

Father, in me and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me." (John xvii. 20, 21) This Divine prayer embraced not only those who at that time believed in Christ, but also the Christians of future generations. Relying therefore on the efficacy of His powerful intercession there is great reason to hope that Christian unity may soon be realized. That such unity really prevailed in an admirable manner amongst the early Christians we know not only from the testimony of St. Luke in the Acts, but even from profane history. "And the multitude of believers had but one heart and soul: neither did any of them say, that, of the things which he possessed, anything was his own; but all things were common to them" (Acts iv. 32).

To preserve that spirit amongst the different races that had embraced the religion of Christ was the all-important work of the Apostles and their successors in the Episcopacy. In their letters to the various Christian churches which they had established they inculcated the absolute necessity of being 'of one mind and faith' in all the doctrines of Christ. Thus Paul (Ephes. iv. 3, 4, 5) warns the Ephesians that they must be "careful to keep the unity of the spirit in the bonds of peace." "One body, and one spirit as you are called in one hope of your vocation. One Lord, one faith, one Baptism." Nor is this text singular or solitary, for the same Apostle in innumerable other places repeats the same admonition. In his Epistle to the Romans, (chap. vi. 4, 5); to the Philippians, (chaps. ii. and iii.) and especially to the Corinthians, he exhorts them to avoid their religious dissensions that are so contrary to the true Christian spirit: "Now I beseech you brethren by the name

of our Lord Jesus Christ, that you all speak the same thing, that there be no schisms amongst you; but that you be perfect in the same mind, and in the same judgment" (1 ad. Cor. i. 10). Enough has been written to show what importance the Apostle St. Paul attached to religious reunion amongst the professed members of the Christian body. To cherish and perpetuate that union has been the one thought uppermost in the minds of the great religious teachers of all ages. No undertaking is more commendable; no work is more worthy of the zeal and charity of all true disciples of Christ, for if the labor is great and the obstacles are many, the reward is eternal. The present head of the Catholic Church, Leo XIII., in an encyclical letter recently addressed to the Christian nations pleads long and earnestly for this fraternal union. In a more recent epistle he asks the prayers of all good Christians that this may be speedily effected. Nor can such efforts be futile when we realize that his views are accepted by the Hierarchy of the Catholic Church and have received the most earnest attention from the leading churchmen of the various Christian denominations.

The New York Herald has recently published a compilation of opinions, intended to give a general idea of the subject as viewed by the representatives of different denominations in America. Monsignor Satolli, the Papal delegate says: "You ask me if it (Christian unity) is possible. We believe, relying on the promises of Christ, that it is not only possible but that one day it will be surely accomplished."

The Right Rev. Henry C. Potter, Bishop of the Episcopal Church, New York, says: "As is the case with most Christian people I pres-