

as He shall "move upon" it. And "He will be enquired of by the house of Israel to do it for them." But He never said, seek ye my face in vain. "The effectual fervent prayer of the righteous man avails much." We should, therefore, continue instant in general prayer that the church may be blessed with the much to be desired boon. We should often pray that our own hearts, and understandings, and lives may be ever so influenced as to promote its diffusion. And we should turn every case of discord, that occurs in our own experience or within the circle of our knowledge, into an occasion of special intercession that the heavenly Dove would come and tranquillize the waves.

III.

Such are the principal means by which we may promote the union of the saints: and we may now proceed to specify some motives to induce us diligently to use them.

The first, which it behoves us very solemnly to weigh, is the regard which Christ bears to all believers. He loves them all with an infinite affection, and is united to them all by the most intimate and tender ties. We therefore please Him, and we can be like Him only as we in heart and practically are one with them. And every excuse must appear quite inadmissible if tested by this great fact. Do we stand aloof from them and look coldly on them because of their meanness, or errors, or imperfections, or unkindness? He does not allow that cause to impair his union with them, or a like cause to impair his union with us, though there is infinitely greater reason why he should cast both them and us entirely off for such unworthiness, than that we should suffer them to elicit a disaffected thought in us.

The oneness of relationship and interest subsisting between all the saints, affords a second stimulus to Christian union. For as the body is one, and hath many members, and all the members of that body are one body; so we being many, are one body in Christ, and every one members one of another. Ye are all one in Christ. Should not all the members of the natural body co-operate and harmonize? How much more the members of the body of Christ! Must we not be injuring ourselves to dis sever

ourselves in any way, from the whole or any part of the redeemed community? Paul suggests the answer in 1st Cor. xii. 13—27. This shows us, too, the folly of our mutual envyings. Why should we envy any? As we are one, their prosperity is our prosperity, just as the health and vigour of a limb is the advantage of every portion of the human frame.

Thirdly, the prominence which is given to Christian union in the sacred word, most powerfully enforces the cultivation of it on us. We should here remember the innumerable passages, which speak of love to the brethren, and the many texts which denounce the evil dispositions and procedure that tend to discord. Want of room, however, forbids our quoting any except those portions of the word which directly urge this subject. Our Lord makes it a chief object of his intercessory prayer, and refers to it in a way most strikingly demonstrative of His high appreciation of its worth; "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are. Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Paul evinces a similar solicitude for the prevalence of this blessing, by the peculiar importunity and frequency of his inculcation of it: "Be of the same mind one towards another. Now the God of patience and consolation grant you to be like minded one towards another according to Christ Jesus, that you may with one mind and one mouth glorify God. Wherefore receive one another as Christ also received us to the glory of God. Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same