

The Saviour there declares that he bestows on his disciples the boon of a glorious oneness, "that they may be one." Now, in what, we ask, must this oneness consist? Must it not be a oneness in sentiment, or belief—a oneness in affection, and a oneness in action? But if *designed* to be thus one, and that oneness includes union in action, then this is the appointed means for those ends at which the united action of Christians is to aim. Thus we see that Christian combination, for those objects which require it, is ordained of God; it is an important law of his government; we need not add it is a potent law, for "none of his ordinances fail." Glorious, then, in itself, is the power of combination as resulting from Christian Union; and glorious also in the ends at which it aims, and will finally accomplish. How vast, my brethren—how all important are those ends; the complete subjugation of Satan; the rescue of the millions of earth's inhabitants from his fiery grasp; the overthrow of the reign of sin; the salvation of souls; the extension and perfect sway of the Kingdom of Christ. These are among the ends which demand Christian effort. And we repeat the sentiment, the principle of well-grounded spiritually-minded combinations among the disciples of Christ *will effect these ends*. How important, then—how glorious is that union of Christians of which such combination is the natural offspring!

The glory of this union, and the greatness of its destined results, claim from us a watchful jealousy, lest we mistake its nature. Let us, my brethren, distinguish between *union* and *uniformity*. One is the result of life, the other may be the progeny of death. The disciples of the false Prophet, the worshippers of Boodh, the subjects of Papal Rome, and various other bodies of merely nominal Christians, may all boast of their uniformity, and enjoy no union; as witness the quarrels, tumults, and wars that are perpetually arising among them. Union, on the other hand, may subsist without a perfect uniformity. It subsists in a life beyond the reach of all mere forms. Such union, however, will not lead us to despise a decent uniformity; and while aiming at this, and still more, to be "of one mind and one judgment in all things," we shall, at the same time, avoid mistaking a scru-