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participation of the divine nature, that manifestation of the Saviour's presence to the souls of true believers, whereby He is said to dwell in them and they in Him agreeably to his gracious promises. "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "And I will manifest myself to him." "I in them and thou in me." "Behold I stand at the door and knock: If any man hear my voice and open the door, *I will come into him and will sup with him and he with me.*" "That Christ may dwell in your hearts by faith." "He that eateth my flesh and drinketh my blood dwelleth in me and I in him." "So he that eateth me, even he shall live by me." "As many as received him to them gave he power to become the sons of God." "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you." "That ye might be filled with all the fulness of God." "One God and Father, in you all." Amazing truth! A wonderful bond of union is this! In the sacrament of the body and blood of Christ he offers and gives himself to be taken and received by the faithful; thus renewing their spiritual life, increasing and strengthening their vital union with himself and with each other. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread." By the right and frequent partaking of that one bread are we made of the one body: union with the Church is strengthened and sustained, Christ is received. He gives us his flesh to eat, comes unto us and dwells in us, God the Father, Spirit, Son, over all, through all, and in you all!

Such brethren is the oneness of the Church, and such are some of the great principles of Christian union, as the same are enumerated by Saint Paul in the text. Schism is a state of separation from the great body of the Church by the sundering of some or all of these ties. It is a grievous sin against the body of Christ, fraught with manifold evils to the community, and with great danger to the transgressor. Christians are liable to fall into sin. Surrounded by temptations and inclined to evil, they are too frequently ensnared; and while they should be lights in the world, and examples to others, they may themselves become sadly involved in sin. When they violate the third commandment they commit the sin of profaneness. When they indulge in evil speaking they violate