CHRISTIAN UNION;

A SERMON

DELIVERED BEFORE

UNION BAPTIST ASSOCIATION,

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SERMON.

John, 17: 20, 21, Neither pray I for these alone, but for them also which shall believe on me through their word: that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe thou hast sent me.

The subject of Christian Union has not, by any means been neglected by the pulpit. It has been discussed frequently and ably, and is always listened to with interest; not only from its relation to the church of Christ on earth, but because it leads the mind incessantly onward to the contemplation of that indissoluble union that awaits the people of God in the church triumphant.

But it has seemed to me that this subject has been, at times, treated more as an agreeable speculation than as involving any practical duties. Some openly assume that it is a beautiful theory, but, constituted as man is, totally impracticable. As reasonably, however, might the Millenium be declared impracticable.

Others freely admit the ultimate certainty of a union among the now disjoined members of the body of Christ, but the obstacles to be overcome are so numerous, and the consummation lies so far in the future, that no arguments can persuade them to make it a part of their Christian duties to labor for it. But this position would equally paralyze all efforts for the evangelization of the world. Were it right to consider the magnitude of the task, the opposition to be encountered, the grasp which inherent depravity holds upon the hearts of men, and the incredulity of brethren of feeble faith, what Carey would ever have gone forth “strong in the Lord and in the power of his might,” and unfurled the standard of the cross in the very citadel of Paganism, and that too as the first step in the Christianization of millions of the human race? What Judson, what Newall, what Rice would have followed? From what pulpit even in our own land, would the voice of the preacher be heard exhorting to repentance as an instrumentality to effect the ultimate conversion of the world? The truth is, it is not only idle, but sinful, to pronounce impracticable
what God commands, and to consider the difficulties in the way when man has a "Thus saith the Lord," pointing out his duty.

But there is another class of men who seem to occupy precisely the right position upon this subject; they admit that Christian union is desirable, that it is practicable, that God commands it, and they declare their willingness to do all in their power to promote it. We ask for their plan, and it is found to resolve itself into this: Let the Christian world adopt our views—let all unite with us.

To this brief plan some difficulties have presented themselves: It has been found difficult to demonstrate that their judgment, upon matters of revelation, is infallible; or, that the opinion of others are not entitled to equal respect with theirs; they have failed to show that they are inspired to interpret authoritatively the teachings of the Holy Spirit; and hence men of discernment have failed to see that union upon their plan is practicable.

It is unfortunate that this sect does not stand alone. Men may be found everywhere ardently attached to union, provided they may dictate the terms of it. But, as this plan involves some considerations of a little importance, such as the right of private interpretation of the Scriptures—the right of conscience, and the doctrine of individual accountability, all of which must be sacrificed to the opinion of those who are merely willing to be united with, it is plain the whole plan is simply impracticable; and those who advocate it must be ranked either among the enemies or the mistaken friends of Christian union. Again; there are those who have deemed this subject of sufficient importance to propose a plan of union upon the basis of mutual concession. Their theory is, that the differences among Christians are not so numerous, nor of as vital importance as they seem; that a free and fraternal interchange of opinion would bring to light an unexpected oneness of faith in regard to the essential doctrines of the Gospel; and that minor differences and diversities of opinion, merely, may be surmounted by a spirit of mutual forbearance and concession.

To this class must certainly be conceded disinterestedness and honesty. Without pausing, however, to inquire into the merits of this theory we remark, that since its inauguration as an organized branch of Christian effort, the principles of the Evangelical Alliance have not extended far into the bodies of the churches. It numbered, however, among its
originators and early advocates, many of the most distinguished men of all denominations upon both continents.

To these, and lastly, may be added another class, generally found in the humbler walks of Christian life, who, while they see no clue to guide the Church of the Redeemer from the labyrinth in which she has become involved, and consequently, have no plans of union to propose or to labor for, are nevertheless as studious to avoid whatever tends to exasperate, as they are desirous to promote by any means in their power, the harmony of the people of God. These classes embrace the most, if not all, who have taken a position upon this important subject; and they show, at least, in what difficulties the matter is involved.

