

future ecclesiastical history. A Pan Presbyterian Church, a world-wide Methodist Church, may grow up in no remote future.

But the motion of Christian unity is not confined to a single arc; it promises to sweep round the whole evangelical circle. The shepherds and bishops of the Episcopal flock propose to throw all "the green pastures and still waters" into one enclosure, protected by four strong defences of Scripture, Creed, Sacraments and Historic Episcopate. The two Reformed Churches in the United States recently conferred as to whether their differences were not all in an adjective, Dutch or German.

"Strange all this difference should be
Twixt tweedledum and tweedledee."

Over the borders from Canada come whisperings of overtures and negotiations between the Methodists and Presbyterians, soft and low, yet like the cooing of doves in the Northern pines.

Christian unity has gone still further in the production of a new type of church life, which is the reproduction of the oldest type—the Church of Christ in a land or a nation, as in Japan, India, China.

To all this development of Christian unity within and between denominations, we must add certain extra ecclesiastical progress in such great Christian enterprises as "The Y. M. C. Association," and "The Evangelical Alliance"—whose very life-blood had been enriched and nourished by the conception of the oneness of Christ's disciples.

CHRISTIAN MISSIONS AND CHRISTIAN UNITY.

The relation of these two great original conceptions, these two great historic facts, is not accidental or coincidental. They are not merely parallel developments in time. They are mutually influential, vitally and logically related. Under varying lights each seems to be cause, and each effect to the other. The love of missions unifies Christians. The unity of the church is essential to the final success of missions. To borrow Dean Alford's words: "That unity which gives power to missions, those missions which rest upon Christian unity, are together the seed of the church." How can we escape the order and relationship of these two great conceptions of Christian Unity and Christian Missions as Christ binds them together? How can we escape the influences and conclusions that travel with the historical fact that Christian Missions and Christian Unity grow in the same soil, and are fostered by the same influences?

What a beautiful significance there is in certain facts in the very rise and inception of modern missions! The *Unitas Fratrum*, the United Brotherhood (Moravians) sent forth the heralds of this great work. The earliest deliverance of the Northampton Association (1784) contains these words: "The spread of the Gospel to the most distant part of the globe is our object. We shall rejoice if other