words, a idressed especially to Leman (hristians. "Bu if we are willing to march to this contest, we much under a leader whose name may inspire the most faint-hearted with courage. It is He from whom descends every good and perfect gif, whose word is not yet full led, but must be fulfilled in time to come. "There shall be not e fold and one shepherd." (p. 165)

It is important to ascer at the meaning of the land and the contest of the co

City is language, here quoted, and its bearing on the unity of the Church, and the re-union of that tendem. From the manner in which Dr lindinger handles it, it is evident that if he and his friends of the Old Latholic par y, ness for which Christ prayed, and which He intimated as a fact in reference to His Ciurch, ij by xvii 21, and Matthew vii 18) is the turn mount the mounty) will not bear this remiter g, lui must be trans'ated, as they are in our tevi ed Version, 'one flock, one shep-herd. But what constitutes a flock one, is no the enclosure in which they are folded, but relation they sustain to each other and esp.cially to the shepherd, whose sheep they are, and whose vice they obey. There is nothing in this text which is unfalfilled, or which necessarily contemplates that all Constians shall yet be embraced in one external organiza-When we turn to Christ's prayer in i hn xvii. 21, we discoler no petition that all Cristian may be united in one visible society. The works run, "That they all may be one; as Thou, Father, art in Me and I in Thee; that the world may believe that Thou hast sent

ment enters into the definition of the Church, where there is no a noutward and visible unity, almost the first the u, ht which suggests itself is Has this prayer remained unanswered for eighteen centuries? Or, taking the most favourable view of the facis of history, shall we say, it was answered for five or six centuries, after the control of the definition of the Church, where its one Church there must be one fold in which all the sheep are found. What is promised is not met by numerous sheep-folds scattered peacefully over the world, although all modelsay, it was answered for five or six conturies, until the unfortunate division between the East

consiction grows upon us.

1 It is a prayer, as we gather from verse 20, for all Chr st's believing people then in the world, and "for them also which shall believe on me through their word." It is a prayer which is presented expressly for all be levers, from Christ's day to the end of time. There is no reference to an external society made up of

include the organic unity of the visible Church. be one in framing, men at powers, or general culture. Why then should we suppose they must be one in the profession of faith which they make, the sacraments they erjoy, and the eccessatical government under which they consider a closer approximation to the living centre of a closer approximation to the living centre of the sacraments must be put into be one in learning, men at powers, or general visible Church. It seems test made to better culture. Why then should we suppose they must be one in the profession of faith which they make, the sacraments they e-joy, and the eccesiastical government under which they live? Such a meaning must be put into Christ s words, from some other source, before unity, would lead divided Christians to cast a tican be extracted from them. The language of arts points to a unity of a very different to the points of the spirit of the arts in Me, and I in the content of the profession of faith which that where existing divisions are due, as, no doubt, some of them are, to pride, passion, phase of opinion has been adopted by some that an enter baptism of the spirit of Christ, and divising whom we highly exterm. They suppose that the form of Church government walk." We know that the oneness of believers a fready attained, by that same tule let us pose that the form of Church government walk." We know that the oneness of believers in the profession of faith which they have opinion has been adopted by some divising whom we highly exterm. They suppose that the form of Church government walk." We know that the oneness of believers in the profession of the Spirit upon the Church, lead in the profession of the Spirit upon the Church, lead in the unity of a very different to a unity of a very different to a unity of a very different to a unity. The larguage of opinion has been adopted by some they make of opinion has been adopted by some divising to opinion has been adopted by some they make of opinion has been adopted by some they make of opinion has been adopted by some they make of opinion has been adopted by some they make of opinion has been adopted by some they make of opinion has been adopted by some they make of opinion has been adopted by some they make of opinion has been adopted by some they make of opinion has been adopted by some they

further end it is to be a testimony for the and perfection. The Scripture evidence for truth an idivinity of the teaching of Christ."

