

and the gates of hell shall not prevail against it." (Heb you to observe these words: he speaks but of one only Church, therefore he did not wish to establish several; there cannot therefore have been several founded by him, but only one for the world, and upon one and the same stone, one only foundation. Ah! how should he ever endure division and parties in his Church, who has left us the axiom that, "every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand.")

We see moreover, his system of unity traced out most clearly by St. John. At the report of the resurrection of Lazarus, the chief priests and the pharisees take alarm and assemble in Council. "What shall we do," say they, "for this man doth many miracles? If we let him alone so, all will believe in him and the Romans will come and take away our place and nation." But one of them named Caiphas, the high-priest of that year, said to them; "You know nothing, neither do you consider that it is expedient for you that one man should die for the people and that the whole nation perish not." Take notice of the reflection, which the beloved disciple of our Master subjoins. "And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed." Such then was the plan of our Saviour and the object of his death; by paying his blood as the ransom for all men, he died to gather together into one flock, to unite in one body all the children of God; spread over the face of the globe, both those who then were living or who afterwards would live upon the great continents, and those who inhabited or would inhabit the Islands scattered on the seas.* Your ancestors in fact were called in their turn to the body of Jesus Christ; they belonged to it for ages, and would have continued still to belong to it, if they had not been unfortunately cut off from it by the mortal blow of the reformation, which manifestly has destroyed, between you and us, that system of unity which our Saviour purposed to cement by his blood.

Have you ever reflected upon what our Saviour said when he told those that were his by what sign they should be recognized in all places for his disciples? He does not wish that men should know them, by the austerities of their fasts and abstinences as was the case with the followers of the Baptists; or by the vain distinction of their dress or a minute application to external and bodily observances; still less by the infatuation of certain philosophic systems, like the adepts of the Porfico or the Academy. What then was to be the distinctive mark of his disciples? "By this shall all men know that you are my disciples, if you have love one for another." And as we cannot recognize the true disciples of a God, without wishing to increase their number, all who would have seen them would have joined them in crowds; the irresistible charm of fraternal charity would have successively drawn whole people, and would gradually and quietly have subjected the whole world to Jesus Christ.

Now the principle of a universal and charitable affection most certainly exists in unity, as that of a reciprocal estrangement is found in schism and separation. As long as we belong to the same Church, and the same faith, we form but one great family, we feel a sympathy and a love for one another as brethren. But should unfortunately a separation take place; mutual complaints, accusations, and irritations ensue. Thenceforth we become strangers, and too often enemies to each other. Unity, therefore, can bind and attach nations together, and enters, of necessity, into the distinctive and characteristic mark, which Jesus Christ, assigns to his disciples, the cause being essentially inseparable from its effect.

But there still remains something more wonderful and striking. You are now to hear our divine Master praying that unity may dwell among us all, with words that should touch the heart of any one who glories in being one of his, and undoubtedly should be sufficient to call to his church all those that have had the misfortune to be born out of it. Let us read over again the beautiful prayer, which, a little before he delivered himself up to the power of his enemies, he addressed to his Father in these words; "Holy father, keep them in my name, whom thou hast given me, that they may be one as we also are one." So far he prays for his Apostles; hear now his prayer for all Christians in after ages; "And not for them only do I pray, but for them also, who through their word believe in me; that they all may be one, as thou father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory, which thou hast given to me, I have given to them; that they may be one as we also are one. I in them and thou in me; that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them as thou hast also loved me."

Our Saviour here entreats his Father that his apostles and then that those who were one day to believe in their word, as well as in the word of those who should succeed them in the ministry, that consequently all the faithful who should exist from the preaching of the gospel to the consummation of the world, should continue strictly united to one another: and that the voluntary union of their souls should become an image of the natural and essential unity that exists between Him and his Father. He repeats his earnest petition, that we may be among ourselves and in him as inseparably united as he himself is with his Father, and that if we cannot equal the divine unity of the Father and the Son, we may at least produce some resemblance of it here upon earth by the unanimity of our sentiments and the union of our hearts. Such therefore, was the will of our heavenly Master, such the object of his prayer and of his death, that we may remain inseparably attached to one another, by all the bonds of peace, concord, and charity, in the same Church, the same faith, with one heart and mind. There was to be no such thing as a rupture, or a separate government in religion, no division, no schism; but it was to be all harmony, love, and ab-

solute and perfect unity. And why all this? Jesus Christ himself tells us, and the more to arrest our attention, inculcates the reason of it two separate times. "That the world," says he, "may know that thou hast sent me; that the world may know that thou hast sent me." And observe how this admirable prayer, after commencing with the apostles, then turning to those who should be converted at their word, is extended even to unbelievers, and thus embraces all mankind. It is then true, according to the word of our Master, that the perfect union of all his disciples was to present to the world a striking proof of the divinity of his mission, and that the beautiful and ravishing spectacle of fraternal charity was to attract unbelievers and accelerate by their union the propagation of the faith. Can there be for one, who glories in the name of a Christian, a more pressing inducement to cherish and preserve unity, to return to it, to abet and promote it? Is there any order more imperative than a desire and a request so feelingly expressed by Jesus Christ, a wish so ardently conveyed in our behalf to his father? And since he assures us that he trusts to unity for the success and glory of his mission; let us see whether, with all our zeal, we concur to its accomplishment? What then have all those been doing, who have since sown divisions among the brethren? what have Photius and Cerularius done at Constantinople; Luther in Germany. Calvin in France; and Elizabeth in your own country? They have taken away from Jesus Christ one of the proofs of the divinity of his mission, even that which he so ardently desired to establish for the world, when he was about to leave it. They have set themselves in opposition to his designs and his express wish, they have combated and annihilated it, as far as lay in their power. He prayed, "let them be one, that the world may know that thou hast sent me." & they said, by their actions at least "let them not be one, that the world may not know that Jesus Christ was sent by his father." God forbid however, that I should attribute to their conduct an intention which could never be discovered except in hearts at declared enmity with Jesus Christ! Undoubtedly they never would have preached up or commanded the schism, if they had thoroughly comprehended its enormity. Blinded by passions and human interests, carried away with the warmth of disputation, with the spirit of party, and that false glory which urges men to continue in the obstinate defence of a cause they have once espoused they perceive not that their blows were all discharged upon Jesus Christ himself against his most favorite virtue, against the wish nearest his heart against the most sacred of all his precepts, the pre-

* "The progress of religion is retarded, because all Christians do not propound the same doctrines. The Jews and Pagans and the unbelievers of our days say, that we are not to be believed, because we differ in opinion among ourselves."—*St. Clem. Alex. ch. VII. Strom. No. 8.*

"How can your religion be the true one, since you white men do not all profess the same? Agree among yourselves upon this point, and then we will attend to you." Extract of a speech addressed, in the name of five nations, by a chief of the sarages, near Boston, to a missionary, of what sect it is not known, who had gone for the purpose of exhorting them to embrace the Christian religion.—See this speech in the Philadelphia Gazette, Nov. 1817.

"The dissensions that prevail among the multiplied sects, that are come forth from the schools of Luther and Calvin, have been unfortunately but too favourable to their birth and progress of incredulity."—*Dr. Kell's Considerations on the Prophecies.*