

the words both of Bible and Prayerbook a fictitious meaning. But though the Unity of the Church is plainly taught by those teachers from whom we profess to receive instruction, nevertheless many a sincere Catholic may well ask, on reviewing the present divisions of Christendom, Is it possible that this unity of the Church upon earth can ever again be visible?

In His last great Agony, our Saviour prayed, "That they all may be ONE, as thou, Father, art in Me, and I in Thee, that they also may be ONE in Us: *that the world may believe that Thou hast sent Me.*" Here we have a distinct supplication for visible unity, such as unbelievers might see; and there is an equally distinct implication that only by such unity can the heathen be brought to accept the Gospel. For these two reasons then: first, that our Saviour prayed for it, and second, that it is necessary for the salvation of the world, we believe that the Church will, by God's grace, regain that Catholic unity which marked its first days.

The sources of difficulty in the accomplishment of this unity among those who profess to hold the faith in its entirety are mainly these: the enunciation of new dogmatic teaching, unknown to the primitive Church, and not essential; unnecessary definition of doctrine concerning the Mysteries of the Faith; difference of practice, such as involves absolute discrepancy in ritual and discipline; and a habit of dispute concerning the meaning of words which are more or less elastic; besides the baneful effects of prejudice on this side and of ignorance on that.

During the period of our own memory we have seen the promulgation by the Church of Rome of the dogmas of the Immaculate Conception and the Infallibility of the Pope as articles of faith; and long before this the Protestant sects had discovered that it is a necessary part of Christianity to practise the Sabbatarianism of the Mosaic law, that good works are a hindrance to salvation (a blasphemy eagerly adopted by the recreant Luther), and that God has predestinated the bulk of mankind to everlasting damnation; while we are now told,—most recent development of all,—that state aid to Christianity is destructive of true religion.

Among unnecessary definitions the most signal and the most unfortunate is that of the Council of Trent, which imposed on the Latin Church the dogma of Transubstantiation as the only tenable explanation of the Eucharistic Sacrifice, which apostles and martyrs had been content simply to adore. This