.

5. And now let Christians devoutly consider the grounds on which we ask this, and the reasons which bind them to comply—reasons so cogent that the least of them all is infinitely greater than the greatest, than *all* the reasons which can be adduced against it—reasons so many, and various, and diffused over so wide a space, that no single mind can collect and combine them—so affecting and weighty, that although the wisest and the holiest men have in all ages united to enforce them with tears and entreaties, and though some of these appeared even to have been continued on earth chiefly to enforce them, devoting their whole lives to the work, yet they never have, never can have, full justice done to them—reasons so sacred, that they, have their seat in the bosom of God—so vast, that they measure with the universe—and so deeply laid in the Divine purposes, that the great object of the advent itself—the salvation of the world—is suspended on their taking effect.

I. Ought we not even to be *shamed* into the suppression of many of our factions proceedings, when we remember the associations which bind together multitudes of the irreligious? Shall *they*, with all that is selfish and antisocial in their nature, live on a more friendly footing, and enjoy more unreserved intercourse with each other, than the children of the family of the God of peace?

II. Science, too, is loudly boasting of her catholicity. "Science, the partisan of no country, but the beneficent patroness of all, has liberally opened a temple where all may meet. She never inquires about the country or sect of those who seek admission. The philosopher of one country should not see an enemy in the philosopher of another. He should take his seat in the temple of science, and ask not who sits beside him. Such is the language of science; while that of the Church is almost entirely the reverse. It is true that science does not descend into the heart as religion does; appeals not to our great interests and responsibilities; and, consequently, leaves the depth and mass of our moral nature unmoved. But if, on this account, it does not contain the same occasions for disunion among its followers, neither does it furnish the same reasons for union. Their goddess and temple are mere abstractions; our God is the only Absolute Existence in the universe: their knowledge and pursuits are bounded by time; ours are *from* heaven, and *for* it, and are commensurate with eternity. And shall *they* have to set us an example of peace? Shall "the disputers of this world," rebuke, by their unity, the followers of the Prince of Peace? They ought to find peace in the Church, when they are distracted by the cares, and dissatisfied with the emptiness of the world: shall they be driven from the Church to find calm and enjoyment in the world?

III. Even the political quiet of the country is dis-