

ment—one proof, amongst others, that it came not by the will of man.

These philosophic differences influence our conceptions of the method of divine government, of the atonement and mission of Jesus Christ, of conversion, and of the whole course of Christian experience.

There is also the difference between the Sacramental School and the Evangelical. This is purely theological, and covers a wide range of thought. But it is noteworthy that men holding all these schools of thought have lived together under the shadow of one church, and that from early ages until now. This proves that such differences are no insurmountable barriers to fellowship.

But another line of subjects is embraced in the modern confessions, viz., those relating to Ministry, to Ordinances, to Worship, to Church Government, to the relation of the Church to the State.

It is in this region of thought that lines of separation are deepest and sharpest, and that the greatest practical difficulties in the way of organized union will be found.

The Church of Rome holds views as to her own position, her own ministry, her sacraments and worship, which make fellowship between her and any Protestants impossible, even if she were willing, which she is invincibly opposed to.

In the Anglican Church the most opposite theories are held by her officials as to ministry and sacraments. Yet all ministry is by the same form of ordination, and all sacraments are in the same form of words.

It is well known, however, that underneath this adherence to the same form there is a radical divergence of thought and idea as to the substance. Yet both schools manage to subsist in one organism and hold together with a tenacity which is well worthy of note.

(1.) As to Ministry :—

All Protestant churches hold, in theory or practice, that the church shall be served by men who have been separated to her service : that they shall be ordained, recognized, or set apart by a public ceremony ; that this ordination shall be by assent, consent, and co-operation of others in the same ministry ; and that there has been a continued succession of such men, in various forms, from the time of the Apostles to the present.

Even churches that hold in theory that the calling out and setting apart of the ministry belongs of right to the whole congregation, in