

case as in the other, Christ, on the right hand of God, and His scattered people on earth are one body, mystical, mysterious, real, true, vital, and eternal.

From this two things follow: the first is that every believer, no matter who or what he is, is in the church, is a member of Christ's mystical body just as dear to Christ as our hand is to us. The other great truth is that all the normal, legitimate, proper manifestations of union, whether in feeling or outwardly, are due to the indwelling of the Holy Spirit.

Now, my hearers, what I have said is simply plain, everyday gospel truth; but oh, what a truth! We seem like isolated beings here, so many distinct personalities. We have brethren all over the world, but we are all one. As the Spirit of God dwells in every man and is given to every believer, and is given to every believer as a teacher, then according to the language of our blessed Lord all who come to him are taught of God, and as the Apostle said believers have an unction with the Holy Spirit who teacheth them in all things.

There is no more common reproach against Christians than that they are divided so much in their belief. There is some truth in this; but, my hearers, we are one in faith. We believe in the Apostles' Creed; we believe in God, the father, in Jesus Christ, his son. I believe in the Holy Ghost, the Holy Catholic Church, the forgiveness of sins, the resurrection of the body and the life eternal. All Christians believe in the doctrine of the Trinity, the perfect manhood of our Lord and Saviour Jesus Christ. Where is the Christian that does not bow his knee to Christ? In believing Christ is our Saviour we believe that he died for us, he saved us by his blood, bearing our sins in his body on the tree; and there is no salvation in any other name under heaven. We all believe in the Holy Ghost. We believe that without His sanctifying power men are dead in trespasses and sin. Are we not one, my brethren, in faith? [Cries of "Yes, yes," from the audience.] Perfect unity implies perfect knowledge. So long as we all know in part we cannot all agree precisely, but from the midst of these apparently conflicting creeds the true church of God merges from the dust of conflict, and stands clearer in the sight of Heaven as one grand body of believers in the same vital truth.

In the second place, we are not only one in faith but we are one—I hardly know how adequately or clearly to express it—we are one in our inward life. Let an anatomist place his ear upon the breast of any man, white or black or red, and he hears the pulsations, the reverberations, the mystic murmurs all the same; so let any man place his ear to any Christian's heart, be he whom he

may, or where he may, he will find that that heart beats just exactly as the other does. We have the same love to God, the same adoring gratitude. Christian experience is just the same. Where do we find a fitting expression of the inward exercises of the heart? You know that David wrote. His penitential psalms are the language of every broken heart. The consciousness of this union between Christians is that wherever there seem to be two they recognize each other.

I must, however, turn to the other aspect of this subject. It is the relation of man as a social being which leads to his organization into the various different forms of association—the family, the village, province, nation. So it is inevitable from the very influence of the Christian life that Christians should organize together for purposes of worship and mutual watch and care. I will only say, without dwelling on these topics, that the relations of these local churches to each other are analogous to the relations of individual believers. They are inwardly united so as to co-constitute one body, outwardly united so as to make one communion. The terms of Christian communion have been prescribed by Christ. No church has a right to demand more for Christian union and communion than Christ demands to enter heaven. [Applause.] This is the reason, my dear brethren, why we are one communion. I could also say that the visible church is one from being subject to the same tribunal—that is, the Word of God, and there is a sense that we all bow to the church as a whole. Of course it is natural that those believers who speak the same language should be more intimately united than those afar off who speak different tongues. There is no reproach to mystical unity that there should be an Episcopal Church in Great Britain and one in this country, though partially independent of each other. But on account of the imperfection of our knowledge, and such diversity of opinion between believers, it is impossible that all Christians should be united in the same organization. It is better, therefore, that they should separate and constitute different denominational churches, than that there should be one heaving, conflicting mass of men and not a church.

What is the duty of these denominational churches, of The Church? Just recognition. [Applause.] If we are bound to recognize Christ, as Christians we are bound to recognize the Church as a church; and as we cannot alter the definition of a Christian so as to exclude any who really deserve that name, so no one has the right to alter the definition of the Church so as to exclude any organized body of Christians in whose persons Christ dwells. The Christian is a