I presume, that no right minded Christian can be found so in love with the present condition of the Christian world, or so ignorant of the teachings of the Bible as to contend that the Savior has designed the regeneration of the world through the instrumentality of a divided and discordant Church. No one but will admit that the natural state of the Church is that of a peaceful unity. The advent of the Savior was for a two-fold purpose; first, that by his life sufferings and death, he might perfect the great scheme of redemption, and provide a way for the restoration, and ultimate salvation of man. And, secondly, that he might establish a chosen people by whose instrumentality, through their manifestation of the truth, the world should finally be redeemed from the curse of sin. That this should be a united people was one of the first conditions of success; and the Savior knew it—and he dwells upon the importance of union among his disciples with an earnestness, an amplitude of illustration, and a force of reasoning, scarcely employed upon any other subject. "As the branch," says he, "cannot bear fruit of itself, except it abide in the vine, no more can ye expect ye abide in me. I am the vine, ye are the branches." The doctrine of this is, union in Christ essential to the efficiency of the Church. In another place he represents the natural condition of the Church, and his own relation to it, by this emphatic language. "And there shall be one fold and one shepherd." Again he says: "A new Commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another; by this, shall all men know that ye are my disciples, if ye have love one to another."

Here is plainly implied that all men should know who are the disciples of Christ and the evidence is stated, that ye, (the disciples,) have love one to another. Whether divisions
and polemic strife are promotive of Christian love, history
and conscience must answer. Again: “Peace I leave with
you; my peace I give unto you.” But peace, like a frightened
dove, takes its flight from the scene of angry contentions, and
irreconcilable differences. And in that last effecting prayer
which he offered for his disciples, recorded in John, xvi. chap.,
when the hour of separation was drawing nigh, and his soul
seemed to be filled with the deepest anxiety on their behalf,
the subject of the union of his followers, in the great contest
in which they were about to engage with the powers of this
world, seemed to rest upon his heart with agonizing weight.
“Holy Father,” he prays, “keep through thine own name,
those whom thou hast given me, that they may be one as we
are. Neither pray I for these alone, but for them also which
shall believe on me through thine word, that they all may be
one, as thou, Father, art in me, and I in thee—that they also
may be one in us.” And why! “That the world may believe that
thou hast sent me.

Can stronger reason, for the harmony of the Church, be
conceived? There is the identification of the Church, the
efficiency of the Church, and a conclusive proof of the Messiah-
ship, all made to rest, by the declaration of Christ himself,
upon the unity of the Church.

Were anything more necessary to be urged to establish
the position that the natural state of the Church is that of
a peaceful unity, we would call your attention to the fact
that the apostles, and especially Paul, drank in largely of
the spirit and mind of Christ upon this subject. The union
of the brethren was often made by them the subject of the
most earnest exhortation, and the most positive injunction.
Of the twenty-one Epistles of the New Testament, seventeen
commence, and two close with an invocation for peace.
“Grace and peace from God the Father, and from the Lord
Jesus Christ,” is the almost invariable form.

Paul, in Romans says, “We are one body in Christ, and
every one, members one of another.” In 1st. Corinthians:
“For by one spirit, we are all baptized into one
body.” In writing to the Galatians: “For ye are all one
in Christ Jesus.” He exhorts the Romans again, to “be of
the same mind one towards another.” And in the 15th chap-
ter, uses the following language: “Now the God of patience
and consolation grant you to be like minded one toward
another, according to Christ Jesus, that ye may, with one mind,
and one mouth, glorify God, even the Father of our Lord Je-
sus Christ.” To the Corinthians, he says: “Now I beseech
you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." And in the conclusion of the second Epistle, he uses this earnest and affectionate language: "Finally, brethren, farewell; be perfect—be of one mind—live in peace, and the God of love and peace shall be with you."

Lastly, Peter, writing to the Churches in Asia, says: "Be ye of one mind, having compassion one of another; love as brethren—be pitiful—be courteous—not rendering evil for evil, nor railing for railing, but contrarily, blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Man was created holy; and the Church of the Redeemer was born with "One Lord, one faith, and one baptism. How often does the weakness of human nature thwart, as it were, the merciful designs of God on its behalf. Adam fell, and entailed the consequences upon the unnumbered millions of his posterity; and the Church, with diverse faiths, and diverse baptisms, and we may almost say, with diverse Lords, is scarcely the shadow of herself. Instead of presenting an undivided front to the world, and to the powers of darkness, she is as if a thunderbolt had fallen in her midst, and rent her into a thousand disjointed fragments.

