

might fill all things." He indicates the instrumentalities employed. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And then he specifies the end in view—"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." I think the meaning is that when this end is attained we shall all come to a substantial agreement in Christian doctrine and to an experimental knowledge of the Son of God as the Saviour of the world: and the "unity of the faith" is more than a unity of spirit and sentiment. The only thing that prevents such a unity to-day is human imperfection; and just in proportion as we are perfected in "the knowledge of the Son of God" do we approach "the unity of the faith." And when we come "unto a perfect man, unto the measure of the stature of the fulness of Christ," the paper walls that separate us will dissolve beneath the fire of love and we shall be one as Christ and the Father are one, and the world will know that Christ is the Son of God.

This must come to pass through evangelical preaching and teaching. When the Church at Corinth was rent into rival sections Paul came to the rescue and

threw a thunder bolt into the camp. "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" "Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?" "I determined not to know any thing among you, save Jesus Christ and Him crucified." I agree with Dr. Campbell that we must cut loose from "traditionalism." The Episcopalian must not place the Prayer Book, nor the Congregationalist Wardlaw's Independence, nor the Presbyterian the Confession of Faith, nor the Methodist Wesley's Notes, on a level with the Bible. I would not destroy doctrinal standards; but there is in all these standards common ground broad enough and firm enough for the Church Catholic to stand upon; and my heart yearns for the day when we shall find that common ground, cast non-essentials to the moles and bats, and go forth in our united capacity, "clear as the sun, fair as the moon, and terrible as an army with banners." I would plant the Cross of Christ in the centre as a tree of life. I would not cut off a single branch that grows out of it. The existence and infinite perfections of God; the inspiration and authority of the Holy Scriptures; the total and universal depravity of human nature; the atonement for sin by the vicarious sacrifice of Christ; the abject helplessness of man apart from the grace and spirit of God; justification by faith