

gan to sink in the waters of the sea of Galilee, and who had the frailty to deny his Lord three times in one night is not the rock upon which the Church of God is built. It is upon Christ, whom God has exalted to be a Prince and a Saviour. Christ then is the "one Lord," and, therefore, a distinguishing mark of the true Church.

Further, we have "one Faith." If Christ be the "one Lord," and only Saviour of the Church, and it is but natural to think that faith in Him is the "one Faith." Whether our reasoning faculties guide us to this conclusion or not, the Scriptures affirm that faith in Jesus is the one saving faith. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Again, "He that believeth in him, is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten of God." Again, "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." Paul and Silas, in answer to the Phillippian jailor's question,—*"Sirs, what must I do to be saved?"* answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." Believing in Jesus the "one Lord," trusting alone to His merits and mercy for salvation is the "one Faith," without which no soul can be saved.

"One Lord, one Faith, and one Baptism." This does not affirm that there is only *one* mode of baptism; it refers to the ordinance itself. Baptism received in the name of the Father, Son, and Holy Ghost, whether it be by sprinkling, pouring or immersion, is the outward seal of the "one Faith" in the "one Lord," and is the visible badge by which the members of the true Church are stamped with the Saviour's name. There may be many modes of administering this ordinance, but there is only "one Baptism." When water has been applied by any mode in the name of the Triune God, the person is initiated in a solemn manner into the religion of Jesus.

In the terms, "one Lord, one Faith, one Baptism," we have the essential elements of Christian unity. This unity is both internal and external. But what is meant by internal unity? It is not that all the members of the true Church should THINK exactly alike on every point. That is impossible, and were it possible, it is not desirable. It is not that all should FEEL exactly alike on every point, that too is impossible, and not desirable. It is not that all connected with the true Church should be sincere and humble followers of Christ. For that, in the present state of the world, is impossible, since there will be both good and bad, righteous and unrighteous in the Church till the end. And though all were true Christians within the Church, it does not follow that there will be unity, since Christians, alas! have already done much to rend and divide the Church. By internal unity is meant such an exercise of humility, meekness, long-suffering, and forbearance of one another in love, as will, despite all difference of opinion and taste, enable the members of Christ's Church to dwell together in brotherly affection and in the bonds of love. Now, wherein does external consist? It consists first, in the acknowledgment and intelligent worship of Christ as the Supreme King and Head of the Church. "One Lord." When Christ is not thus acknowledged and worshipped there is lacking one essential mark of visible unity. It consists secondly, in the right profession of the faith. "One Lord, one Faith." There must be a