

seams in the church and broke off more fragments from the mass. The creeds of modern sects, set up with the same view to uniformity, are failures. The manifold exhibitions of intolerance in our own day, and all around us, are indications of the same vain hankering and struggling after uniformity, and they all fail. There is no such thing as uniformity. There is no approach to it. We differ about different things, it is true; but we differ as really and as much, as did our predecessors in any age of the church. Time raises new questions as fast as it settles old ones. The history of the past, and a glance at the present state of things, show it to be the most visionary of all vain imaginations to suppose, that there can ever be, while the Bible and human nature continue to be what they are, that there can ever be a Church Universal, whose bond of union and fellowship shall be a speculative uniformity of belief.

From these considerations we must infer, what we began by saying, that Jesus himself did not require or expect a speculative uniformity amongst his followers. Had he only possessed the sagacity of a worldly-wise man, he must have foreseen that such agreement would be utterly impracticable. And surely the infallible teacher from God, whose title was the Prince of Peace, and who taught that love was the keeping of his commandments, such an one cannot for a moment be supposed to have made the keeping of the unity of the spirit in the bond of peace, to consist in a kind of uniformity, the impossibility of which would be proved as soon as he had left the world, and be confirmed stronger and stronger in every succeeding period of his church. He could not have meant to establish a principle, which, the moment it was adopted