

mind and in the same judgment. I therefore beseech you that ye walk worthily of the vocation wherewith ye are called; forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. Speak the truth in love, that ye may grow up in him in all things, who is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Whereunto we have already attained, let us walk by the same rule, let us mind the same thing. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." Other passages might be adduced to the same effect; but these are amply sufficient to shew, that in the estimation of heaven, there is a paramount importance in the unity of saints, and that those things which Christians suffer to divide them, and by which they strive to justify their separation, are insisted on in the oracles of God with neither the frequency, nor clearness, nor importunity, with which this great object is enforced. There are two other passages on this subject, which deserve the particular consideration of separatists. Such persons evidently imagine that their withdrawing from their brethren, is the result of a greater measure of the Holy Spirit's teaching, and an indication of more eminent purity, and faithfulness, than other professors have. But whilst the direct opposite of this persuasion is obviously implied in the passages already quoted, the same fact is unequivocally asserted in the words referred to: viz. "Ye are yet carnal:—for whereas there is among you envying, and strife, and divisions, are ye not yet carnal?" "These be they who separate them-

selves, sensual, having not the spirit." Surely these words teach us that we are destitute of special grace just so far as our tempers, views, or practices tend to schisms.

The obvious advantages of Christian union afford the last reason we will specify for our striving to promote it. These are great and various.

—Union is strength. "Two are better than one, because they have a good reward for their labour; for if they fall, the one shall lift up his fellow, but woe unto him that is alone when he falleth, for he hath not another to lift him up. Again if two be together, then they have heat, but how can one be warm alone? And if one prevail against him, two shall withstand him, and a three-fold cord is not quickly broken." This is the inspired wise man's eulogy of union, and if it will apply to the union of two or three, how much more of many! and if to other unions, how much more to Christian union! This blessing vastly improves the individual energies of saints, by affording them the stimulus of the countenance and example of their fellows. It gives them all an opportunity of applying their respective capabilities, to the best advantage. And it enables them to bring an accumulated force to bear successfully on objects, which the power of one or of a few could not effect. Have those cliques who glory in their separation from the professing world ever yet achieved any spiritual conquest, or made any impression on Satan's kingdom? Has any individual accomplished alone, any thing considerable in the Saviour's cause? Did not even Paul owe much of his success to the co-operation of his brethren? But the combined power of the church has ever been victorious when exerted. In the primitive age, when all the saints were one, how vast its triumphs! Since it has once more extensively conjoined its efforts by means of our Bible, Tract, and Missionary Institutions, how much has it effected? Were the Christian world universally, and entirely united, these, and a thousand similar facts in its bye-gone history, show it would be bright as the sun, fair as the moon, and terrible like an army with banners, overturning the infernal powers, and planting the standard of the Cross in every land. The united