

We admit that there is an important sense in which this unity may be viewed as progressive. The Spirit may be imparted to us daily in richer measure, and our faith may, with firmer grasp, appropriate Christ in the fulness of His redemptive work and sanctifying grace. And as the result of this richer inflow of the divine life into the soul, there will be a growing conformity of the thoughts, feelings, purposes, desires and life of the believer to the perfect example of Christ. And as we get nearer to the Master, we shall find that we are getting nearer to all who bear his image; and the oneness by which we are knit to Him and them, will stand forth before our minds as a blessed fact. And this progressive work of the conscious personal unification of the believer with Christ and His redeemed shall go on, until it attains perfection, as the Christian enters on the blessed life to come.

This Church is one, holy, catholic, and apostolic; and we have no occasion to degrade these predicates to a low or non-natural sense, when we apply them to it. As the oneness of the Church depends on the presence of Christ by His Spirit in believers and their abiding in Christ by faith, it supplies no pledge for oneness of organization. If any Scripture evidence could be produced to show that Christ has promised, or indicated that there is to be oneness of organization in the Visible Church, we would feel that we have solid ground to go upon in looking for such a unity. This, however, is what is conspicuously wanting. The Scripture argument, so far as we have seen it, is purely constructive, and its entire force is due to the underlying supposition that the Romish conception of the Church as a visible society, is correct. The moment we rise to the Scriptural idea of the Church as the body of Christ, the *coetus fidelium*, the argument disappears.

Dr. Dollinger, in his interesting volume on the re-union of Christendom, supplies an excellent example of the reasoning to which we refer, but which, unfortunately, is by no means confined to the Munich Professor. This distinguished divine pleads earnestly for the incorporation of all the Churches of