

he says, "All heresies and schisms have sprung from a disregard for the one Priest and Judge to whom Christ had delegated His Power." Long before the time of Cyprian St. Irenaeus wrote (in the second century) "All churches must depend on the Church of Rome as on their source and head;" and again, "With this Church (of Rome) on account of her more powerful headship, it is necessary that every church, that is, the faithful everywhere dispersed, should agree." The testimonies of nearly all the Christian writers and Fathers down to the last century might be adduced to the same end. In more modern times, Dr Dollinger, the eminent German theologian and historian, who afterwards became the founder of a new sect called old Catholics, says 'He who was not in communion with the Bishop of Rome in the early days of Primitive Christianity was not truly in the Catholic Church. (See work "The First Age of Christianity" and the condition will the Catholic Church therefore, of which Rome is the Head, may very properly assume the superior role of the injured mother whose children have abandoned her, and with whom she has often sought to be reconciled. As union cannot be effected without a compromise of doctrine the pertinent question is asked "On what condition will the Catholic Church unite with the other denominations? What compromise will it make?" This is an important question and one that merits due consideration. I might remark however that the question is put from the non-Catholic standpoint.

If we really must seek union only by means of doctrinal compromise it will follow as clearly as the night the day, that in a little while we shall have no doctrine at all, and the inevitable result will be

that Christian unity will be like the witches' cauldron in Macbeth, the receptacle of heterogeneous ingredients from the concoction of which will arise the phantom shades of a mutilated Christianity. We shall admit the Unitarians on the condition of our giving up the Trinity. Presbyterians will stand for the abolition of all Christian priesthood. Methodists will demand much more. We shall have to admit the validity of Anglican orders. The Christian sacrifice must be abolished, the altar overthrown, Penance must be disregarded, and on the ruins of Sacrificial and Sacramental worship we shall build the millenium church, the fundamental doctrines of which shall be the Fatherhood of God and the brotherhood of men. Were we to effect union only through compromise of doctrine it would logically follow that we ought to compromise still more in order to admit Deists and others who do not believe in Christianity at all. And certainly that amiable Buddhist gentleman who gravely informed his audience that Buddhism was but another form of Christianity should not be overlooked. The reason that militates against a compromise of some Christian doctrines holds for all, if it be granted as a scriptural fact that we are obliged both by the Law of nature and the Law of God to receive all the doctrines that Christ has taught. "Teaching them to observe all things whatever I have commanded you." (Matt. xviii. 20). Indeed as far as Christian belief is concerned, no compromise can be effected. Nor will this appear illiberal when we consider that it is not within the province of men to tamper with the sacred deposit of Divine Revelation. We are admonished to guard it as a sacred inheritance that must be believed and accept-