

table. Each is important, as a part of the Christian character, but each deficient—miserably deficient, if received as a substitute for that wholeness, which, like the arch in building, requires every stone in its place, or else to be shored and constantly repaired, infirm and ungraceful while it stands, and certain to fall at last. We rejoice to see that other Christians are taking the same view of the subject. Very few are the sects, at the present day, into whose confidence any one can climb by his zeal in the service of party. The Saviour said long ago, "He that keepeth my commandments, he it is that loveth me." And there are few sects who, if their general feeling could find a voice, would not say with the manly and eloquent Robert Hall, "Whoever is good enough for Christ, is good enough for me."

But this is not enough. It is not enough to admit that the Christian character is the thing most important. We should look upon sects, as each possessing some element of that character which others would do well to borrow. Each should give and receive; communicating what is good about it to the rest, and in its turn gathering from them such intimations of truth and views of duty as they may be able to impart. It is not, by collecting all within the pale of any single sect, that Christians will hereafter be one; but by breaking down the boundaries between them, by seeing and acknowledging, that the spirit of truth and the Christian character may be found in them all. Then let others take from the Liberal Christian his view, that every man is answerable for his religious opinions only to his God; let the Liberal Christian in his turn, learn from the Episcopalian his reverence for sacred things and places; from the Calvinist, his seriousness and solem-