

unity among the disciples of Christ. And, though there were as many differing sects in Christendom as there are individuals, this circumstance would not impair the true grounds of their unity one whit.

After taking this position, it is incumbent on us to state what we do regard as constituting the essential oneness of Christianity. What is the broad ground on which those who stand are really one and should regard themselves as one in Christ, having no reason for jealousy or distrust, having no right of mutual recrimination and denunciation, no good plea for contentious division? What is the standard, around which all who rally are one in the sight of God and Christ, one upon the principles of the gospel, and might and should be one in mutual sympathy and fellowship, owning one another and rejoicing together in a common faith and hope? We answer, it is what all serious believers in Christ as the son and messenger of God, propose, desire, and are satisfied with, as the result of Christian faith. It is the keeping of the commandments of Christ. It is piety and moral goodness, it is the cultivation and exercise of Christian affections and Christian principles. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him." "If any man have not the spirit of Christ, he is none of his," and if he have the spirit of Christ, he is his. This is the ground of unity which we think our Master has marked out. This we all understand and understand alike. There is no dispute about what is the spirit of Christ. We all learn it, and learn it alike, from himself, from his words and his history, from his example of piety and obedience to