

Metropolitan was present at St. Matthew's Church, to institute the Rev. E. P. Flewelling, the newly appointed Rector. After the service of institution, his Lordship preached an impressive sermon from 1 Cor. iv. 1, 2: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God; moreover, it is required in stewards that a man be found faithful;" pointing out clearly the design of the ministerial office, its Divine origin, and also setting forth the relative duties of pastor and people. At the celebration of the Holy Communion a goodly number came to pledge themselves anew in the Master's service.

His Lordship was also present at Evensong. The church was full. His Lordship preached from James iv. 2: "Ye have not, because ye ask not." The evening sermon was a setting forth of the practical duties of the Christian life.

On Sunday his Lordship was the guest of Mr. Clementi Smith, of the Dominion Land Office.

The Bishop returned to Winnipeg by Monday's train.

The new Rector has been most kindly received, and much is being done to make him feel at home among his new people.

Services were held on Sunday last morning and evening, as also a celebration of Holy Communion at 8.30 a.m. The Rector preached at both morning and evening services. At Evensong the church was well filled. The sermon, from the words of St. Mark vi. 47, 48, detailed the many difficulties of the Christian life, while it brought out more prominently its greater comforts and consolations.

Mr. Flewelling is striving faithfully to gather his people together; and his parishioners are using their best efforts to make his work successful.

THE BASIS OF UNITY.

An Essay read before the Convocation of Greenville at its 39th Session, in the Church of the Nativity, Union, S.C., on Thursday, Dec. 17th, 1885.

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I.

In one of his noted "University Sermons," Canon Mozley warns all persons advocating any theological opinion to search into and examine carefully their motives for so doing.

One may advocate an opinion or tenet either because it belongs to the school of which he is a member, or because he believes it to be true. Such motives may force a man to give his body to be burned, or to die before the Inquisition, yet, after all, it is only a plausible deceiving self-pride that actuates him. The right motives for advocating any opinion must be because that opinion is true, and such, I trust is the motive of this essay.

Now, I must ask you, for the present, to cast aside all preconceived opinions, inherited beliefs, tendencies from position, connection, sympathy, and follow me in the search for truth, and, having found it, to embrace it with the mind, heart, and all the being, and to follow it wheresoever it leads, regardless of consequences. Truth is from God, and we must accept it as it is, and not try to alter it to what we would like it to be, or to fit present conditions.

Having done this much, we are ready for the question, "What is the Basis of Unity?" Two questions are presupposed by this:

1. Is unity of Christendom necessary, essential, or desirable? I simply give the instinc-

tive voice of universal Christendom when, I answer—Yes.*

2. What kind of unity shall this be?

This question requires a most careful, candid, earnest consideration, because, having determined the kind of unity, the basis of that unity is easily perceived. How, then, shall I proceed to answer this question?

Canon Holland truly says that the old mode of syllogistic reasoning now fails to conceive, however true may be the major and minor premises, however undoubtful and convincing the conclusion, it yet has no effect on the modern mind. The *a priori* form of reasoning has for the time being vanished. Coleridge years ago protested against the application of deductive and conclusive logic. He says to conclude terms proper and adequate from quasific and mendicant premises is illogical logic with a vengeance. The *a posteriori* inductive form of reasoning is now the all in all. The moral probabilities of induction are worth all the stone walls and irresistible conclusions of deduction. A new logic is demanded, a logic of facts and of experience. Accepting such a logic, I intend to bring forward facts, and to draw an induction from these facts in order to answer the question, What kind of unity shall there be? To begin—

(a). The unity of the Jewish Church was an external unity, with its limits, boundaries and laws. The Christian Church is a continuation of the Jewish, or, if this be denied, the Christian Church is founded on the Jewish model, since that was taken from the divine eternal pattern shown to Moses on the Mount.

(b). The prophets John the Baptist and Jesus Christ preached that a kingdom was to be formed. A kingdom suggests external unity and government, with outward limbs and laws, and visible positive institutions.

(c). The unity that Jesus Christ had in His mind for His kingdom, His followers, was an external unity. This can be gathered—

1. From His parables of the kingdom; for example, the net thrown into the sea bringing forth fish both good and bad. The one net is an outward visible thing holding the fish. No invisible line is drawn, no separation made between the good and bad.

