

may be one, *as Thou, Father, art in Me, and I in Thee.*" This is the Divine pattern of Christian unity which Christ has left for His followers from which they may not depart a hair's breadth. But who supposes that the relation between the Son and the Father is one of mutual concession and compromise? What believer in the Trinity would ever speak of the Son as holding one view of truth and the Father another? Who would say that they agree to disagree on certain minor points for the sake of appearing to the world as one? The thought is shocking and it would be too bad to express it were it not for the sake of showing the folly of any such union between the churches as sometimes appears to be proposed. "*I and My Father are one,*" said Jesus, and although the Father and the Son are different in personality, it is their oneness in being and substance which the Son has made the pattern and type of the relation which should exist between all of His own and Himself, and inferentially between one of His own and all the others. It may be a unity in diversity, but it cannot be a union with discordant differences. As men are now constituted and situated it is difficult to believe that they all can be brought to think alike in everything. Unity in diversity is the law of nature and of life, yet any outward union of Christ's followers that is to be permanent and valuable must be based upon a unity of conviction in Him. Christian Unity of a higher type than that to which we have yet attained must precede Organic Union. Supposing such a union were formed now, how much good would it do? It would have to be on the basis of mutual concessions and compromises. But who would decide how these should be made? And what Christian would lay aside one conscientious conviction save at the word of the Lord of the conscience? Some of the best men and women in the churches whose convictions have been reached through many struggles and prayers would hold aloof from such a union if they did not openly oppose it, while the mass of weak brethren and sisters would become still weaker through the loss of what few convictions they now have. The sacrifice of convictions and the strain upon consciences that would be involved would be so great as to more than counterbalance the supposed gain. If such a union were formed to-day the process of disintegration would begin to-morrow. At present therefore I believe that organic union is impracticable, and hence undesirable. Something has been accomplished in this direction in the consolidation of various denominational fragments into one great body, like the Presbyterian Church in Canada. Something more may