

must at all events break their moral bondage if we would mutually approach each other.

When we no longer nan our citadel for defense, and gather together in the open as "The Church of God," there will be found substantial unity in many things. "The Headship of Christ" has been a rallying cry on many occasions, it might prove one now. Christ is the "head over all things to the Church," let us endeavor to recognize him there and view all our polities and articles of faith as means to that one end: we too frequently act as though our ism was the end, that conversion to it is conversion to Christ, and for the means contend in bitterness of soul. Not that the means are matters of indifference, only these may lawfully vary as we keep the end in view. The Protestant world stands practically unanimous as to its expressed views of the person of Christ. When several years ago the Evangelical Alliance met in New York, the late Dr. Bellows claimed that the Unitarian should have been included in what was professedly an undenominational Christian gathering. Prof. Scrimger has well put what is the general consensus of Evangelical Christianity in this particular, I shall neither repeat nor enlarge; here we of Protestant denominationalism are agreed, and with a Christocentric theology our approach would gain largely in power as

we drew nearer thereto. But continuing on this line would only be to largely reproduce in another form both Dr. Scrimger's and Dr. Campbell's articles. I am content to say "ditto, ditto," and refer my readers thereunto. Before, however, departing from my predecessors in this symposium, allow me to express my earnest hope that the o'er true pictures given by Dr. Rose of the "bitterness, mutual distrust, jealousy" still existing in our denominational rivalries—I can personally emphasize every word, and the half has not been told—will incite us to more determined efforts that these unhappy rivalries may speedily end. "All things are possible to him that believes."

"What may be done for the mutual approach of Christians of different denominations?" *Solicitur Ambulando*. I would solve the mutual approach of the different denominations by approaching, and begin where the traditional differences and present tendencies are the more readily reconciled, commencing by understanding one another better. Being practically a Canadian, and believing in unifying the community, "beginning at Jerusalem," I am not disposed to look abroad for union, but seek it "now and here." Congregationalists and Presbyterians are, on Canadian ground, the nearest of kin, and ought to readily understand each other; frequently, however, where dif-