

the Head, and are linked to Him by a living faith. They are all parts of His mystical body, the organization of which is spiritual and invisible. They are animated by His Spirit, as several branches of the one vine they bear fruit, being alive unto God. They are a brotherhood, being born again of the same truth, by the same Spirit. They journey along the same road, even if the paths in it are several, and they anticipate in blessed hope an entrance into their Father's house, when the days of their pilgrimage shall have ended. They love one another, thus proving their common discipleship, and their vital union with a Master whose specific and solemn command was, that they should do so. Amid all our diversities, brotherly love may so animate us and so permeate our intercourse and communion as to become a wondrous solvent in the removal of prejudice, bigotry, and self-seeking.

How then shall this Unity be manifested? The suitable limits of this paper render brevity in reply, necessary. That reply is, not by any attempts at uniformity, for this is not unity; not by the gathering under one vaster ecclesiastical organization, of several lesser ones, though this seems to be a favourite process just now; not by wrestling against all diversities and variety, in order to bring the people under the control of this or that hierarchy or party; nothing of this sort will promote real unity, not by abjuring or thinking less of your Denominational principles, as we hope to show in a future paper, but by cultivating and, in all practicable modes, giving expression to brotherly love. We have to make it clear to on-lookers that the tie which binds us is of tenfold strength, compared with the line that separates us. Cooperation in good works for Christ's sake exercises and exhibits a binding influence. It is not needful to enter into further details, for the Christian consciousness, zeal, and skill will supply them.

But ought we not to attach great importance to the obvious impression and feeling of our Divine and blessed Lord on this behalf? No one can read this prayer without noticing His deep emotion in regard to this specific matter. He yearns after Unity among His disciples, and that unity manifested that the world may be blessed. Shall we have little or no sympathy with this? Rather shall it not induce us to give earnest practical heed to the duty of manifested Christian Unity?

MONTREAL, Dec., 1873.

THE DIVINE CARPENTER.

BY THE EDITOR.

There has just been finished and is now on exhibition at the Royal Academy, London, a wonderful picture, unique and grand; destined to all the immortality the work of human hands upon a Divine subject can have. The painter is William Holman Hunt, foremost among the members of the pre-Raphaelite school, and among the greatest living masters in the treatment of religious subjects. His subject is "The shadow of death," or Christ in His full manhood enduring the burden of common toil. It represents the Divine Carpenter in His twenty-fifth year as just before sunset He straightens Himself from work and fatigue which has contracted his muscles in the use of the saw. His feet are bare, as He stands among the shavings and sawdust: His body, according to the usage of the poorer orientals, is only covered with the cloth worn round the loins; His head is thrown back and His large blue eyes gaze upwards full of holy joy and mysterious yearning. He is tired, and His physical exhaustion is wonderfully expressed. Present is His mother Mary, clad in the blue linen robes commonly worn by the humbler class of the Syrian women. On her head is a turban, and her bare arms are ornamented with armlets of blue glass beads, while her wrists are clasped with silver bracelets. She is kneeling with her back to the spectator beside a rich coffer containing the crown and jewels, symbols of regal power, brought to Bethlehem at His birth by the