

still remain unsettled. Besides, as a union in holiness is as necessary for the Church of God, as in truth we might as reasonably expect an impeccable as an infallible spirit, the pretenders to which have been so notoriously vicious and vile that we may justly say that if such a spirit had indeed existed among them it was unfitly lodged in the midst of such horrid impurities, and did no more become them than a jewel of gold in a swine's snout. But we pass on to inquire,—1st, what a union we are not to expect,—2nd, what union actually exists among all living Christians,—3rd, what union we are further to look and hope for. 1st, We are not to expect that all shall agree in the same measure of knowledge, and, as the consequence, an identity of apprehension. Every man that thinks differently from another, does so either truly or falsely; and on which side soever the error lies, there lies so much ignorance; and whilst here we all know but in part. Nor can we reasonably expect that all will attain to the same pitch in holiness, no one more spiritual and heavenly than another; nor will all feel the same sensations of divine pleasure, the same motions of holy and spiritual affections, delight and joy, much of which may depend on bodily temperament, in which it is obviously in vain to seek for uniformity, as it is also in rank, order, station, and work—where, if indeed it existed, it would not be the perfection of union, but the union of imperfection. Such a union then, we are not to expect. But, 2nd, Certainly there is among all sincere and living Christians such a union as that whereof I am now discoursing—a union in those great and substantial things referred to in Eph. 4:3,4, which, having been noticed before, may be briefly summed up as follows:—Christ is the head of his body, the Church; all the members of this body do from him partake of that one and the same spirit; it is He who has opened heaven to them—who has brought life and immortality to light before their eyes; they are called by him in that one hope of their calling. He is the Mediator of that covenant of redemption which comprehends them all. It is He that reduces and restores and re-unites them to God, and sets all things right between Him and them; herein is the sum of their union. Great has been the controversy about the distinction of the essentials and extra essentials of Christianity. But let men cavil as long as they will, it would manifestly be a most absurd thing to deny the distinction, for to such a one I would say, which part of the distinction would you deny,—that Christianity has essential parts, or that it has extra essential parts? If it has no essential parts it has no being, for certainly that is nothing to which nothing is essential; and to say that there are no extra essential parts is to say that a man cannot be a Christian unless he knows every thing of truth and punctually, performs every thing of duty, whether he understands it or not; which is like saying he could not be a Christian unless he certainly did know the meaning of the number six

hundred and sixty-six, and a thousand difficult passages of scripture besides. This then is in effect to deny the existence both of Christianity itself and of Christians themselves; for it must be obvious that if the system has nothing essential it has no being, and also that no Christian knows and does every thing that belongs to the Christian religion. The Apostle gives us a summary of Christian doctrine and practice, 1 Cor. 8:6:—"to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, and we by him,"—where we have the great object upon which religion terminates—God considered as the end and Christ the mediator, the way to that end, whilst in Mat. 28:19, we are pointed to the Father as the end, the Son as the way, and the Spirit as the great principle of life and energy, moving souls towards that end through that way. In these things all sincere Christians unite and agree. Yet, 3rdly, it should be lamented that with this union, there is still much disunion—such as is highly dishonorable to God, scandalous before the world, and a most grievous obstacle to the happiness and prosperity of the Church, as might be the case in a living man,—the soul and body still united, and the several parts, but all in a most languishing condition, and nigh unto death, and it may be, one member falling foul of another. The union we should expect, pray for, and aim at, is that for which the Lord Jesus so earnestly prayed, and is also promised in Jer. 32 and 39; to effect which there must be a pouring forth of the Spirit copiously, to subdue and attemper the souls of men to the mind of Christ, raising their minds to higher and nobler aims in seeking to know and do his will, so that self-will and the mere love of party be not as it now is among professing Christians, the common rule; but each aiming to walk in the steps and imbibe the spirit that was in the Lord Jesus, endeavoring to walk by the same rule and mind the same things, may be assured that if in any thing they be otherwise minded (or still deficient, which is here implied) God shall reveal even this unto them.

COMMUNICATED BY Q. Q., PICKERING.

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THE POPULAR RESOLVE.

"And the people said, nay, but we will have a king over us."

Such was the peremptory reply of the elders of Israel to the prophet Samuel; after listening to the solemn protest which the Lord commissioned his servant to enter against their folly and infatuation in demanding a king to rule over them. Foolish people, says the venerable prophet, thus to reject the Lord from being your king and prefer to him a king who will take your sons and your daughters, and your fields and your vineyards, and your oliveyards, and your flocks; and do with them as he listeth! Depend upon it, infatuated people, in the day when your eyes are opened to see your folly you will lament bitterly because of the king which ye shall have