2. By such beautiful and striking remarks as follows:—"There shall be one fold and one shepherd."

3. By His sacerdotal prayer, the most sacred and inspired part of the Word of God. God the Son prays to God the Father. How sacred and solemn! Christ unveils His mind, His heart's desires, to God, and allows us to see and hear Him at prayer. There is no vain repetition, no embellished rhetoric, yet in this prayer five distinct petitions for unity are offered. The last one is as follows: "That they all may be one, as Thou, Father, art in Me, and I in Thee." What unity can be like unto the unity of the Godhead, that undivided and indivisible substance? Yet Christ prays that His followers may have such a unity. The unity of the Godhead is not only an internal unity of will and love, but an external unity of substance and being.

(d). The establishment of the Church at Pentecost. We here meet with hard, dry, substantial, historical facts, which we can grasp, handle, and gaze upon, and cannot honestly deny. Such a fact the divine-inspired historian portrays in this verse: "And they were with one accord in one place." The following can be written as the motto of the whole Apostolic history from Whit-Sunday to the last recorded act: "And they continued steadfastly in the apostle's doctrine and fellowship, and in break-

*That our Blessed Saviour founded one Holy Catholic Church on earth, that He gave and gives His Holy Spirit for the purpose of making it one, Holy and Catholic, and that it is His desire that it should continue one, and return to unity when the bond of peace has been broken, is an axiom which, in my judgment, admits of no question.—Bishop Wordsworth.

ing of bread and in prayers." Without any bias or bent of sympathy, what do these words, "one in bread, one in fellowship, and one in prayers," mean? Certain Epistles, or Books, were written during this period, and from them we gather the following:

(1). Oneness of believers is a oneness of spirit. "If there be divisions among you, ye walk not according to the Spirit." (1 Cor. iii. 3.) "Keep the unity of the Spirit." (Eph. iv. 3.) "Stand fast in one spirit." (Phil. i. 2-7; 1 Cor. 12-13.)

(2). Oneness of believers is a oneness of affection. "The multitude of them that believed were of one heart." (Acts iv. 32.) "Have the same love." (Phil. ii. 2.)

(3). Oneness of believers is a oneness of mind. "Be ye all of one mind." (1 Peter iii. 8; Phil. ii. 2.) "The God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God." (Rom. xii. 16.)

(4). Oneness of believers is a oneness of judgment and speech. "Let there be no divisions among you, but speak ye all the same thing, and be ye perfectly joined together in the same judgment." (1 Cor. i. 10.)

(5). Oneness of believers is a oneness of external order. "Let us walk by the same rule, let us mind the same things." (Phil. iii. 16.)

(6). Oneness of believers is the connection of all believers in one and the same visible organization. The Greek word "soma" means an outward visible body. "There is one body, even as ye are called in one hope of your calling." (Eph. iv. 4.) "By one Spirit are ye all baptized into one body, whether Jew or Gentile, whether bond or free." (1 Cor. xii. 13.) "Now are they many members, but one body." (1 Cor. xii. 18-20.) "Let there be no divisions in the body." (1 Cor. xii. 25.) "There is one Lord, one faith, one baptism, one God and Father of us all." (1 Cor. xii. 17.)

(e). The rhetorical figures describing the Church require an external unity—(1) a vine, (2) a light, (3) an olive tree, (4) a city at unity in itself, (5) a temple, (6) the body of Christ, (7) a kingdom. Division would destroy any one of these illustrations. What induction shall or must I draw from the facts? The analogy of the Jewish Church, the mind of Christ, the Apostolic history, the catena of quotations from inspired Apostolic writings? The Apostles sum it up in these two quotations: "There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus." (Gal. iii. 28.) "For this very end did Christ die, that He might gather together in one the children of God." (St. John xi. 52.)

The conclusion, then, from induction and experimental knowledge, is this: That there must be an external unity among the followers of Christ. This is the declared verdict of Apostolic history and writing.

Let us go down the course of history in order to see whether it sanctions this conclusion. A hiatus, break or chasm occurs for the space of a few years, but we will begin with Clement of Rome. The following can be inscribed as the motto of this period: "There is one Jesus Christ, than whom nothing is more excellent. Do ye therefore all run together as into one temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and is with and has gone to one." (Epist. St. Ignatius.)

The Church in this period stood before the race the sole messenger of glad tidings to the world, the only city of refuge. On widely distant shores, in many a strange tongue, prayer was uplifted with the same spirit. Everywhere on the earth there was one Lord, one faith, one baptism—there was one Holy Catholic Apostolic Church. This is a fact, history, and, like Hooker, we challenge contradiction. A few