

what is given only to "abiding in the Christ:"

"Blest be the tie that binds  
Our hearts in Christian love."

We may be told that this is the great truth all denominations seek to exemplify. We are not disposed by any means to controvert that statement. We the rather rejoice in the measure of truth therein, God grant still greater manifestation; but why build in so much "wood, hay and stubble," as confessedly there is? Why make the heart of the righteous sad when God hath not given sadness? Is it Christianity to justify denominational existence, as our Baptist brethren did, by close communion?

Brethren, the ideal may be high, none will question that Christ's ideal is high, but it is the only one that the Gospel justifies, and it is the only ideal which can enter into the purpose of God to sum up all things in Christ. Our denominational Christianity can not, for denominations are strictly ecclesiastical guilds, and guilds mean class distinction. Class distinction is not summing up in Christ. If the church cannot in some measure commend by its example its own ideal, the world is not to be expected to manifest unity and brotherhood. (John xvii : 21-23.) The Saviour's prayer is yet unanswered; His own people have not received Him; still is it true, He comes to His own and His own receive Him not. And this leads to my closing remark. In our opposition to creeds and organizations, we have, as Independents, been aiming at the removal of division walls; in large measure the end is being gained; there is little regard now to creeds or politics, as such. We need to manifest the unifying power of a common life, which reproduces after its kind; which, in short, "abiding in Christ," makes Christ manifest in the world; the Christ, not of dogma, but of love, wisdom, righteousness and complete redemption. These are not abstractions, but principles; are they working in us? These we seek, and thus only can we truly sing,

"One sole baptismal sign,  
One Lord below, above,  
One faith, one hope divine,  
One only watchword, love;  
From different temples though it rise:  
One song ascendeth to the skies."

God give to us to make visible the vital power of "abiding in Him" that thus may be manifest the true basis of all Church life! then shall

"The fellowship of kindred minds,  
Be like to that above."

J. B.

## WRECKS

Travellers inform us that on the west of the river Euphrates, on the plains of Shinar, are stupendous ruins, seven hundred and sixty-two yards in circumference, and rising one hundred feet in height. They are composed of brick of a vastly superior character, held together by a cement so tenacious that one brick cannot be separated from another without breaking it to fragments. In fact, much of the brick has by some means been converted into solid vitrified masses, supposed to have been produced by lightning. Thus practical experience attests the veracity of Scripture as to the strange striking story of man's futile attempt to build the tower of Babel. Here we have the wreck of a proud, ambitious, united, defiant, and wicked design, to make a great name, to defy the Almighty, to build a pathway to heaven, to work out a human salvation. Such schemes must always end in wreck. Man may shout, "Go to. Let us have our own way. Let us carry out our ambitious projects. Let us follow our own pleasure, we are united, we must succeed in defiance of right." The Divine Inspector looks down and disapproves: "Go to," He says, "Let us go down"; and the most ambitious human designs are confounded; the deepest laid scheme which united human wisdom can plan is thwarted. God is, and will be, the Architect, and all must build in accordance with His plans, or a sad wreck will be the result. It is the old story repeated of a man's building his house in the sand; it cannot stand before life's storms, or, if it could, the Divine Inspector would inevitably condemn it. We must build on the same foundation as the Apostles and Prophets, having Jesus Christ as the corner stone.

A few years ago, while crossing the ocean, our attention was attracted to two wrecks on board. One had been a leading statesman, but the hard toil, and prolonged mental strain incident to political life, had reduced him to a mere wreck of his former self. However, the voyage, the change of scenery, the rest, all did much to rebuild that grand manhood and fit it for further usefulness. The other was a poor drunkard who had emigrated to Canada some thirty years previous, together with his brother. The latter was sober and industrious, and now owns a magnificent farm in Ontario,