

Dort, are dead, and the statement of doctrine put forth some years ago by the Congregational churches of the United States covers all that is really preached in the present day pulpits of either body. Presbyterian authority is nearing that point where it is but the expression of the obligations of brotherhood: though the word "authority" is dear to the developed boyhood whose great delight was to tie a string around his dog to show that he was the master: and in the prevailing use of the word Congregational as against the older term Independent, we have the strengthening recognition of the solidarite of the Christian churches under their master Christ. Let but each step out from holding the fort to clasping the hands and the work is near completion. The heritors of the Puritan faith are surely brethren.

As I close, the post brings Dr. Hunter's article to my desk. He has anticipated one point on which my pen was about to write, viz., the intent of our Saviour's prayer. With him I be-

lieve that the prayer means not merely the spiritual unity, but its manifestation, otherwise, as Dr. Hunter emphasizes, "you cannot make the world see it." Let me shorten my article in this particular by asking a re-reading of his remarks thereon.

With one appeal, I have done. In Canada we are face to face with a mighty priesthood, mighty because united. I have no bitter word to say of any man's sincere and religious belief, but Ultramontanism, and Roman Catholicism is Ultramontane now, is the foe to liberty and general intelligence; a divided Protestantism invites constant advances of what in this particular must be esteemed an enemy's lines; the nineteenth century, too, is closing with the mutterings of social storms in the chill air of a speculative materialism; if ever an united church was called for, it is called for to-day; and only thus can we confidently echo the Saviour's prayer, that the world may know that its redeemer has come.