

that exists in the conduct of our denominational and general missionary enterprises. In many places, even in this Dominion, there are to be found two or three, or more, men working in a field, which one man of ordinary capacity and diligence could occupy without being overtaxed, whilst districts of sparse population, but not less important, are left in a state of comparative neglect. Now such a state of things as this ought not to be; and one precious result of all our talk of Christian Union would be, that the different denominations should devise some plan for its removal and honestly carry it into effect. This would be a result for which all faithful labourers in the Master's vineyard would be devoutly thankful.

In a matter so important as this, it will be the part of wise men not to allow enthusiasm and sentiment to take the place of sober judgment; for, as all must see, this organic union can only take place, as in the case of the Presbyterian and Methodist communions already adverted to, within certain well-defined limits; in other words, there may be a union which is not union, but only the base counterfeit of union, and which will work harm only. The organic union, or church comprehension, of which we hear so much now-a-days may be in *form* realised, and yet *unity*, which is the vitalising principle, may be utterly wanting. True union can only be secured when built up on a foundation of sound principles, honestly recognised by all concerned therein: not a foundation so broad and comprehensive as to threaten the essential substance of Christian revelation and doctrine, and so cease to give any real support.

There is a savour of breadth and charity in the idea of a union based on what is called the Christian spirit, without any regard to Christian doctrine, and in accordance with which all could unite in maintaining the moral supremacy of Christ, and in enforcing the example of His life and death, but ignoring any attempt further to recognise and define His divinity. An organic union, reared on such a foundation, would be as a house built upon the shifting sand, and would be shortlived and powerless for the accomplishment of permanent good.

And now arises the question, what does this organic union, as commonly set forth, imply? It means, ultimately and logically, the combination and inclusion of all existing organisations in one, with vast numbers and unlimited resources and irresistible power over men's consciences. And then, what outward and visible form shall it assume? Shall it be that in which Sacredotalism is the prime and essential principle, and in which the priest stands forth the prominent figure