

especially interesting in Canada at present, the illustration of the head relating to union.

"Order, union, and harmony, pervade all the works of God, and glorify Him, by indicating His claims to sovereignty and supremacy—the foreknowledge which guides His operations—the definiteness of His purposes—the plenitude of His wisdom—and the benevolence of His character. He whose unity is made known by nature, has revealed Himself in Scripture as subsisting in Trinity. And how shall such a one be shadowed forth and come to be believed in by His creatures? Shall it be by disorder, division, and discord? That would be proving fitness by incongruity, which is impossible. No! God is not the author of confusion, but of peace, and every thing proceeding from Him will indicate the source whence it has been derived, by its arrangement of parts and harmony of operation. And where shall we look for these, if not in the Church, God's last great work, and noblest of them all? But alas! whatever she may have been in the past, or may yet become in the future, as seen outwardly at present, she bears a strong resemblance to the ancient Jerusalem, when called in prophecy "The city of confusion," and described by the seer as "broken down."

"Can this state of things be agreeable to the Divine Founder of the Church, and permitted to continue, because of His indifference to any other? That cannot be, seeing He has attached the highest importance to union among His followers, by asking God four times in one prayer—and that the last He ever offered in company with His disciples—to maintain and promote it among them; rising each time higher and higher in his request; "I pray that they may be one;" "I pray that they may be one in Us;" "I pray that they may be one, as Thou, Father, art in Me, and I in Thee;" "I pray that they may be perfect in one." Not one in nature or mode of existence, but one according to their capacity of becoming such among themselves, and their power of showing that oneness to others—a oneness manifesting itself in sameness of mind, of will, of aim, and course of operation. Union in these respects resembles that subsisting among the persons of the Godhead, and in so far reflects it.

"That for which Christ prayed, His people must labour for. It will not come of itself, nor by any instrumentality other than that which God has appointed, and is itself to be effected by it. A holy purpose must be formed, a moral energy put forth, by all who love the Church, to wipe out the foul disgrace which rests upon her, through the animosities raging within her; and to make every opportunity available for restoring peace and concord to her. Till this be done, no expectation can warrantably be entertained, of God smiling upon the Church, or Christ being glorified in it; and every one must be held blameworthy who suffers such opportunity to pass unimproved.

"And is this a day for yielding to such neglect?—a day when truth is assailed with an energy and virulence which it has rarely been called to encounter before; when infidelity and immorality stalk forth in concert, unabashed, and boldly deride the Church as the fomentor of quarrels, instead of being, as it ought and professes to be, the great promoter of peace; when "he who opposeth and exalteth himself above all that is called God, or that is worshipped," is labouring assiduously to extend his dominion, and is robbing the one living and true God, even now, of the glory due unto Him alone. Shall the friends of evangelical truth engage in deadly feuds with one another, at such a time, and allow Rome to plant her standard in their citadel, and conquer them, as did the Jews, at the destruction of their metropolis? If so, let the blame and the ruin be theirs; and the dread of that blame and ruin is not at present without warrant, seeing that portents are now abroad seeming to foretoken a testing time in the Church; and, if the friends of truth are not prepared for it, it may prove "a day of wrath, a day of trouble and distress, a day of weakness and desolation, a day of darkness and gloominess, a