That truth will finally triumph, I have not a doubt; that these thousand names will be blended into one, before the ushering in of the Millenium, and as preparatory to it, I am fully persuaded. But how this is to be done, the Spirit of God that moved upon the face of the waters, and brought order and beauty out of chaos, and light out of darkness, alone can tell.

When I reflect upon the tenacity with which men cling to their opinions, and especially their religious opinions; when I reflect upon the spirit with which this sectarian strife is waged—a spirit which, instead of inviting to candid reflection, aggravates to more obstinate resistance I feel that vain is the help of man, and that the mighty arm of God must be interposed. The same voice that commanded the winds and the sea and they obeyed him, can still these warring elements and restore the church to its natural and divinely appointed state—that of a peaceful unity.

Yet, while it is not for man to see the end from the beginning, nor to penetrate the mysteries of Providence, yet the path of Christian duty is always plain to him who seeks
it with an honest desire to walk therein; the light of reason, of conscience, of revelation, and the illumination of the Holy Spirit, are always sufficient for the believer who prayerfully seeks to be guided thereby.

By what means, then, we are to promote this great cause of Christian union, is the inquiry to which I shall devote the remainder of this discourse.

And, first, a few remarks upon the nature of this union.

It is not a union of angels, nor a union of just men made perfect—this is the union of heaven, and is no doubt a perfect union, for all things are there seen in the light of eternal truth, and the spirit of perfect love pervades all that mighty host. The union of which we speak is a union of fallen beings; whose knowledge is imperfect; whose judgments are feeble and perverted, whose hearts are the habitations of unruly passions, and whose whole history, from the beginning down to the present moment, has been a history of mistakes and errors; a history of the most discordant notions of right and wrong, and of the most abject submission to the dominion of education, and prejudice and the passions. The measure of grace that has been vouchsafed to the church, or to which she has hitherto attained, has not yet been sufficient to raise her above the fogs and mists and pestilent vapors of sin into an atmosphere altogether undimmed by ignorance, and unagititated by passion.

Paul, who viewed the plan of salvation and the whole economy of grace from an eminence seldom vouchsafed to man, felt that in this state he saw through a glass darkly; and while he enjoyed a measure of grace, large beyond comparison with that of ordinary men, was weighed down with a sense of his imperfections. If he could say, "I know that in me there dwelleth no good thing; when I would do good evil is present with me; Oh wretched man that I am, who shall deliver me from the body of this death," it does not become us in laboring for the peace of Zion and the unity of the church to place any large estimate upon the perfectability of human nature, even when chosen, redeemed and sanctified.

The union of which we speak, then, is not a perfect union that is in reserve for the church triumphant.

But we proceed to notice specially what it is: Christian union, in its largest and fullest sense, implies union in doctrine, union in the ordinances, and union in heart and in love.

Doctrines are, in general, inculcated truths; in theology they are those great truths or cardinal principles brought to
light, and expressly inculcated in the inspired writings; taken collectively, they constitute the great frame work of the Christian system; and in proportion as our apprehension of them is clear, accurate, and comprehensive, will be our views of the efficiency, the completeness, and the grandeur of that system.

That these truths differ in their relative magnitude and importance, scarcely admits of a doubt. Some are so essential in their nature, that the formation of Christian character, without a clear apprehension and unreserved acceptance of them, is impossible. As the doctrine of the Supreme Being—the divinity of Christ—the fall of man—the depravity of the heart—the efficacy of the atonement—the doctrines of repentance and faith, although great in themselves, and some of them far beyond the grasp of finite minds, yet, whenever these doctrines are stated in the Scriptures, it is always in language simple, perspicuous and forcible, without ambiguity and without obscurity. What is essential to all, is adapted to the comprehension of all, and he who runs may read. We consequently find among all denominations having any claims to the name Evangelical, great unanimity of faith upon these doctrines, and they present no material obstacle to Christian union.

