

nity ; from the Baptist, his strict endeavor to fulfil all righteousness ; from the Methodist, his earnest love ; from the Universalist, the truth — for it is one — that holiness is its own reward ; and if each sect will thus prove all things, rejecting what is worthless, and holding fast what is good, whenever they find it, the result thus produced will be better than any single sect is now. Such a process will make Christians, not sectarians ; and for the first time, since the Saviour ascended, there will be one fold and one shepherd, because the Christian character in its wholeness will be the great central object of desire and endeavor in every party and in every heart.

Here, too, we may see, what it sometimes concerns us to know, and that is, how a form of faith which others condemn, can be most ably defended. If any one should be rejected for his religious opinions, as many unfortunately have been, he need not be anxious to show that his doctrine is consistent with the Gospel, he has only to be a Christian. If he is one, men will find it out. There is no mistaking the Christian character. In the face of the most determined prejudice he will gain their confidence ; they will testify in his favor, for they cannot help it, that he is a follower of Jesus, whatever name he bears. Did any one, who knew the late Henry Ware, deny that he was a Christian ? It was not thought of ; it was not possible. So then it was admitted that an Unitarian might be a Christian. If it was so with him, it might be so with others, and the question was thus settled, and set at rest. And thus the religious character does more than the ablest argument or the richest eloquence, to remove misapprehension, to make the divided one, and to establish that liberality which is a priceless blessing to every heart