

Each different section of the Church visible puts forth constant and often frantic efforts to swallow up all others in order to fulfil its sensual dream of Christian unity. Sect unites with sect, having the fulfilment of this universal dream of Christendom in view. Ecumenical councils gather in the interests of this unity idea; deputations between denominations make their fraternal visits with this thought uppermost in their minds. Catholicism taunts Protestantism with its numerous sects, and Protestantism organizes missionary operations on the basis of a unity of sects in order to weaken the force of the taunt. Book and periodical, in innumerable pages, wrestle with the subject of Christian unity, groan over its lack, and then burden themselves with aspirations after the desired consummation.

And why? Because not only is unity an innate desire, but Christ also voiced this thought, nay, taught it as an essential part of His kingdom. Indeed, so distinct are His utterances, so essential a part of the kingdom of heaven does He make this idea of perfect unity that it is impossible to accept His descriptions of His Church at par value and admit the possibility of His kingdom existing where absolute God-like unity is not witnessed.

Take the prayer of Jesus for His followers, just before His death, where He asks that Christians all may be one as He and the Father are one, and we have an ideal unity which measures up to and surpasses even the dreams of an Ignatius Loyola. "By this shall all men know that ye are my disciples if ye have love for one another." Can Wesley's idea of the consolidation of Methodism exceed this thought? "In that day (Pentecost) ye shall know that I am in the Father and ye in me and I in you." Can the ideal aimed at by the iron system of the Salvation Army be higher than that contained in these words of Christ?

Now take these ideals, wrapped up in the words of the great Head of the Christian Church, and compare them with the labored results of Christendom concerning this matter, and one is startled by the discrepancy between them. To

use the language of "the higher criticism," there is no resemblance between the prophecies of Christ and their issue, if these open results be looked upon as the issue.

We have then to look for a form of consolidation which the world has not witnessed, at least, since the Pentecostal days. If then this movement really and truly represents Christ's teaching concerning Pentecost and its concomitants, we must be prepared to behold a consolidation of units into unity, a unity of design, a co-operation in action, such as will measure up to all that can possibly be put into the words of Jesus Christ. True it is that all we have experienced and expressed concerning individual independence must still remain true, and yet, along with this, must be witnessed the other phenomenon of the unity of the whole in a form of consolidation far surpassing the results secured by the Church visible in any century. Hence we invite all our readers to the careful examination of this subject of unity as to that of essential truth. And moreover, we maintain that, according to the outcome of our examination, whether healthy or not, that is, in accordance with the teachings of Christ or not, so will the work of propagating this kingdom of heaven be helped or retarded. To make ourselves more clear here, we assert that, however loyal to the teaching of Christ concerning the guidance of the Spirit, if we fail to catch, intellectually, the true meaning of that guidance in any direction, the Holy Spirit is hampered in using us aggressively in extending His kingdom in the world. If, for example, it is God's law that "*unity is strength*," how can He illustrate that unity by us in the world if we by any means are prejudiced against such unity? He must, perforce, deal with us as individuals till He is enabled, by eradicating such prejudice, to utilize us in unity with others.

It is true that at this point some may be inclined to fall back upon their individual experience, and proclaim that they, being taught of God alone, must of a certainty illustrate such unity if it be God's will. Now this is all right if these parties really do let the Spirit unfet-