Others, though of unquestionable importance, seem designed rather for the edification of the Christian character than for its foundation. These are not always expressed in the most comprehensible language, nor are they always, to our limited faculties, fully reconcilable with each other. Some are milk for the babes in Christ, and others are the strong meat for those who are attaining to the full stature of the perfect man; some are comprehensible to the feeblest Christian, and some require a Paul to expound and a Payson to apprehend and receive. With such conditions it is not surprising that a diversity of views should be found to prevail; and, consequently, here are brought to view the most serious obstacles to Christian union in doctrine.

We have already remarked that this diversity of views is not the natural state of the church.

It is no part of the divine plan that differences should exist in regard to these secondary doctrines, more than in regard to those that are essential. We must seek then for their cause, not in the divine mind, nor in the inspired writings, as if they were to be branded with imperfection in the communication of truth, but in the human heart. Sin has beclouded the judgment, blunted the perception, and be-
numbed the sensibilities of the soul in regard to spiritual truths. The work of sanctification is a progressive work; until it is perfected the dominion of sin is not entirely destroyed: pride will be heard; ignorance will be heard; prejudice will be heard, education will be heard, ambition will be heard, and the “still small voice” of the Spirit will be disregarded.

Paul clearly teaches this in his first epistle to the Corinthians: “And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it. Neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men. While one saith I am of Paul, and another I am Apollos, are ye not carnal?”

The cause, then, of these doctrinal differences that prevail, may be briefly stated to be the but partially sanctified judgment that is employed in the investigation of these truths. “The natural man,” says Paul again, “receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned; but he that is spiritual judgeth all things.

If this, then, be the disease, reason and revelation point out, but one remedy: and that is to promote the spirituality of the church. In proportion as the work of her sanctification progresses, and men are led to search into the mysteries of God, not with carnal minds but with spiritual, will these unfortunate differences be reconciled. And if the sanctification of the church shall ever be consummated, and it shall be vouchsafed to the church to attain to a state of perfection, they will have disappeared like mists before the rising sun.

It may be that there are those who will expect me to say something of controversy as a means of eliciting truth. Controversy has its uses, and when rightly employed is useful and sometimes necessary. But to advance it as the principal instrument to be employed in the investigation of spiritual truths, and to place it in the stead of the exercise of holy affections, is to invert the order of things which God himself has established. It is attempting to destroy the corrupt tree by plucking off the pernicious fruit; so long as the root remains untouched and draws its nourishment from the fertile soil, the tree will continue to bear corrupt
fruit; but lay the ax to the root and both tree and fruit fall together.

Let sin be uprooted from the heart, and the holy affections be cultivated, and all the powers of the soul be brought in willing subjection to the law of Christ, and there will be but little need of controversy to reconcile discordant views in matters of revelation. Men will then be willing to sit down in peace together and compare their different interpretations of Scripture, and the spirit of love will lead them to the truth.

Besides, the world has had enough of controversy; it has been used in ways entirely inconsistent with the spirituality of the church; it has invoked the sinful passions of man, driven them to unwarrantable extremes of opinion, rooted and grounded them in error, and made mere opinions and differences of views which men might honestly entertain tests of fellowship; it has brought within the sacred precincts of the church, language drawn from the lowest arena of political strife, and has opened to bad men of good parts stations of influence in the church of which they were otherwise unworthy; which influence they have used to convulse the church more deeply, that they might raise themselves still higher.

It is lamentable that men of unquestioned and unquestionable piety, have been swept, by the pressure of the times, into this dark and dangerous current. It is possible to exhibit an honest zeal in religion that is destructive of its own ends; such is a zeal which deems it more blessed to be sound in doctrine than to be pure in heart; more acceptable to God to persecute for opinion's sake, than to be persecuted for righteousness' sake.

How much of the dearth of piety that universally prevails, is to be attributed to the spirit of religious controversy that characterizes the age, is a part of the subject that I leave, for want of time, to your reflections.

It was remarked, also, that Christian union implies, further, a uniformity of practice in the administration of the ordinances of the gospel.

That this uniformity does not now exist, and that the diversity of views that prevail in regard to them, has given rise to protracted and often rancorous debates, is a fact too well known to be more than mentioned here. The church, in regard to the ordinances, is not in the enjoyment of a peaceful unity.

