

a sufficient answer to this objection. Are we so ungrateful that we can disregard—nay, gainsay—that last wish of Him by whom we have been redeemed, of Him who laid down His life for us? Are we so blasphemous as to say, in deed, if not in word—"Lord, we know better than thou dost; Thou indeed didst pray that we might be one; but we are of opinion that it is better for us that we should be divided." O, surely, unless we have lost all our love for the Lord Jesus Christ, unless we have come so to rationalize away His divine nature as to look at Him as a mere fallible man, we would not dare say that unity is not a prime necessity for the churches, and that it is not our duty to seek it at the expense of every lawful sacrifice.

But Christ Himself gives us a reason for unity, "That they may all be one even as Thou, Father, art in me and I in Thee, that they also may be in us that the world may believe that Thou didst send me." A united Protestantism would be a standing witness to the world of the truth and power of the Gospel of Christ. Where then would be the arguments that infidels and Romanists derive from our sectarian differences? United we would stand before the world as One Reformed Church touching the Holy Apostolic past, guiding and enlightening the present, and reaching forward in faith to the future. While we would retain all that the historic churches have, to link us to the Primitive Church of