

nominal fellowship. And meanwhile nearly two-thirds of the earth's population, for whom the precious blood of Christ was shed, remain in ignorance of the Redeemer from sin to whom "the unconscious prophecies of heathenism" point.

Dr. Scrimger has wisely and impartially set before us the chief difficulties in the way of a "nearer approach." The historical accuracy of his presentation would be increased, if the barrier of un-Christlike, denominational pride, a zeal for sect transcending loyalty to Jesus, were added.

Wherein lies the cure?

It would be easy and perfectly correct to reply that the real cure must be found in the increase of vital godliness. Another Pentecost would undoubtedly solve our ecclesiastical difficulties as nothing else can. But this answer is too vague and fails to recognize the fact that the present deplorable state of affairs renders this great increase of vital godliness, so much needed, well nigh impossible.

With large church debts, created by our sectarian pride and bigotry, we have made ourselves far too much dependant upon rich men. It is a matter of greater moment, in some churches, that men of means, willing to contribute to church funds, should become members of the congregation, than that godly men and women, who are poor in this world's

goods but "rich in faith," should be added to the church roll. Where the pastor's success is measured by full galleries and large plate collections rather than by spiritual results, when the absence of the principal soprano is matter of greater moment than the character of the sermon, when crowds are enticed by the advertised discussion of topics which offer no bread to hungry souls, how can we hope for the advance in godliness which we properly enough say would cure the disease of sectarianism? The day of Pentecost had not yet come if the early disciples had anticipated the course of conduct, which the modern Church pursues in some localities.

There is accordingly a previous question: By what means may we remove the barriers to such an incoming of the Holy Spirit as will make us indeed one, as the members of the blessed Trinity are one?

Let me frankly confess that I do not believe that organic or Church unity, under the conditions which now oppress us, would secure the desired result. Dr. Scrimger justly remarks that "unity is a good thing if it can be fairly gained, but it is altogether too dearly purchased at the cost of life." I venture to add that without a deeper spiritual life, it would not be a possible thing to those who have been educated from their youth up in the Protestant faith. We should speedily distinguished between a