

ume, I am a friend to Christian unity. The absence of it as an organic fact is an immense evil and the source of an enormous waste of men, means, and energy." "I will simply say," said the Rev. Morgan Dix, Rector of Trinity Church, New York, "That I do not think there is any value in Christian union apart from Christian unity. In other words I care nothing for alliance or confederacy of separate sects, as I think the point to be aimed at is unity in belief, organization and worship." And the Rev. J. W. Peters of the Methodist Church, Hamilton, Ohio, remarks that "If this spirit of unity were realized there would be harmony in all church work in heathen lands; churches would think more of the advance of Christ's Kingdom than of their denomination and rivalry would be a shame." These opinions of leading men in their own churches show at least that Christian unity is not an Utopian conceit to be dreamed of by the over zealous, but is a practicable idea that may be realized if men conscientiously study the early Christian church from a scriptural and Patristic stand point, and compare the result with the several Christian denominations of to-day.

It was an earnest study of Primitive Christianity more especially from an historical point of view that originated the Oxford movement in the early part of this century, and gave an impetus to religious thought, which has since culminated in an increased desire on the part of all Christians, and particularly of the members of the Anglican Church, to draw nearer to the centre of true Christendom. Of course as the desire for unity has emanated principally from the Head of the Catholic Church it is but natural for all thinking men to suppose that it is this Church which

seeks for the adhesion of all other denominations to her. Nor will this appear an assumption on her part when we understand that she has acquired that right by prescription, having been always the first to seek reconciliation with those who were willing to eschew the suicidal principles of religious separatism. Moreover, she alone of all Christian denominations can claim to be the successor of the Primitive Church. Her doctrines are the same; her practices are the same; and if there be any difference it is only in ecclesiastical discipline, which changes not only with succeeding years, but even in different countries. The study of comparative Christian archaeology, more especially of the Roman catacombs bring before us the various doctrines of the early Christian Church. The sacrifice of the mass, an historical priesthood, the Blessed Eucharist, Penance, Devotion to Mary Mother of God, together with belief in the middle state or Purgatory are all exposed to our view, carved on the sealed monuments of the early Christian martyrs and confessors. It is really the scriptural verification of "Lapides clamabunt." When evil men rebelled against the pastoral supremacy of the Head of the Church the catacombs were opened. Their monuments were unearthed and the inscriptions "cried out" in favor of the orthodox claims of the Church of Rome.

Even from an historical standpoint she appears still more clearly as the true heir to Primitive Christendom. The early Christian writers have maintained unanimately that union with Rome was the distinctive mark of true Christianity. "The See of Rome," says St Cyprian, a Bishop in the third century, is the root and the womb of the Catholic Church." Again writing to Pope Cornelius,