

among the friends of the Redeemer. When such a condition of things as this is realized, it is high time for the sincere lover of the Saviour to look around him and to ask, What is the line of duty prescribed to us? In a divided state of the Church, an infidel and a latitudinarian spirit would say, Leave each and all to take their own way, for in the midst of such divisions no certainty can be found. Verging to the opposite extreme, Popery and Puseyism would say, An infallible head must be sought out and found somewhere, and the rights of private judgment must be surrendered. The spirit of inspiration speaking through St. Paul says neither the one nor the other. "Be of one mind." There is no allusion to any other infallibility than that of the Great Head of the Church speaking through his lively oracles; and there is not the slightest hint that union amongst the friends of the Redeemer is absolutely unattainable. There are matters on which even an inspired Apostle recognises diversity of sentiment; but there are matters also which constitute the substance of the Gospel and the rallying point of its faithful adherents. "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."* It is not so much identity of opinion on every article of faith which the Apostle enjoins, for on that principle no room would be left for the exercise of those graces of patience and forbearance which he also recommends. It is rather an unity of dependence on the only foundation, and an union of attachment to the common Saviour; for it is worthy of remark, that the divisions and discords which disturbed the Corinthian Church are not traced by the Apostle to variety of speculative tenets inculcated, but rather to the want of a right disposition of mind in the members. It was self-conceit; it was party spirit; it was a low tone of religious feeling; it was selfishness and worldly policy: it was an union of such evil influences which caused division and defiled the purity of the Church.

* Eph. iv. 4. 5, 6.