

C. E. in Church and State. There should be a vital connection between Church and State. The Church should see to it that this connection is not allowed to be broken. The true connection between Church and State is not that of the State supporting a Church that professes some particular creed; but that of every Christian citizen endeavoring, in all right ways, to make his influence tell for righteousness upon the State. The Christian who piously talks of politics as too dirty a thing to touch, and who leaves the ballot and its results to others, is simply shirking an important part of the Christian citizen's duty. Civil government is Divine. "The powers that be are ordained of God." In a land like ours that government is the choice of the people and to every citizen is entrusted by God a share in it.

The United Society of Christian Endeavor is doing a grand service, for both Church and State, in turning the minds of the young to their duty as Christian citizens, in making a pure ballot and righteous government one of the things for which as Christians they are to work. And when two millions of ardent, earnest young people take hold of the idea that the Christian has duties toward the State that are just as binding as his duties toward the individual, and that all these come equally under his duty to his God, how far reaching must be the result.

CHURCH UNION.

What is meant by it? Is it Christian Unity, or Ecclesiastical and Doctrinal Uniformity. If by "Church" we mean the true Church of Christ, made up of all true believers; and if by "Union" is meant the true Spiritual Union of these believers into the one body of Christ, then Church union is already accomplished. All true Christians are members of Christ and therefore "members one of another."

If by "Church" be meant an outward visible organization, and if by "Union" it be demanded that all Christians shall have a uniform standard of doctrinal belief, a uniform type of Church government, and a uniform mode of religious worship; then manifestly that end is not yet attained, nor is it likely to be so long as any part of the Church visible is upon earth.

There are in this connection *two* things, and but two, that all Christians should earnestly seek.

One of these things is, Christian Unity. In order to this it is not necessary to bring about uniformity. Preference for a different form, either of government or worship, need be no hindrance to the most intimate spiritual fellowship and love between believers. One soldier may prefer the arms and uniform of the Guards, another, those of the Black Watch, yet each may be equally and supremely devoted to Queen and Country.

Different denominations, whatever their preferences regarding doctrine, government, or ritual, should keep "the Unity of the Spirit in the bond of peace." It was for this, for Spiritual "Unity," for real "oneness," and not for merely outward uniformity, that Christ asked when He prayed that "they all might be one." He Himself explains it when He continues, "as Thou Father art in Me and I in Thee, that they also may be one in Us." The unity between God the Father and God the Son is not in any outward seeming, but a real Spiritual oneness. Such a unity is the great want to-day. Division into "sects," so called, is not injuring the Church, but the fact that sometimes these divisions do not recognize as they should, in each other, their brethren in Christ.

A second thing in this connection for which a Christian should strive, is to seek, in doctrine, and government, and worship, to have, not what is uniform with others, but to have what seems to him the best and most scriptural. Far more earnest than the striving for the *uniform*, should be the seeking for the *true*, and if one man in his search finds what seems the truth along one line of doctrine or polity, and another along a different line, let each be fully persuaded in his own mind.

Men are so constituted that they are appealed to by different cults. It is probable that the Gospel commends itself to more people in the world to day than if all Evangelical systems were made uniform with any one of them. There is unity in nature but not uniformity. So long as God permits honest spiritual seekers after truth to arrive at different conclusions regarding the form of sacrament, or government, or worship, in which that truth should express itself, we need not concern ourselves with trying to bring about outward uniformity.

In proportion as this true Spirituality prevails, two results will follow:

1. Churches that are alike in doctrine and practice, that are only separated by historic lines, Churches such as the different branches of Presbyterianism in our own country before the union, and the Free and U. P. Churches in Scotland at the present time, will come together into one. This has been the case in our own country, and will probably soon follow in the Motherland.

2. Evangelical Churches that differ more or less in doctrine or practice, and who do not wish to change; while they cannot see their way to outward conformity, will keep the outward in its proper place, and will not allow it in any measure to bar true Christian fellowship with their brethren of other Evangelical Churches.

Unity is practicable. It lies to our hand. It can be cultivated by all. Let us earnestly seek it, pray for it, work for it, practice it, and by degrees, in God's good time, the uniformity, so far as it is desirable, will come.