

bought it. The price of Christian union is the sacrifice of all our sects. Are you ready to sell out? Here is a great chance for the churches to make an investment that will bring eternal gain. Here are the terms of sale.

The basis of Christian union must be Christian. Nothing not Christian can enter into the agreement. Anything of human origin would prove a flaw in the diamond. It would not stand the test. For such a divine consummation there must be a divine foundation.

I will mention four things that I believe to be essential and sufficient for a working union of all Christians.

1. *The name of Christ.* There can be no union without this exaltation of the name which is above every name. Every other name is sectarian and divisive. This is the only Christian name and the only common name. All others are party names and must be sacrificed for union in Christ's name. This will be cordially accepted as soon as the time comes that we are willing to give Christ the glory due unto his name, and to say, Let no man glory in men, but he that glorifieth, let him glory in the Lord. And now, will anyone say that the name of Christ is not all sufficient.

2. *The faith of Christ.* This is the faith which was once for all delivered to the saints, for which we are to contend earnestly—the common faith—the truth as it is in Christ Jesus; the word of God which liveth and abideth forever. This is the Word which by the gospel is preached unto us. This divine faith must be adopted in lieu of all party creeds and confessions. As there is one Lord, so there is one faith. The unity of the spirit in one body can never be secured and kept, apart from these.

3. *The ordinances of Christ.* This is of greater importance than is generally supposed. These ordinances of the gospel—baptism and the Lord's supper—have both a divine and a human significance. On the divine side they are primarily designed to embody in visible form the great facts of the gospel, namely, the death and the burial and the resurrection of our Lord. The essential characteristic of a divine ordinance is that it commemorates an event in the divine history. It perpetuates to all generations something that God has done. "As oft as ye eat of this bread and drink of this cup ye do show the Lord's death till he come." And whenever we see the rite of Christian baptism administered according to the example and commandment of our Lord, we see the symbolism of his burial and his resurrection from the dead. These ordinances are not, as we have been told, outward signs of an inward and spiritual grace, but they are the memorials of the great facts of the gospel, that "Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

On the human side they help the infirmity of our flesh and mind, our desire and need, as long as we are in the body, for some material symbols and ceremonies that will serve as earthen vessels to hold the treasure of spiritual truth lest it slip away from our human hands and carnal minds. By the faithful observance of these ordinances, we are constantly brought back to the original facts.

"And so the Word had breath and wrought,
With human hands the creed of creeds,
In loveliness of perfect deeds
More strong than all poetic thought."

To pervert or change these ordinances, therefore, is to destroy their divine significance and bring in endless discord among the

followers of Christ. We must follow Christ in all things, and keep the ordinances as they have been delivered unto us. Therefore there is not only one Lord and one faith, but also one baptism. "For by one Spirit are we all baptised into one body . . . and are all made to drink unto one Spirit," (an evident allusion to baptism and the Lord's Supper). There can be no Christian union without uniformity of practice in keeping the ordinances of the gospel.

4. *The work of Christ.* Co-operation in the work of Christ, instead of isolated efforts to build up sectarian enterprises, is one great motive to Christian union. So great is this work that it ought to overshadow, at once and forever, all petty denominational ambitions. This work is the evangelization of the world. This supreme mission of the church is retarded and crippled at home and abroad because of the wicked waste of men and means in supporting rival denominations.

Co-operation is also one of the vital conditions of Christian union. Nothing can bind us so closely together as a common interest in the work of the Lord whose we are and whom we ought to serve. The work is one.

And finally, this work is the end for which the church exists. When we come to realize this, every excuse for our divisions vanishes, and we are convicted of supreme folly in working so hard and so persistently in ways that forever defeat the very end for which the church exists and labors.

If we would set up our banner in the name of Christ alone and with the faith of Christ in our hearts, practice the ordinances of Christ in our worship, and labor together with God to bring the world to Christ and not to our various creeds, then would the kingdom come for which we pray.

SOUND.

H. MURRAY.

Take your Bible, kind reader, and turn to the passage where "sound doctrine" occurs, and you will find in the margin of the New Version that it is "healthy doctrine." This means that a "sound Christian is a healthy Christian—one who is translating the doctrine of Christ into a Christ-life." A healthy Christian life is one that is producing kindness and love and benevolence. This is more than mere sound. The unsoundness of the age is a departure from this healthy life. Christ, when on earth, challenged the attention and the faith of the people, not simply by what he believed, but by his life—by what he did. A practical Christian life is the soundness that is in great demand just now.

A preacher once visited a certain church. It cost him \$2.50 for travelling expenses. He preached the gospel as well as he knew how, and was successful in leading some precious souls to Christ. The church gave him twenty-five cents and a squash, and after he got home he received a letter from the church charging him with "unsoundness in the faith." Let us be healthy Christians, and whatever we receive as sound doctrine, let it have a saving influence on the world. "Ye are the salt of the earth." It is not the doctrine but the disciple who receives the doctrine and reproduces the life that will save the world.

THE PROBLEM OF LIFE.

T. H. BLUNUS.

What are we here for? What is man's earthly mission? How must he live and act toward this wilderness through which his path leads him to his eternal destination? Shall he simply be a plunderer of the world? Rob it? Get all he can out of it? Pluck the flowers and eat the fruit, suck it dry and leave it barren? If so what shall become of those who shall follow? Posterity would have a rough road, and this world would soon become a dreary Sahara, a wilderness of misery and death. Nay, man is to be a builder, a planter, a sower, a workman, a doer. This world is to be bettered by our having lived in it, both in a material and moral sense. Human life is not for plundering the world but for improving it. Not to rob it, but to robe it. Not to plant thorns and sow nettles in it, but to plant flowers and sow the seeds of immortality.

The general sense of responsibility exists in a greater or less degree in all minds. This is evidenced by the idea and practice of sacrifice among all nations. But there must be more than this general sense of responsibility; there must be a personal conviction. There must be an individual awakening to the truth that life is not for mere enjoyment but for doing; not for idle dreams, but for heroic deeds; not for aimless drifting, but for steady sailing. While in the country not long since, I saw trees of various sizes and colors, flowers of various odors and hues, weeds of all sizes and shapes, and grasses of different kinds, all growing in the same soil. I thought, why is this, that the same elements of soil produce this variety? And the only answer that came to me was that God is superintending the whole, and that each tree, flower, weed, and blade of grass had, under divine guidance, its mission in life. It is so. The tree was not for fragrance, nor the flower for shade. The weed could not charm the beholder with beauty, nor the flower so effectually absorb the gases. The grass could not make fuel, nor the tree nutriment for the beast. Each had its mission, and without murmuring or dissatisfaction each place was filled. Would that men would as truly and as naturally fill their places in life—whether it be preaching the gospel, administering civil law, practising medicine, selling goods, tilling the soil, manufacturing articles, building houses, or patiently suffering for Christ, which is the highest and most Christ-like mission of all.

In many an humble home, or alley, or court, you may find the child of affliction with but few wants, more contented than those in worldly strife. No murmur, no complaint; thankful for the most frugal food, with simple faith in God, and fulfilling a mission you and I would shrink from, and men of valor would shun. Even the tiny babe of a few days, that came in loveliness and cast a sunbeam of joy in the home, and then faded so soon, had its mission; and often