

## UNION FOUNDATION.

From a Cincinnati journal we learn that a union meeting took place in Wisconsin last February in the town of Monroe. A "declaration of Christian union" was written out, consisting of ten sections or paragraphs. The first of these, after the introduction, reads thus—

"We hold it to be most evident, that the Christian Religion is one and is intended to govern men's appetites and passions, thus bringing man himself into the enjoyment of the truth; and that Christianity is not intended to minister to the diversity of tastes and tempers of men, thereby serving to perpetuate antagonisms in society."

The next two are in these words—

"We further hold it to be evident, that the Christian system being a system of *revealed* truths, appointments, and precepts, for the reception and observance of man, it is not susceptible of any improvement by the wisdom of man; therefore

We hold it to be further evident that all who receive the truth of Christianity as it is *revealed*, and observe the appointments thereof as they are delivered to us in the Living Oracles, must necessarily be one, in "faith and practice."

The last, and shall we say the best, is thus expressed—

"For the attainment of so desirable an object as the union of all Christians in "one body and one spirit, even as they are called, in one hope of their calling," we at this meeting assembled, solemnly pledge ourselves to God and one another to henceforth plead for, by word and deed, the acknowledgement of the holy Scriptures as the sufficient and only bond of Christian Union."

On the first of these, had we been at the meeting of the friends of union at Monroe, we should have proposed some queries. That the Christian religion is intended primarily or chiefly to "govern men's passions and appetites" is, to our mind, among the doubtfuls. It is indisputable that christianity teaches us to "sin not through anger"—to "be temperate"—"deny worldly lusts"—to "do good for evil;" all this, and much more in the same department, is true. Religion—the religion of the Lord—does most certainly teach the highest moral precepts, the loveliest social virtues, and even the purest physical excellencies. yet when we say that christianity was and is intended to govern men in these morals, socials, and physicals, we do not touch the base of the Christian superstructure nor the capital object or intention of it. In a declaration of Christian union we look not only for truth, but truth as it relates to the basis of the Christian temple or the grand object or design of it: and we very respectfully submit whether the above expression is either of these. Even truth