The spiritual influence of the church unquestionably suffers
more from these ceremonial, than from the ordinary doctrinal controversies from the fact that the ordinances are external rites, designed to, be seen of all men; they are, therefore, more manifest evidences of unity or discord in the church. There should be a proportionate desire on the part of those who pray for the peace of Jerusalem, that the church be restored to harmony on these points. The means are simple and obvious. The ordinances of the gospel are institutions established by divine authority for a specified end; they derive all their authority, all their significance, and all their efficiency from God. Consequently, whatever inspiration says concerning their form, signification or design, is conclusive, and from it there is no appeal.

It is plain that those who reject a principle so obvious, and follow the teachings of men rather than the commands and example of Christ, are responsible for whatever evils may result from such a choice. Christian union is a union upon truth, and can never be attained by rejecting the Scriptures as the only authoritative rule of practice as well as of faith.

But the union of which we speak, will be characterized further by the prevalence of universal love.

God is love; the plan of salvation is a manifestation of his love; the vital principle of Christianity is love, and all the exercises of the renewed heart spring as from a common root from this affection. The existence of a pure and saving faith in connection with the envyings, jealousies and strife is something concerning which the Scriptures are as mute as the grave. But everywhere, on almost every page of the New Testament, love is exhibited as the only evidence of discipleship, and as a conclusive manifestation of vital piety. The Savior says, “A new commandment give I unto you, that ye love one another; as I have loved you that you love one another.” Paul, in Romans, says, “Love is the fulfilling of the law.” Peter, in his first epistle, says, “See that ye love one another with a pure heart fervently.” In the first epistle of John we find, “This is God’s commandment, that we should believe on the name of his Son Jesus Christ, and love one another.” And, again, “He that loveth not, knoweth not, for God is love.”

This is the grace that “suffereth long and is kind, envieth not, vaunteth not itself, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth,
beareth all things, believeth all things, hopeth all things, endureth all things."

As we are considering this affection only in its relation to Christian union, we shall regard only the love that should prevail among the followers of Christ.

The love which the gospel enjoins differs from the love of the world in several important respects. It is not a love of person, nor a love of opinions, nor a love of manly character, nor a love of intellect. It is a love of right affections, manifested in the life of him who is the subject of them; it is the love of love, of charity, of mercy, of humility; it is the love of benevolence, of devotion and faith; it is, in short, the love of Christ as he is reflected in the life of the Christian. And wherever these graces are found, whenever they are brought to light in the life, walk and conversation of the disciple, I do not say that the Christian may love that disciple, or that he ought to love him, but that he will love him; it is a part of his renewed nature, and he can no more help it than help being angry with sin.

This affection takes in its embrace the whole Christian world; it takes the poor African; it takes the swarthy Hindoo; it takes the dweller in the isles of the sea; him who roams on the icy plains of the North, and the burning deserts of the South; wherever on the face of this wide globe Christ can be reflected from a human heart, that heart will be taken in the embrace of Christian affection.

I have seen brethren who felt it to be their duty to love a Baptist, and who would love him with an undissembled affection, but who felt no especial obligation to love a Christian of any other name. Your brother may be an erring brother; he may differ with you in many respects in his interpretation of this volume, but if he is a Christian, and you have tasted the like precious faith, you will love him; if he is in error it is his misfortune, not your wrong; and you will pity his misfortune and love him for the sake of Christ whose righteousness he has put on.

Love is a mighty river that pours from the throne of God, and in a thousand radiant streams pervades the bosoms of angels and glorified saints and saints on earth; it is that golden, universal chain that binds in one indissoluble band all that is pure, all that is holy, all that is sanctified in heaven and on earth; it was the burden of the song of angels when the morning stars sang together, and it will be the song of the redeemed when those stars shall have faded and perished.
O! my brethren, if we shall ever be permitted to enter into the rest that remains for the people of God, and from the lofty habitations of the blessed shall review the steps of our earthly pilgrimage, how many of the events of our lives think you shall we be enabled to regard with approbation; perhaps not one, but should we be so blessed as to be permitted to recall o. e., only one, without an emotion of painful regret, that one will assuredly be the exercise of the heaven-born principle of love.

