

change, and people worship and commune with each other as freely as they now do in churches of their own persuasion, and so that, in evangelizing the world, a missionary should be a missionary of the whole body, sustained as freely by one as another, and with no rival standard in the field. Past efforts, though well meant, have been in a great measure failures, because they were partial, did not reach the root of the evil, effected no real reconciliation in the family of God, and so could not deceive its great Head, nor receive his full blessing.

Our second point is also evident, so far as it is an abstract proposition. Whether opposing views are not equally held as matters of conscience, or whether Christians for the sake of peace would sacrifice things highly valued, though not conscientiously held as of divine obligation, remains to be seen. If my Christian brother regards something as of divine authority, and I do not, but still have no insuperable objections against receiving it, for peace sake, then I should not deserve the name of a Christian if I would not make the sacrifice. He cannot give up a matter of conscience: I must yield to him as a weak brother, even if he is wrong, unless I can show him his error.

Now, with these points before us, let us see what could be done towards building the temple of peace; using them in reference to doctrine, discipline, mode of worship, ministry, and sacraments in the Christian church.

In regard to doctrine, there would be but little difficulty. The form of faith, or the creed which should be required as a bond of union, should contain only the plainest and most essential truths of our holy religion, so as to include all who hold the head. The Trinity, the Atonement by the Son of God, man's utter inability to save himself, salvation by grace, regeneration and sanctification through the Spirit, and the judgment of life, or damnation, are those essential truths. He who holds them by an intelligent and consistent profession, is entitled to be within the Christian church. He may build wood, hay, and stubble on this foundation, yet he will be saved, though as by fire, because he is on the right foundation. Some errors destroy the man, and leave him as a dead or putrid corpse; some require him to be driven like a leper from society; while some leave him as a man mutilated indeed, but a living man still, entitled to our compassion for his defects, rather than to be expelled from our communion on account of them. It is our duty to enlarge the limits of church communion to the utmost bounds.