

for each has a platform, independent of its redeeming features—even the Baptists have this, notwithstanding their praiseworthy reverence for the divine word.

And a union, such as was projected by the historian D'Aubigne, viz: a kind of *federal* union of the several religious parties, while each of them should preserve its distinct party existence, would be a union without a union. For this would leave all the separate interests of the individual parties to be cared for by them, without any sufficient interest to destroy the spirit of selfishness, which has been fed to fatness by the party strifes which the world has already witnessed.

In view then of these things, a union of all the faithful in Christ Jesus is yet to be labored for, and prayed for, and hoped for. This, my brother of the *Banner*, is the work, or result of the work, to which I understand the pages of the *Christian Banner* to be devoted.—The work in which yourself, and the writer, and a host of brethren, good and true, in Canada and elsewhere, are ardently engaged—and whose labors are, to some extent, by the blessing of God, successful.

The foregoing analysis and remarks are suggested in view of the work that is before us. For we ought to know what are the components of the society in which we are laboring for a given end. We ought, as the apostle, "to become all things to all men," that we "might save some." And we shall certainly be better able to address ourselves successfully to a community, the elements of which are studied and known, than to one unknown.

Our plea is, beyond all contradiction, the only one that can ever be successful in effecting a universal Christian Union. For we are endeavoring to recover the ancient, the original, model of Christian faith and manners—that which was taught by the Apostles of the Saviour, and received and practiced by the primitive churches and Christians. If we fail, it is because we fail in reaching our intentions. We plead a union upon the *revealed* will of God, as *written* on the page of the Christian oracles. No compromise nor concessions upon the *things revealed*—but perfect liberty of opinion upon matters of opinion. The facts of the Gospel are *revealed*. But all speculations, conjectures, and philosophies concerning the facts, are *human*, not *divine*—matters of *opinion*, not of *faith*. *One faith* is essential to Christianity—but diversity of opinion is to be expected. In *faith* we should be *one*; and yet we should "receive him that is weak in the faith without regard to differences of opinion." The foundation—the platform—which we plead, is not ours, but by adoption. It is the foundation which God has laid in Zion—"a foundation stone—a tried stone, elect, precious". We have subscribed to no creed nor formula of human origin, nor do we ask any one else to do so. We preach "Jesus Christ and him crucified," and we call upon the children of men to unite in him. For this, we have renounced all human systems and formulas. And we thought as much of the systems of our inheritance and education—the systems of our fathers, and their fathers—as any ought to do; but we thought more of the things of God, revealed to us in Jesus Christ, than of all the relics of family.