shall be one fold and one shepherd." Had he examined the
Greek, he would have seen that the words μία ποιμνη, εἰς ποιμήν
will not bear this rendering, but must be translated, as they
are in our Revised Version, " one flock, one shepherd." But
what constitutes a flock one, is not the inclosure in which
they are folded, but the relation they sustain to each other
and especially to the shepherd, whose sheep they are, and
whose voice they obey. There is nothing in this text which
is unfulfilled, or which necessarily contemplates that all
Christians shall yet be embraced in one external organization.
When we turn to Christ's prayer in John xvii. 21, we discover
no petition that all Christians may be united in one visible
society. The words run, " That they all may be one ; as
Thou, Father art in me and I in thee : that the world may
believe that thou hast sent me."

When it is assumed, as self-evident, that the reference here
is to an outward and visible unity, almost the first thought
which suggests itself is : Has this prayer remained un-
answered for eighteen centuries ? Or, taking the most favor-
able view of the facts of history, shall we say, it was answered
for five or six centuries, until the unfortunate division between
the East and the West, and overlooked ever since ? And may
it not be asked " If this prayer was unanswered as respects so
many generations which are gone, who can assure us that it
will prove more potent for the generations to come ? This in-
terpretation of Christ's prayer cannot be correct.

But as we examine the prayer itself, this conviction grows
upon us :

1. It is a prayer, as we gather from verse. 20, for all
Christ's believing people then in the world, and " for them
also which shall believe on me through their word." It is a
prayer which is presented expressely for all believers, from
Christ's day to the end of time. There is no reference to an
external society made up of all sorts of men. It includes
none but believers.

2. What is asked on their behalf does not include the