

SERMON.

EPHESIANS iv. 4, 5, 6.

4. *There is one body, and one Spirit, even as ye are called in one hope of your calling :*

5. *One Lord, one faith, one baptism,*

6. *One God and Father of all, who is above all, and through all, and in you all.*

The subject of this passage and its connexion, is the *unity of the Church*. This is set forth in the Scriptures every where as of essential importance. In the Old Testament the *unity of the Church* was guarded by the most express and solemn provisions. The Saviour himself inculcated it in the strongest terms as necessary to its greatest usefulness and efficiency. "That they all may be one, as thou Father art in me, and I in thee, that the world may know that thou hast sent me." This unity was most earnestly taught and maintained by the Holy Apostles, and beautifully exemplified in the primitive Church.

I will advert in their order to the great principles of this union, as they are named by the Apostle in the text.

THERE IS ONE BODY. The Church is a body: not an abstraction merely: not a theory only: not a spirituality: but a body. A body implies organization, dimensions, form. Applied to a society it denotes limits distinctly marked. It is **ONE BODY.** The oneness of the Church is a oneness of body. However many its members, however numerous its branches, however diversified its limbs, yet, as the human "body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ," *i. e.* the Church of Christ. "There is one body,"

AND ONE SPIRIT. For as the human body is animated by its spirit, and that spirit is one and indivisible, so that if a limb be severed from the body the spirit is not thereby divided so