

escaped. In support of it, even "the churl became liberal." In this enchanting prospect there were here and there dark spots that shewed that all was not sunshine; that the winter was not ended. One denomination discovered that it was not safe to allow the Bible to go forth alone, that it must be accompanied by the Homilies and Prayer book; that it was not fit that they should associate with other sects in any religious enterprise, and finally, that they must have a Bible Society for themselves. Another denomination that had been carried on by the general movement, were all the while keeping their eye on their party, and ultimately made a translation for themselves, and thus isolated themselves from the Christian confederation. If these things happened with Bible Societies, whose object is so simple, it need not surprise us that Missionary Societies betrayed a tendency to break in upon the comprehensive principle. The Society for the conversion of the Jews—the London Missionary Society—the Scottish Missionary Society—the American Board of Foreign Missions, and several City Missions, were all built upon the comprehensive basis, and have all become, each the Society of a sect. For a long time Missionaries of different denominations co-operated affectionately in their foreign fields of labour; now, some are beginning to claim certain districts for themselves, and are filling them with their own agents, that there may be no room left for others. And thus, the enchanting vision of all denominations united and co-operating in a crusade against the kingdom of darkness, has well nigh passed away as a dream of the night. And doubtless it is well that it is so. For so it seems good to the Father of mercies. The time is not yet come for any very extensive union of Christians into one body. There is yet too much of the spirit of the world in most Churches to warrant the hope, that an union could be any thing more than nominal. A vast revolution must take place in men's minds, and very probably, purifying dispensations in Divine Providence must come before any considerable number of persons can be made to "mind the same things." Ours is not the time for sitting down in millennial peacefulness. It is a time of "contending for the faith." The King, to use the language of David, yet appears in "the bright effulgent armour" of a warrior, he has not yet entered into his "ivory palace" where "his rest shall be glorious." In present times, then, it is best for the Churches to maintain, and contend for, the truths, to which they have attained: and if they be conscientious and spiritual, they will approximate more and more, and circumstances will no doubt occur in the orderings of Providence, which will in due time, bring together all who love the truth, and remove whatever of blindness may adhere to them. And many circumstances there are which give the presage that such a time is coming. Amongst which may be noticed the following:

1. An increasing plainness and simplicity in exhibiting the doctrines of the Bible. This has been brought about in a great measure by the very extensive circulation of the Bible and the erection of a multitude of Sabbath Schools. As long as the Bible was chiefly in the hands of the learn-