

ed it *odious and contemptible* in the eyes of the unbelieving world—it has made infidels—yes,—as strange as this may appear to some *it has made infidels*; and whether you believe it or not the world never will be converted to Christianity till these sectarian peculiarities are thrown away, and all who profess the holy religion of Jesus are *one* as they were in primitive times. Then—and only then will the last yearning prayer of the Saviour be realized:

Neither pray I for these alone, but for all those who shall believe on me through their word. That they may be one, as thou Father art in me and I in thee, that they may be one in us: That the world may believe that thou hast sent me. Jno. xvii. 20. 21.

W. W. C.

Auburn.

MR. WALKER AGAIN.

MR. D. OLIPHANT:—DEAR SIR:—I thank you kindly for the extra No. of the Christian Banner you sent me. In reading your reply to my letter I am sorry to find that we are rather diverging than converging. You charge me with making distinctions in the facts of divine truth; and I must charge you with confounding things which differ, and for narrowing the point of scripture vision—in order to build up your ecclesiastical distinction. You seem to be wise as a serpent. You know that as long as you can keep the facts of truth in one bundle that your wall is safe.—What are facts without the principles of love and charity? What are the fagots without the cord? What is form without power? “Now abideth faith, hope, charity; these three, but the greatest of these is charity.”

1. You charge me with separating the kingdom of Christ and the body of Christ, viewing his subjects and his members as two sorts of people. Jesus likens the kingdom of heaven to wheat and tares sowed in a field, Matt. xiii. 24—30. Again, to a net cast into the sea, and gathered of every kind. And answering that inquiry of Peter. How often shall my brother sin against me and I forgive him?—I say not till seven times but until seventy times seven. In these parables and others, our Lord uses the term kingdom of heaven. In his explanation of the first, we read, “The son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity;” and in those of the net and the ten virgins, we find different qualities. Where Christ makes distinctions so ought we. It is said of the Jews, they are not all Israel who are of Israel; yet Jehovah calls himself their God, King, Father, Saviour, Husband, Shepherd. The Bible declares that he created, begat, redeemed, saved, planted, preserved them—that they were his congregation, his church, his house, his inheritance. But as a whole they were only a symbol of that glorious church which those exalted terms indicated. Nor was the primitive christian