

distribution is badly done. If this be the unity of nature, be sure we shall find a parallel and not a contradiction in the economy of grace. What folly to suppose that men who cannot eat, think, love, live alike, will most naturally and most profitably worship God alike.

Among all the definitions of Christian union, none is truer or more beautiful than that of Count Zinzendorf, the Moravian leader, one of Christ's most noble champions in the 18th century. "Our Father," says the Count "has many *ποιοὶ παιδείαι* *paths* by which He leads His children." Recognise this, and we cease to judge one another; differences of rite cannot alienate us—differences in confessions, constitutions, and modes of worship cannot disturb us, we meet to adore the living Christ of the Evangelists—we wrangle not as to the paths by which we came to join in our common adoration. The Bible lays down no order of Christian constitution; it would have been as unnecessary and as unwise to lay down certain laws for the guidance of the Christian architects, or to prescribe certain diet or forms of dress for Christian worshippers. Our modes of thought, and therefore the forms by which we express our thought, must undergo change as certainly as our manner of life. To name a constitution would, therefore, be to foredoom it to failure.

*Many ways.*—Had we realized it, how many useless disputations, leaving nothing but bitterness and dust of Sodom behind them, had never vexed the air.

*Many paths.* That is, I have no right to flourish my Church's government, confession, or doctrine in the face of any other man accepting the Word of God and adoring the Saviour; I have no right to say, Come not near, I am holier than thou, or if not holier, I am at least more theologically correct.

When shall we learn to distinguish between the eternal truth of God and its faulty form of human expression? Has not the wholesale wreck of that magnificent governmental system—the Church of Rome—taught us to remember that no church's creed is, or can be, infallible; and what is more important still, friends, taught us that the creed of each man of us is less likely still to be infallible than is that of his church. Talking of creeds and confessions, there is another strong point of the Bible Society—there is not a trace of proselytism about it, and proselytism is one of the banes of modern Christianity. There is too much competition, too much glorying in unstable Christians passing from one fold to another, among the churches; too much effort to brand the sheep with our own ecclesiastical stamp to gather them into our own fold and count them—than to lead them into the deep, fresh meadows of divine revelation, where the waters of life flow.

III. The Bible Society not only indicates the ground of Christian union, but its most fitting expression. I ask your special attention here:—Such expression cannot consist merely in meetings held or congratulations exchanged, nor yet in the common use of any compilation however beautiful, or creed however ancient, or expression of opinion however bold, or questions, some at least of which lie beyond the sphere of profitable speculation. To seek expression for the deep, underlying principles of unity, common to all that love Christ in sincerity, in anything like a fully expressed doctrinal basis of union, is not only undesirable, but would be a wilful setting aside of our Father's evident purpose of variation and diffusion. I would not put a Prayer-book—though I value it next after my Bible—in every Christian worshipper's hand, if I could do so at this moment.

Ah! true unity of the Spirit must find its expression in something immensely more profitable, more fruitful to the world of good than these, before the world, by sight of it, understands that Christ's mission must have been divine. *Nothing can express such unity but unity of effort in a great and good cause.*

Here the Bible Society is ahead of its time. As I see an enterprise so far-reaching, carried out by men so variously constituted, to issues so successful, shall I despair of a time when, from the family of Christ, instead of hissing, envy, jealousy, mutual recrimination, shall rise a mighty voice, strong in its