

each other ; and hence there is no medium of teachable approach by which men of real worth can hold friendly intercourse to trim each other of their errors and apostacies. Now it is not to be doubted that the meetings, conventions, and alliances arranged with a view to wage war against sectarianism and bring about a greater degree of unity among existing denominations, will have the effect to kill or at least to wound prejudice, and pave the way for a more liberal and confidential feeling between those who now watch one another with fear and pious dread ; and when once professing men generally have the confidence to examine and scrutinize each other, carrying every disputed point up to the bar of the commissioned Twelve for final decision, the groundwork of union will be fairly laid, and union itself will most certainly follow.

Still, Christian union can only be effected by the exact opposite of what destroyed it, or, which is the same thing, by the exact opposite of that which produced division. The union of the people of God was invaded and broken by the substitution of humanisms for inspiration—man's teaching for God's—schismatic authority for 'thus saith the Lord'—an estrangement from the word of heaven's grace. Now when the professors of this generation return to the sacred oracles—hear the Lord when he speaks—bow to the divinity, not of any man-created doctor, but that infallible Doctor who is called Christ—then, in the religious sense, shall wars cease ;—the sword shall be turned into a ploughshare and the spear converted into a pruning hook ; denomination shall not encounter denomination, neither shall party jealousy nor bitter discord disturb the borders of Zion any more forever !

Praying and labouring for unity,

Yours truly,

D. OLIPHANT.

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## FAITH.

### No. 2.

"How shall they believe in him of whom they have not heard?"—Paul.

In my last I showed that to believe is to have faith ; and I propose now to show that evidence is indispensable in order to the production of faith. If faith or belief is the persuasion of the mind to the verity of any given proposition, it follows that that proposition must be clearly stated in language understood by the person who is expected to believe it ; for if I were to state any proposition in the Greek language, no mere English scholar could possibly tell whether he believed or disbelieved it.