

sider the differences between us, and those that are without, as being really essential, we become virtually advocates of Schism, and depreciators of our own Establishment.

But, whatever may be thought, in this matter, with respect to Laymen, such conduct as this, in you, my Reverend Brethren, would be nothing less than a manifest desertion of an imperious duty.

Our blessed Saviour, *fervently prayed*, for the *Unity* of the Church, which he formed upon the earth. What are we to understand by this *Unity*? A general consent, merely, in the belief, that Jesus is the Christ?—Is *this* all?—If it be, we must endeavour to reconcile the ideas, of absolute Unity, and infinite Diversity.

The Apostles of Christ also earnestly exhorted the Church to preserve “the unity of the Spirit, “in the bond of Peace.” Does this mean, that it matters not how discordant our opinions, and professions are, provided we do not contend about them?—How does St. Paul convey *his* sense, of the meaning of such *unity*?—“Now I beseech “you, brethren, by the name of our Lord Jesus “Christ, that *you all speak the same thing* : and “that there be *no divisions* among you : but that “ye be *perfectly joined together*, in the *same mind*, “and in the *same judgment*.” And again, “Let
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