

strife—men labelling themselves with various party names: but they quickly incurred a severe censure from their apostolic founder. 'Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptised into the name of Paul?' And then he tells them the real cause of such a state of things. 'Ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?'

It is impossible to read the Epistle to the Ephesians or to the Colossians without perceiving that S. Paul himself realised the importance of the unity of the Church. He speaks of the Churches when he writes to the different localities where Christianity was planted. But it is the one Church when he views them collectively. And this Church is the body of Christ with many members baptised into Him. Or it is the Bride of Christ whom He will claim at His second coming. There is only 'one Lord, one Faith, one Baptism,' he reminds his converts, just as there is only one God and Father of all, who is above all, and through all, and in you all. Truly the Apostles equally with their Master would say that we all ought to go the same way. Equally with Him would they denounce the existing divisions among Christians.

3. Foolish and wrong is a divided Christendom. My third contention is that it is unnecessary. Nothing can excuse Christians in setting aside their Master's will in this matter, save a question of life or death. Only if we can be sure that we

are breaking some higher law of His may we dare to separate from the main Christian body. It is conceivable that that portion of the Church which has a claim upon our allegiance may become so corrupt or so utterly false to the doctrine of Christianity that it is our duty to stand aloof from it. But a Church must have become bad indeed to have reached this pass. And no one will seriously contend that there is a Church in such a state now existing; indeed, in considering our own religious divisions such a thought has no place. For the popular cry, 'We are all going the same way,' is intended to express the opinion that, after all, there is not much real difference amongst us, and that it matters little to which of the various Christian bodies we attach ourselves.

If there is no real difference between us, it behoves us to consider whether our divisions are not a heinous sin. If not necessary, then the more blameworthy. During the months of this year it may be of some use if we examine the question whether our present religious divisions and parties are necessary for the preservation of a vital Christianity; whether they are so necessary as to warrant us in disregarding the will of Christ and His Apostles, and whether one united Christian Church may not supply, as it did of old, all the needs of sinning and suffering humanity.

Reader, I ask you to become a champion for Christian unity. Pray that Christ will heal these schisms in His body, and resolve that no action of yours shall add to or encourage the divisions that already exist.

J. H. M.

The Story of a Yorkshireman.

I AM a Yorkshireman myself, so no wonder I take a great interest in all that concerns my county, and especially I like to think that it turns out into the world men of good stuff, real Englishmen, *real Yorkshire-*

men, as we are so fond of saying in our county.

Tom Ward, for instance, he was a wonderful fellow; out of my parts, too—Howden. I never happened to see him, more's the pity, but I knew his grandfather