In 15 if closes his volume with these as it is understood that the Church for which

visible Society of mixed moral elements, we must be ready to advance further than even they are prepared to go. It will not suffice to have a number of independent national Churches, whether Piciatic or Presby trian. Rome, they have not broken with the Romesh all mode led after the same pattern, and holds Rome, they have not broken with the Romesh and the control of the Church. He assumes, as quietly as it is never had been disputed, that the one-lastly, but not oneness in the vi-libe Church. According to the Tractarian idea of the Church, in which some Evangelical Chris dans seem to be partially en angled, there are three things in which the Church is one, viz.

uny, or, at least, involves the unity of a three things in which the Church is one, viz, visible organization. He quotes, probably file lowing the Vulgate, the words 'There shall be one fold and one shepherd.' Had be examined members live. But one ness in government, in one told and one shepherd. Had be examined in the treek, he would have seen that the world this connection can oly mean one government, in this connection can oly mean one government and the world this connection can oly mean one government. France, Swizerland, and the United repulers of his most be translated as their area. States of America, are all Rejublics, fiving in friendly relations with each other, but we can not predicate unity of their government, nor will we ever be able to do so, until these three Republics are merged in one. The Church not predicate unity of their government, nor will we ever be able to do so, until these three Republics are merged in one. The Church of England and the Protestant Episcopal Church in the United States, live under the same form of Government, and are on the most friendly relations with each other, but they are not one Church. The numerous lixides which form the Presbyterian Alliance are substantially identical in creed, sacraments, and form of government, but they are not one Church; because they do not live under one Church; because they do not live under one government, or submit to a common authority, he logic of Rome is inexorable. If govern and form of government, but they are not one Church; because they do not live under one government, or submit to a common authority, he logic of Rome is inexorable. If government enters into the definition of the Church,

led after one pa tern.

The oneness must respect all the elements until the unfortunate division between the East and the Wes', and overlooked ever since? And may it not be asked, "If this prayer was unanswered as respects so many generations which are gone, who can assure us that it will prove more potent for the generations to come? I his interpretation of Christ's prayer cannot be correct."

But as we examine the prayer itself, this consistion grows upon us.

led alter one pa term.

The oneness must respect all the elements while the forms of government in the Churchs while the forms of government in the Churchs while the forms of government in the Churchs, will be form and or, anization enter into the Reformation can be reduced to three, it is evident that the three cannot work together in a visible Church, unless we call that one Churchs, which is made up of several distinct bodies, united by some federal compact. A conference of the Reformation can be reduced to three, it is evident that the three cannot work together in a visible Church, which is made up of several distinct bodies, united by some federal compact. A congregation cannot be ruled at the same time to the part of Evangelical Churches of each other's discipline and official acts. Owing to differences of standard in the matter of discreptions. be feeling after in the dark, but it is precisely what the Word of God does not teach. What is set up before us in the sacred page is not one shepherd and one sheep fo d, but "one shepherd, one flock."

We have seen that Christ has not commore reference to an external society made up of all sorts of men. It includes none but believers.

2. What is asked on their behalf do s not involved in that higher spiritual union which seems best suited to its circumstance, and whether it is a monarchy, a republic, or a democracy which is chosen, divine involved in that higher spiritual union which makes all believers one with Christ, and one with each other in Him. It is an interesting. By some it is held that this view applies subthe transformed the organic unity of the continue transformed the organic unity of the continue transformed the organic unity of the continue transformed transfor be one in framing, men at powers, or general culture. Why then should we suppose they that where existing divisions are due, as, no

constraints word, from some other source, before and divided Christians to east at an one extracted from them. The Lieguing edit of the control of the contr

matters was better then. It is monotous that which are supported and immorally were their rampard, and the high places of the Church were disgraced by every kind of enormity. We need in an each of the Church were disgraced by every kind of enormity. We need in the words of our Confession, we will find ample play. It no doubt he writes, "a great particulation and renewal of the Church in the sixteenth century was a pressing need; the condition of things had become unitable and intol-rable." (n. 14.) Similarly served different from the unity of a vast ecclesiastical core.

agree, or to force discordant elements in a for mil uncongemal union." Where Christians cherish antagonistic convictions on important points of religion, we can only expect them to with together when their interactions and feelings of Christians have been unified,

work together when their views have been brought into harmony.

