

it may be as an arm differs from a leg in the one body, but nourished by the one heart and directed by the one head; so thoroughly in sympathy with that head, that to maintain good health in the most distant and least honourable member would be a source of solicitude to the whole.

Three questions arise out of our subject—

1st. Is Christian Union Scriptural?

2nd. Is it desirable?

3rd. Is it feasible?

Proving the first would for devout minds be sufficient answer for the second and third; for being Scriptural, it must be desirable, and also feasible, as our blessed Lord would never have prayed in this connection for what was not attainable, and what is only held back by human pride and perversity of spirit.

We shall be told that the oneness in Christ is a spiritual unity now enjoyed by his most faithful disciples who are capable of rising above sectarianism, but what is desirable is greater *external* evidence of our oneness *that the world may know* that we are Christ's and desire to manifest the spirit, as well as the letter of that petition, "Thy Kingdom come." Certain it is that there is a great work to be done in preaching the Gospel "to all nations," and it is evident that our divided Protestantism with all its petty rivalries is not working with the rapidity it ought, to secure the Divine end. God works through human instruments and our sin of disunion enfeebles the arms that wield the "Sword of the Spirit," it falls flat and nerveless in its blow, the sword is all right, but many of the arms all wrong. As an evidence of the wrongness, we find in the Dominion Churchman for July 7th, 1887, (the official organ of the Church of England in Canada), an editorial which rings out sonorously, "we are the true Church, the Church of Christ." You Methodists and Presbyterians are simply "human societies" developed out of the true Church. Of course the human tendency is to ring back like the steel bell on the free Kirk, in Scotland, in good Highland protest, "no you're not," "no you're not," and thus the clangour and jangle convinces the looker on that unity is sadly needed and ought to be had because Christ desired it, and the Apostolic Church practised it. In John X, 16, our Lord gives no uncertain wording to his prayer that there *shall* be "ONE fold" or flock and "one shepherd." There is no semblance of division in what we read in John XVII, 11, "Holy Father keep them in thy name which thou hast given me that they