

and the wise conclusion in a matter upon which men differed and agreed to differ, was to preserve harmony and organic unity.

Now let us turn to the chief of the Apostles, Paul, and we see *his* convictions on organic unity; he centralized his thought round the fact that "Christ is all and in all." Space at my disposal forbids my doing more than referring to the passages in his Epistles that shew he regarded the Church of Christ as a body that could not be dismembered without loss and suffering and was "fitly framed" together for the Master's work. So wrote he in effect to the Churches in Rome (Rom. XII, 4, 5,) Corinth (1st Cor. X, 17, 1st Cor. XII, 5, 12, 13, 26, 27,) Galatia (Gal. III, 26, 27, 28,) Ephesus (Eph. I, 10, II, 15, 19, 21, III, 6 and 15, IV, verses 4, 5, 6, 12, 13, 16,) Colosse, (Col. III, 11 and 15.) We take it then as a proven fact, that God in Christ, the visible Church and the chief of its Apostles all set forth in the Divine Word the organic union of Christians in one body. What was a fact therefore and ceased to be a fact through human perversity, is by the prayer-sought grace of God possible again.

Our next item for brief elaboration is the desirability of Christian union. Upon the broad basis of being right, it is desirable, but it is desirable because it is advisable. The present divided condition of Protestant Christendom is a source of contempt to the infidel and scollar. He naturally says, unite amongst yourselves before you ask unbelievers to investigate your demand upon their faith. There is no greater hindrance to growth than our present divisions and they act with greater force when they appear to thoughtful persons to be needless, provoking ungenerous and unnecessary rivalry, involving no doctrinal point of sufficient moment to call for division, and weakening the force of the Redeemer's army by the employment of two or three to do the work of one, thus failing to release for another field an effective servant who fritters away time, resources and spiritual power, and has his soul harrowed by those insignificant denominational jealousies that only provoke bad blood within the Church, and ridicule without.

In the very fact that we Christians could say we all belong to the Church of Christ in England, America, Africa, aye! anywhere in the wide, wide world that Christians are assembled together, would we not feel a bounding pulse of strength in the bare possibility of making such an assertion truthfully. Some will argue, we can say it now for the Church of Christ is universal; but we need the