

alty to him as the son of the living God, be the one basis of union and test of fellowship.

It will no doubt appear to many that this is not a sufficiently definite and comprehensive basis. I for my part, despair of union on any other.

In harmony with these principles I would recognise as equal brethren in Christ all true disciples of him. I would cherish the conviction that a man may conscientiously serve Christ and yet not in my way, and for aught I know serve him just as acceptably as I.

Our differences are insignificant in the presence of a common faith and love of the one Lord and Redeemer. What, for example, are the differences in creed or ritual between an Episcopalian and a Congregationalist in comparison with the fact that they are both believers in Christ and humble followers of him? Surely loyalty to Christ is the one great essential. If we have this we can clasp hands as brethren.

Realizing this we shall not speak an unkind word, we shall not even think an unkind thought of those who conscientiously differ from us—we shall feel that a slander on one denomination is a slander on the whole family of denominations. We shall grieve over each other's failures and rejoice in each other's successes as if they were our own. And, indeed, are they not our own? They are, if we are one in Christ.

In the expression of this principle we shall also be eager to co-operate together in every good word and work. I am glad that this is being done more and more.

The churches in Point St. Charles

who are uniting in a brave crusade against the evils of intemperance are doing more—far more—for Christian unity than they could have done by refusing to co-operate locally, and instead thereof dreaming of a "United Christendom." Let the churches everywhere unite for local purposes—for social and evangelistic work. If they will do this they will I am sure make manifest their oneness in Christ.

This co-operation might also be extended to our larger denominational schemes, our missionary and educational enterprises. What, for example, should hinder the various Theological Colleges in Montreal from taking advantage of each other's gifts and opportunities, in the same way that they unite to secure the advantages of McGill? I see no reason, for example, why classes might not in some instances be advantageously amalgamated, and so a better education obtained at less, or, at least, no greater expense.

Our policy, as men desirous of the unity of the spirit in the bonds of peace, should be to lay hold of every opportunity of expressing this unity in our immediate neighborhood. We should hold out our hands to all true lovers of Jesus. We should exalt him and not our little sects; emphasize the essentials of our Christian life and not its accidentals. We should not make prominent the minor things in which we differ but the love and life that unites us all to him.

"Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in uncorruptness."