

the unity of believers? He will—He did. For we are told that the multitude of believers in Jerusalem were of one heart and one soul. Under these circumstances the men whom Jesus constituted His ambassadors, with great power gave witness to the triumphant resurrection of our Lord. Believers were added to the Lord at this time—multitudes of men and women. When the multitude of believers were of one heart and of one soul the word of God increased; the number of disciples multiplied in Jerusalem greatly, and a great company of priests became obedient to the faith. It was when the disciples of our blessed Lord were with one accord in the temple that such as were being saved were added daily to the church. I am strongly inclined to the opinion that the editor of *The Examiner* is mistaken when he pronounces organic Christian unity a chimera. The reading of the New Testament leads me to think that organic Christian unity is both desirable and practicable. Paul was not a visionary—an idle dreamer. If ever a man was thoroughly practical Paul the Apostle was. But he taught his brethren in the Lord to speak the same things, and to be perfectly joined together in the same mind and in the same judgment. He deprecated divisions. He commanded: "Let there be no divisions among you."

Organic Christian unity is not a vast and complicated ecclesiasticism, such as is found in perfection in the Roman Catholic Church. The unity of Romanism is not Christian union. Far from it. Nothing like it existed in the apostolic age—nor is it desirable in this age. But in these early times there was one body, the Church of Christ; and one Spirit, the Holy Spirit; and one hope, the hope of eternal life; and one Lord, Jesus of Nazareth the Son of God and the Saviour of sinners; and one faith, the faith of the gospel; and one baptism, a burial in water into the name of Father, and of the Son, and of the Holy Spirit; and one God, who in the beginning created the heaven and the earth and commanded the light to shine out of darkness. These unities so bound the disciples of Christ together that their movement was as the act of one man. In fact, the kind of organic unity taught in the New Testament is represented under the similitude of the human body.

"For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ. For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism in the body; but that the member should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. xii.

There was no larger visible organization of the Church in the days of the apostles than the local

Church; but the Church in Corinth, for instance, included all believers in the city. It by no means follows, however, that they all met for worship in one place. In some of the cities, on account of the great number of Christians, this was clearly impossible. You do not read, in the New Testament, of the church in Asia, but of the churches in Asia. You do not read of the church in Galatia, but of the churches in Galatia. Among the Baptists there is no organic unity such as is found in the Presbyterian, Methodist Episcopal, Episcopal, and Roman Catholic churches. But there is organic unity among the Baptists. Something similar to this existed in the New Testament times.

THE LORD'S PRAYER.

Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father art 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.

"Neither pray I for these alone." For whom had our Lord been praying when He spoke these words. In looking back over this prayer we learn that He had been praying for those unto whom He had manifested the name of His Father, and who had kept His word. He had not yet spoken of those to whom He would manifest the name of His Father, nor those who might in the future be persuaded to keep His word; but of those who had already, from our Lord Himself, heard of the name of His Father, and had kept His word.

Not only had they heard, and kept the word, but were still in the world when our Lord made this prayer: "And now I am no more in the world, but these are in the world, and I come to thee." And not only were they still in the world, but Jesus had been with them in the world. "While I was with them in the world I kept them in Thy name." Again He says: "I pray not that Thou should take them out of the world, but that Thou should keep them from evil." Of whom, then, could all this be spoken? Evidently of the apostles, and none others. It was to them Jesus had manifested the name of His Father. To them He had given His word. They were still in the world, and it was with them our Lord had been from the beginning of His ministry. Having received and kept His word, the Lord was just about to send them out into the world to preach it, that men might believe and be saved. From this, and much more that might be adduced, it is evident that the words of our Lord, "I pray not for these alone," refer conclusively to the apostles whom He was about to leave, and to whom He was to give the great commission to "Go, preach the gospel to every creature."

The Lord then prays for them who shall in this way become believers. This is God's order. First the word, then the men to preach it, and as a result of the preaching, faith on the part of those who hear. "So, then, faith comes by hearing, and hearing by the word of God." Rom. x. 17. Indeed, it is for this express purpose that these things are written. "But these things are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His name." John xx. 31. If there are any believers who have been made believers in any other way than by hearing the word of God, or through the words of the apostles, then are they not included in this prayer; for the prayer is for those "who believe on Him through their word."

It is important that the believer should keep steadily before his mind that for which his Lord prayed so fervently. "That they all may be one." That who may be one? All those who believe on Christ through the apostles' word, or the word He gave them to speak. They are to be one as the Father and Christ are one. And why does He pray for this unity? The answer is, "That the

world may believe that Thou hast sent Me." Thus, this beautiful and fervent prayer of Jesus, offered just before His death, is looking, not only to the welfare of those who already believe, but to the salvation of those who are yet in sin.

If then, the Son of God gave His life for the salvation of the world, and has prayed that those who shall believe on Him may be one, that this work of saving men may not be hindered, ought not every believer, every soul who professes to have enjoyed the blessing of the forgiveness of sins, do their utmost to cultivate this spirit of union that is so very essential to the salvation of the world. If it was the duty of the church "to keep the unity of the spirit in the bond of peace," in the days of the Apostles, before the church became divided, is it any less the duty of those who find believers divided to labor to bring about this union of all believers for which our Lord so earnestly prayed, and for which He gave His life.

Though the professed followers of Christ are so divided, still there remains the "one body, and one spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6. I rejoice to know that there are men all over this Christian land who have become wearied with the divided state of Christians, and are praying and working for this unity of the spirit. May God speed the day when all who believe on Him may be one, as the Father and the Son are, that the world may believe and be saved.

E. C. FORD.

Westport, March 24, 1887.

Married.

PUGH-BAIN.—At the parsonage, Westport, on the 16th of March, 1887, by E. C. Ford, Capt. John Pugh of Westport, to Miss Amanda Alice Bain, of Pembroke, Yarmouth Co.

MOORE-THOMAS.—At the church of the Disciples, Westport, on the 19th of March, 1887, by E. C. Ford, Mr. James Almond Moore, to Mrs. Sarah E. Thomas, all of Westport, Digby Co.

Died.

BARTON.—At the residence of Oliver Emery, Esq., 14 Sydney Street, St. John, N. B., Sister Janie Barton, in the 41st year of her age. She was a member of the church in Coburg street. But about a year ago, while in the States, she took a severe cold which soon developed into consumption. She then visited the home of Bro. and Sister Emery, Montague Bridge, P. E. I., where for a time she seemed to gain strength, but as the fall came on she began to fail and longed to return to St. John where, as stated above, she died, on the 24th ult. Those who witnessed her suffering will never forget her patience, her looks of appreciation for the kindnesses shown her, and how without a fear, she patiently waited for the call to the better land. For over six long months the patience and untiring efforts of Mrs. Emery and her family to alleviate her sufferings was frequently commented upon by the visiting friends. And we know that the Lord who allows not even a sparrow to fall to the ground without His knowledge will not forget this work of labor and love. On Saturday afternoon at 2.15 a large circle of friends and relations met at the house to pay their last tribute of respect to the remains of a departed friend. We then read a few passages of Scripture, after which the Rev. J. A. Gordon who had now and again kindly visited her during the sickness, offered up an appropriate prayer. Soon we were on the way to the cemetery where her body was laid to rest till the resurrection morn.

T. H. C.

STEWART.—On March 2nd, the home of Bro. George Stewart, Brudenell, P. E. I., was visited by death, and their dear little infant daughter, Jane E., was taken at the age of 21 days. How sweet to the hearts of father and mother must be the words of the tender loving Saviour: Suffer little children to come unto Me, &c.

O. B. E.

Montague, March 18, 1887.