If we aim at healing the divisions even of Protestant Christendom, we cannot leave out of view a denomination which has produced Bunyan, Carey, Maishman, Ward, Judson, Spurgeon, and a host of men whose names are high on the honour roll of the Church of Christ. high on the honour roll of the Church of Christ. But how can they be brought into the same tants. We do not regard the Reformation as But how can they be brought into the same organization with those who are constantly acting upon the most opposite convictions of duty? There is but one way possible; we must persuade all Bapti-ts to become Pedo-Baptists or all the Pedo Baptists to become Baptists. We cannot suppose the initial rite of the Chris ian Church left, both as to its subjects and mode, an onen question. Union will lessen the evils of practicable unions, will lessen the evils of jects and mode, an open question. Union here apart from a radical change of convictions on the one side or the other, would work con-fusion in the Church of God, and do anything rather than edify the body of Christ.

But leaving the peculiar views of our Bap tist brethren out of account in the meantlme, what are the prospects of attaining unity in matters of Church government? The forms of Church government which obtain among Prohave bishops, but they are not regarded as an order distinct from and superior to ordinary ministers of the Gospel, with functions which they alone can lawfully discharge. They are set apart to their work as a matter of convenience, very much as superintendents were ap-pointed in Scotland, for a short time after the Reformation, as a temporary expedient. The parity of the ministers of the Word is recognized in all these Churches, and no order of clergy superior to them is admitted. But How are we to arrive at unity in govern-ment? There are those who hold that while Church government is of God, the form is of man. This view is widely accepted in refer-ence to civil government. It is supposed that

a nation is free to select the form of govern-ment which seems best suited to its circum-

The large of the service of the serv

fore the visible Church can be brought to present an undivided organization, even in one country, such as Canada.

"When men differ, it is better to avow their diversity of opinion or faith, than to pretend to agree, or to force discordant elements in a for must be grown into. Tather than diversity of opinion or faith, than to pretend to agree, or to force discordant elements in a for must be grown into. Tather than divine for must be grown into. work together when their views have been organic unions, so far as workable, will soon

We have viewed the attainablenes of organic unions, entirely in relation to the divisions of Protestantism. Fidenty to the truth will not ermit us to entertain seriously the wide range which some are anxious to give to "ni n nego-

There may be no very definite prospect, at present, of healing even the divisions of Protestanssm, but there are certain things which may be done, which will greatly facilitate practicable unions, will lessen the evils of division, while they continue, and which are, moreover, in themselves right, whether organic union is the overcome of them or not union is the outcome of them or not :

f. We should cherish an earnest and un-biased love of the truth. While not lightly throwing away views we have learned from those who, in God's Providence, have been our teachers, we should study God's word disjus-sionately for ourselves, and use honestly all the sources of information within our reach. And when any new truth is discovered by us, we should seek grace and strength to follow where it leads.

2. We should, in this spirit, openly acknowledge as Churches all those bodies to which that character really belongs. If we accept the Protestant idea of the Church to which Christ has given the promises, we must rank as visible Churches all bodies of Christians, hold ing the fundamental verities of the Gospel, associated for the worship of God, mutual watch and care, and the extension of kingdom. We sin against Christ, the Head of the Church, and against the Holy Spirit, when we do not cheerfully acknowledge in all suitable ways, societies of believers, whose character and work have already received the divine imprematur. This mu ual recognition is specially called for between bodies which their way toward organic which are feeling their way towards organic union. A union is in place only between homogeneous bodies. A Church cannot unite with a Board of Trade, a Temperance Society,

other's discipline and official acts. Owing to differences of standard in the matter of discipline, this may not be absolutely practicable in all cases. But where there is a proper sense of the relation which visible Churches sustain to the mystical body of Christ, we will be very slow to welcome into our fellowship fugitives from the discipline of other Churches. An in this connection, we may add, that if nothing more in the meantime is attainable, there

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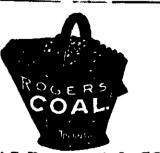
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