

of civilization as it now exists. The motto, thus adapted, would run thus:

“Christians of the World, unite. You have nothing to lose; and you have a world to gain!”

“Nothing to lose.” Is that not true, even should we be called upon “to lay down our lives for the brethren”, even as Our Lord laid down His life for us? “A world to gain.” Not for ourselves, but for Him. What else do we mean when we pray: “Thy Kingdom come”? And the means? Christian unity and singleness of aim, the only true “internationalism” because of His ordering “Who hath made of one blood all nations of men for to dwell on all the face of the earth”; an alliance, defensive and aggressive, of all followers and lovers of the Incarnate Son of God.

For that, after all, that, and nothing else, constitutes Christianity; belief in the Divinity and in the Incarnation of Our Lord and Saviour Jesus Christ, who though He be, as Saint Paul tells us, “God over all, Blessed for evermore”, was yet “made of a Woman”; was “made Flesh, and dwelt among us.” This, and this only, differentiates a real Christian from a merely nominal one; the belief and profession, of lips, heart, and life, that “Jesus Christ is come in the Flesh”. There has never been, and never will be, any other Christianity possible.

If so, who are to be, or should be, the Church’s allies in her latest warfare with the powers of evil, “old foes with new faces” to reverse Kingsley’s saying? Those, surely, who make this profession of faith; be they Orientals, or “orthodox Protestants”. To some, perhaps to many, even the mere suggestion of such an alliance with “heretics and schismatics” may seem little less than disloyalty to Catholic truth, if not worse. It will be my endeavour, in what here follows, to justify what I have suggested; to shew reasons for such an alliance, with orthodox Protestantism especially, since it is in the western world, chiefly, the world dominated,