

was no victory over death; they never met, they never grappled with this foe; they were withdrawn from the battlefield before the day of conflict came. Some there were, too, in after times who, subject for a season to the dominion of death were delivered from his sway; but neither was theirs the victory, for they had to return again, and bow once more beneath the yoke of the great conqueror. The widow's son, the ruler's daughter and Lazarus, whom Jesus loved, lie low as others in the caverns of the dead. One alone of human form ever grappled with that strong wrestler, Death, and cast him from him overcome. His way to conquest lay through brief submission. Like others, He descended into the dark and dreary prison-house. The grave opened to receive Him. He seemed to have passed away, as the multitudes who had gone before. But death and the grave never had such a visitant into their silent and vast domains. He approached the throne of the tyrant, to wrench the sceptre of the empire from his hand. In bursting, as He did, the barriers of the grave, it was no mere respite that He obtained for Himself, but a full and final victory. He bade adieu that morning to the sepulchre for ever. He left no trophy behind; nothing of His in the hands of death; nothing but that empty sepulchre to tell that He had once, and for a short season, been under the hold of the destroyer. Even had this been a solitary conquest, though the sepulchre of Jesus were to remain for ever as the only one from which the tenant came forth alive, to return to it no more, still would we draw nearer to muse upon this one triumph of humanity over the last enemy.

But we have all a nearer, a more special interest in this deserted tomb of Jesus Christ. His was no solitary, isolated victory over the grave. For us He died, and for us He rose again. Firm and fast as the grave now seems to hold the buried generations, of our race, it is now doomed, as a fruit of Christ's resurrection, to relax its grasp, and yield them up again. Empty as was Joseph's sepulchre when the angel stood before it and invited the women to enter, so empty shall one day be every grave of earth, when another angel shall sound his trumpet, and it shall ring through all the regions of the dead and stir all to life again. Blessed was that morning which dawned upon the empty tomb at Calvary, but more blessed to us shall that other morning be, which shall dawn upon all the emptied graves of earth, if only now we live in Christ; if at death we sleep in Jesus; if at that resurrection we be numbered with those who shall share the resurrection of the Just.—*Mr. Hanna's "Life of Christ."*

"THEY SHALL SEE EYE TO EYE."

The unity for which most Christians are beginning to yearn must be brought upon solid foundations, and by the recognition of true principles and none other, or it will not be lasting. It might be easy to patch up a show of unity quickly, by simple saying of all the differences which separate Christians that they are non-essential, and that men must shut their eyes to these differences and not as if they did not exist. But this would eventuate in disappointment, because nothing that is done for mere expediency, or the sake of producing a result too speedily, can endure. True unity will come when Christians shall 'see eye to eye.' But there is much to make Christians hopeful. There are signs amongst the ancient Churches of the East which indicate the probability of union amongst them where now it is needlessly lacking, while the intercourse, which is constantly increasing, between those branches of the ancient Catholic Church in England is likely to be productive of great good, in which even the Church of England will not be without some portion of the gain.

It is at home, however, and at the sad and injurious lack of unity there, that the minds of faithful Christians of Great Britain chiefly look longingly, and pensively, and yet hopefully and with prayer. Whitaker's wonderful *Almanack* for this year shows only five additions for the past year to the various sects into which the 'dissidence of dissent' has split up. Of these, two relate to Poles and Germans dwelling in England. Of the other three, one claims to be a special mission for rescue work, another appears to localise itself under the title of 'Catholics of Newport,' leaving one which may be but a small effort, or may lead away many thousands after it, as the 'Congregation of the Son of the Covenant.'

This looks, then, as though in some measure Dissent could hardly go much further, but that almost every distinction which could be proclaimed with the least pretence for its existence has been reached in the two hundred and twenty or so sorts of religious sects which have places of meeting for religious worship in England and Wales. These, however, will be seen on examination not really to exceed about two hundred, for it is evident that some are described by two names.

A comment appeared not many weeks ago, to which attention has probably been secured amongst some who honestly begin to long for union. It is much to have lived to witness the faintest beginning of this longing. And it is because of the sympathetic longing that the union may finally be perfect and enduring that it is fervently wished that the progress may be slow, and that the work, while going on, may be effected step by step. The suggestion made in the Comment alluded to seemed to offer a good practical suggestion to the chief bodies of 'orthodox' Dissenters—that they should first of all bring their own differences and separations to an end, and amalgamate and form one united body of Christian people, who, while, for reasons which they regard as sound and good, dissent from the ancient Church of this country, would then be at one amongst themselves.

