

6. One baptism for the pardon of all.

7. One God the father of all.

These high arguments shut up the Church to tranquility, and if duly pled, make her peace a necessity. They should be ceaselessly stirred.

III. THE BOND OF PERFECTNESS.

If union is to be argued from the one truth as revealed by the Father, accepted by the Son, and proved true by the Holy Spirit; if peace is to be inculcated by the bond of peace; love is to be enforced as the "bond of perfectness" from

1. God is love. John 1 Epistle.
2. God has loved us all.
3. Shed abroad in our hearts by the Holy Spirit.
4. Its comparative excellence. 1 Cor. 13: 1, 2, 3.
5. Its practical character. 1 Cor. 13: 4, 5, 6, 7.
6. Its eternity over prophesy, tongues, knowledge, faith, and hope. 1 Cor. 13: 8-13.

LETTERS TO THE PREACHERS.

For the Christian Banner.

Some preachers among the disciples used to have a favorite illustration of the relative value of Orthodox currency, representing the different denominations of professors something like this:—A counterfeit bill may very much resemble a genuine issue, but the nearer its resemblance to the true the more dangerous, as it would be more likely to pass; even so some of the sects may be very near the truth but not having it all, they are still counterfeits, and the more dangerous the nearer they approximate the truth. This and such like comparisons I think tend rather to render the mind narrow and ungenerous than to convert any one from the error of his way.

Now as nothing is gained for truth by defending it with weak arguments that might be turned against ourselves, such positions should be first refuted and rejected by ourselves. For the above illustration, if true, operates more severely against us than any one else; for if we are not *exactly* right, if we deviate a hair's breadth to the right or left in theory or practice, and are, yet, nearer the truth than they, it only shows that we are a more dangerous counterfeit than they. This tact