

If you have followed me thus far, you will not wonder when I say that the Church cannot accept, not even *everys* co-operate with, what is called undenominational religion. For undenominationalism means anything at all, it means the elimination of certain truths from the curriculum of Christian teaching, because they are not acceptable to all. But that is just what the Church must refuse, for, if truth is really essential to the development of Christian character, then no smallest part of it can be surrendered without positive loss. I do not forget the plea for such undenominational religion,—“We are not going to teach doctrine; we are going to preach Christ.” That is the claim, and it is no less specious than it is pitiful. For you cannot preach Christ without teaching doctrine. As well talk about building a house without a foundation and a frame-work. Christ is indeed our life, but the foundation and frame-work of character is truth. The Church simply dare not, for the sake of seeming charity, follow the line of least resistance.

All this brings me in close to a question very much at present in our minds,—the question of Christian Union. For the past few years, it has been a constant subject of discussion. Certain great religious bodies have been bending all their energies in the effort to attain some sort of organic union. Overtures have been made both to ourselves, and by ourselves, with the same end in view. The problem played a large part in the last Lambeth Conference, and, since that time, it has been discussed in almost every Diocese in Canada. Well, what has been the outcome of it all? What progress has been made?

We can only attempt to answer that question, of course, from the stand-point of our own experience. Whether the Presbyterians and Methodists will really come together in any real organic union is a question that the future alone can answer. What concerns us to-day is the attitude of our own Church towards the main problem waiting to be solved. What is the Church going to do with it?

Well, as the result of all that has been said and done, this mind, at least, has come to pass,—we have reached a clearer conception, I think, of our own true position. There is a wider and a more consistent recognition in the Church of her grave responsibility for the safe-keeping of “the faith once for all delivered unto the saints.” With whatever force other considerations may be urged, the thought of the Church’s stewardship of truth stands first and foremost in her mind. It is readily apparent, of course, that the organic union of Protestant Christianity would mean an immense saving in the expenditure of men and money. In the home field, one man could often do the work of three, and so additional power be applied to the wider work of the world’s evangelization. And that is not in itself a small consideration,—not something that we can afford altogether to ignore. But,—and this is the point I have in view,—any such consideration is, to my mind, and, I think, to the corporate mind of the Church, altogether small and insigni-