It cannot be right, in the sight of Almighty God, that little places of worship should be struggling for existence, and be driven to manifold devices, in order to maintain themselves in villages whose whole population would barely fill the parish church. It is quite saddening to hear (and it is no uncommon testimony) from a thoroughly pious and faithful parish priest, 'The population of my parish is under 600,' and there are two dissenting chapels in it. Here, then, are 600 people. Do half of them go to any place of worship at the same time? Suppose 150 to attend church; then there are seventy-five each for the two chapels. And what is the result? Is it love, and joy, and peace? Is it true charity? Will any one venture to apply Acts, ii. 42-46, to such a state of things? Will any dare to hope that their Lord's Prayer for unity is realized by such a condition? Is it supposed that if Christ or any of His Apostles were visibly to tread this earth and teach men once again, they would approve of this development of the last three centuries of the nearly nineteen centuries of Christianity?

Now certainly the Dissenters could do great things to remedy what many of them must admit cannot be right. For let it be conceded that they were justified in quitting the Church, even then why should the process of division be repeated amongst themselves so often and so disastrously? It weakens their own position; but, what is infinitely worse, it weakens Christianity. Unbelief is rampant, and asserts itself at School Boards, and even in what were till lately Christian Universities. Who can be astonished at this who only reflects upon the divisions of the Christian communities?

The recommendation made in the Comment alluded to is worthy the attention of dissenters. Surely they can agree amongst themselves! Surely they can come to some understanding by which one Meeting-house may be well filled and sustained, rather than that two or three

such places shall be more than half empty and be kept going with the very greatest difficulty!

Let the two hundred sects be gradually reduced to one hundred, and to fifty, and to twenty, and to ten, and in due time to one. The time will be long and the process slow, but if once begun well it will go on and will end well. But as this grand, loving, Christ-like work slowly proceeds, let the Church see how much she can do to render herself as perfectly Catholic as she alone can be. She may learn something even from the too-spasmodic proceedings of a few of her own children in their intense desire for unity. She may, she must, regret the course they adopt, but she may learn from them how intense is the yearning for unity, and how important it is to guide the effort to secure it. There is no reason why the Catholic Church cannot give anything and everything that earnest Christians long for. It must be given, and ought to have been given long ago. It is one of the greatest blunders of the Church that she has not examined the *phenomena* of Dissent, and provided true Catholic remedies.

If Dissenters will try during the few remaining years of this century to promote union amongst themselves, and the Church will during that period (but the sooner the better) do what she ought, and *nothing more*, to make an easy and honourable path by which the Non-conformists may retrace their way to the Church of their fathers, and the Church of their fathers' God, the new century will dawn with such blessings on the Church as shall render her proof against all enemies; for she will be seen to be what she has not been visibly for ages, 'at unity with herself.'—*G. V. in Church Bells.*

An illustration of the partial and incomplete teaching or statement of doctrinal truth, which is too characteristic of organisations outside of the divinely constituted Body, is approved by the definition given in a circular lately to hand in reference to conference of "The Associated Young Men's Christian Associations of North America." It limits membership and office holding to "young men who are in good standing in Evangelical Churches," and with amusing assumption of "authority" it decides that "And we hold these churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth all the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own Body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment." No reference whatever is here made to the Third Person of the Holy Trinity, nor to His work; and it would seem that this and other articles of the Creed are wholly unnecessary in order to be "Evangelical" in the opinion of this irresponsible organisation. And yet it is written "Thus saith the Lord, stand ye on the ways and see, and ask for the *old* paths, where is the good way, and walk therein; and ye shall find rest for your souls. But they said we will not walk therein."

A MORAVIAN Liturgy contains the following ascription: Glory be to Him who is the Resurrection and the Life; He was dead, and behold, he is alive forevermore; and he that believeth in Him, though he were dead, yet shall he live. Glory be to Him in the Church which waiteth for Him, and in that which is around Him, from everlasting to everlasting. Amen.