Those who have had the patience to follow me through these remarks, have perceived that I first endeavored to show that the natural state of the church is that of a peaceful unity; secondly, that its present state does not fulfill that condition; thirdly, what constitutes Christian union—union in doctrine, union in the ordinances, and union in Christian love; and likewise the means by which Christian union may be promoted by increasing the spirituality of the church, by maintaining the Scriptures as the only authoritative rule of faith and practice, and by cherishing love for genuine piety whenever it is manifested.

I shall close with a few remarks suggested by the peculiar position which we, as a denomination, occupy in relation to this subject.

We believe that, as a church, we approach nearer in doctrine and in the ordinances, to the standard of the churches of the apostolic age, than does any other. If this be true, and I believe it is, we occupy a position of great moral power, and of great responsibility. The attitude we assume in regard to this subject, as well as all others affecting the welfare of the church, must be felt. We may do much to promote, and we may do much to impair the unity of the church. Which of these we will do, the spirit with which we maintain the truth must determine.

There was a time when the Baptists were a feeble, ridiculed and persecuted band. Without the aid of learning, without the aid of the civil power, but with both arrayed in uncompromising hostility against them, they steadily increased in numbers, in influence, and in power, till now the day seems not far distant when they will, in all these respects, change places with their opponents. In some parts of this country they are already largely in the majority, and second to none in intelligence, learning and influence. Their principles are becoming generally understood, and where understood are widely acknowledged to be Scriptural.

The possession of power naturally begets the power to
use it, and there is danger indicated by a cloud already on the horizon, that in occupying the position from which others have been driven by the force of truth alone, the spirit which actuated them in the days of their strength and our weakness may take possession of us.

I think, then, that our present prosperity calls loudly upon us for the exercise of the Christian graces of humility and charity.

I am aware that there are those who ridicule the idea of charity when used in this connection, as meaning neither more nor less than a compromise of truth. But it is not so; Christian charity is entirely consistent with the fullest and frankest expression of truth, and with an uncompromising resistance to error. But it requires all to be done in love; it requires us to recollect the weakness and imperfection of human nature, and the thousand influences that are constantly at work misguiding the judgments of men, and blinding their minds; and it requires us to consider that if we occupy a position more Scriptural than others, it is by the grace of God, and not through any superior discernment or wisdom that is in us.

But I think we are called upon to bear our prosperity, as a denomination, with humility.

My brethren, if the principles of the Baptists are spreading and prevailing, it is not you nor I that has done it. There is an inherent power in truth that laughs at man. Its progress is as certainly onward as is the course of time, and its force is as irresistible as is the power that bids it move. The puny arm of man may be raised against it, but more reasonably might it be extended to check the flow of the mighty ocean. The feeble powers of man may be employed to urge it onward, but as well might they be exerted to hasten the solemn march of those radiant orbs above us. It is permitted to man to adopt it, to act in harmony with it; but it moves, it extends, it prevails because God wills it.

But are we not then co-workers together with God in promoting the cause of truth? Most assuredly we are; but how? Are you a father, and has your little son never walked by your side with his hand upon the burden you were bearing, and his face radiant with happiness? You permitted it because it pleased him, while you smiled at his childish conceit that he was assisting you. God permits us to employ our faculties in his service, because thereby our highest happiness is secured; but the cause in which we labor is sustained by Almighty power, and prevails because he wills it.
In the day of prosperity then, let us consider; giving to God all the glory, and remembering that it is he that worketh in us both to will and to do of his own good pleasure.

But, brethren, we are permitted to witness another anniversary of Union Association; the name blends harmoniously with the theme we have been discussing—the union of the people of God. But we meet with no discordant views of doctrine or ordinances to reconcile—seeing eye to eye, we come to labor for the good of Zion. May peace be within her walls, and prosperity within her palaces.

In the various subjects of interest that may come up before us, let our views be compared in the Christian forbearance and affection; and while each is actuated by a desire to promote the best interests of the church of the Redeemer, let him accord the same desire to others.

Finally, brethren, "Be ye an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. And the Lord make you to abound in love one toward another, and toward all men."