

great matters of faith and holy practice. Having the same Bible, and the same Spirit, to guide into all truth, and the same interests at stake, they ought to be one in sentiment, in heart, in aim, and in the exemplification of "whatsoever things are true, honest, just, pure, lovely, and of good report." Such was the Church in Pentecostal times. "The multitude of them that believed were of one heart and of one soul." Such will be the Church in the glorious Millennial era. "In that day shall there be one Lord and his name one." The "watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." How forcibly we are reminded, too, in the same intercessory prayer, of the vast importance of Christian unity, in its bearing on the ultimate triumph of Christian truth. "That they all may be one * * * *that the world may believe that thou hast sent me.*" The divided state of the Church is the great hindrance to the progress of the Redeemer's cause. It is one of the "great mountains before Zerubbabel," which must become "a plain," before the world shall be won to Christ. The natural prejudices of the human heart against Christianity are intensified by the discordant sounds that are daily heard within the pale of the visible Church. The world will never acknowledge the claims of the Messiah, and bow before His sceptre, so long as His professed followers are so much divided in sentiment and alienated in affection. It will be only when Christians have become one—one in mind and in heart—one, as the Father and the Son are one—that Christianity will shine forth before the world in its innate lustre, and there will be a glorious repetition of the Gospel's primeval triumphs, when, as described by an eloquent writer, "Philosophy did obeisance before it—eloquence was struck dumb in its presence, and the feeble arm of human power, like that of Jeroboam when stretched out against the man of God, fell paralysed, when attempting to stop its progress: heathenism speedily became a wreck; its temples were deserted; its altars crumbled into ruins; and its Dagon fell before the Ark of God."

Now, if "the divisions of Reuben" be so inconsistent with the relation that Christians sustain to each other, and such a weakening of their influence, as witnesses for Christ to an unbelieving world, is it not evident, that any thing tending to perpetuate such a divided state of Christendom, should be put away? If divisions in the Church be wrong, any thing tending to perpetuate them, must be wrong also. If the visible unity of all the people of God be so dear to the heart of Jesus as indicated in His intercessory prayer, any thing that tends to hinder it, must be an evil of enormous magnitude. It is just here that the question of Psalmody, in one important aspect of it, comes in. The practice of superseding the Psalms of David by hymns of human composition in the praises of the Sanctuary, is one of the great hindrances to the union of the churches in the present day. These hymns are, generally, more or less *sectarian* in their character, and so tend to foster a spirit of denominationalism in the minds of those who use them as the subject matter of praise. If all such hymns were laid aside, and the "Songs of Zion" exclusively used in the service of Christian praise, a very important advance would be made towards the repairing of "the breaches of Zion," and