

Tears of deep sorrow trickle down Paul's cheeks while he listens to these sad revelations. It is new—it is all to him entirely new. He only finds utterance for one sentence, and he says in the sadness of untold anguish of spirit,—“Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”

But we must again refer to Paul's gospel, and observe with greater diligence its power of unity. He preaches one mission to earth, one sacrifice for sin, one Lord and Master in the heavens,—these centering in one Christ Jesus, Lord of the living and the dead. In these inspired facts Paul finds for man divine grace, love, lowliness, truth, purity, authority, spirituality, unity; that is to say, union, spiritual power, obedience, holiness, veracity, humility of mind, affection, and forgiveness are all enforced by the apostle from these few facts of inspired grandeur that he recounts concerning Christ. All these are in the gospel—embodied in the heaven-devised scheme that he preaches—and not any one of them an appendage to it. Are there motives in the gospel for humanity—for charity—for virtue? There are motives also for unity. Are there motives in the gospel for speaking the truth—for mercy—for affection and forbearance? There are motives also for unity. Are there motives in the gospel for a strict compliance with the divine will expressed in the precepts of the Lord of life? There are motives also for unity. May we not therefore say that it would be as expedient and as consistent with the mind of the Spirit to get up plans of Christian love, of Christian spirituality, of Christian forgiveness and grace, as to sketch and enforce a scheme of Christian union?

But here I am called upon to offer an explanation. In speaking of union meetings and plans of union, I am not willing to be understood as treating them with contempt, or turning away from them with disdain, or standing up against them opposingly. So far from anything like this, it affords me sincere pleasure to learn that professing men agree to meet one another to confer upon the evils of division, and to treat of the duty of promoting union. In all these movements there are hopeful indications, not indeed in the intrinsic merit of what is done, in itself considered, but as a preparation for better things in time to come. One of the greatest and most insuperable barriers to the correct understanding of the oracles of God—to the reception of the truth—and consequently to the unity taught and effected by the truth, is that something which men call prejudice. At present the influence of prejudice extends so fearfully wide, and insinuates itself into the graces of men in such a variety of forms, that the ears of professors are closed against