

the theological thunders of anathemas, and the fires of persecution, there have been always found some who alike distinguished with trembling reverence the still, small voice of God himself: and have each pondered in doubt and solicitude, the inquiry—"What doest thou here?" Amidst the interminable debates of partizans, there have been some who have felt as Christians, and recognized the image of the divine object of their affections, even amongst the opposing hosts; and with the tender cares of charity, have sought to heal the wounds which bigotry had inflicted. But this is merely a spiritual union—a secret sympathy. It is an invisible union, while there is, at the same moment, a most visible disunion. It is a star of hope, however, amidst the clouds of the tempest. It is the spirit of God moving upon the face of chaos. It is christianity itself, struggling amidst the discordant elements of human passion, to bring order out of confusion, and create anew the heavens and the earth. But is not this mighty spirit to throw off the burden of human crimes and follies? Must it struggle forever in an unequal conflict? However unjustly it may have been once shorn of its strength, is not its power increasing in the prison-house of its foes? And may we not hope to see a visible, as there is an invisible unity in the family of God?

There are many who regard such a unity as impracticable, Discouraged with the prospect, they are disposed to 'bear the ills they have,' and seek to convince themselves that no visible union was ever contemplated in the christian system. They even seek to justify the schisms of christendom, on the ground that they induce greater vigilance, and serve to maintain purity of doctrine and discipline, and greater activity amongst the religious community. But evil is never justified, because it may, by an over-ruling hand, be made productive of good. Nor is it possible for any one to consider, dispassionately, the express objects and tendencies of Christianity, without perceiving at once that partyism and discussion are as remote and distinct from these designs and tendencies as earth from heaven. It is in direct opposition to such alienations and divisions, that the Apostle declared there is *ONE BODY*, as there is one spirit, one Lord, and one faith; and that he has earnestly besought Christians to be "of one mind," to "speak the same things," and to have "no divisions" among them. It is in reference to the same matter, that the Lord prays the Father to keep the disciples whom he had given him, that they might be *one*. "Neither," adds he, "pray I for these alone, but for them also which shall believe on me through their word, that they all may be *one*: as thou Father art in me, and I