

exact accord on all points of doctrine, or in exactly the same organization throughout the world, or in the use of exactly the same forms of worship. To make any of these the centre of unity is to put it in the place of Christ. We must not be indifferent to either doctrine, or organization, or modes of worship; but the one and only centre of Christian Unity is CHRIST.

Now there is no question at all that very many are sincere and devoted followers of Christ although they worship Him in many ways, differ widely about Predestination, Baptismal Regeneration and many other things, and although they are governed by bishops or by presbyteries, or in other ways. So far then as they are all followers of Christ they have a measure of unity. What is to be desired is that the unity should be manifested.

The sphere of nature and the sphere of humanity alike bear testimony to the fact that God loves unity, but a unity which is compatible with the utmost variety. This earth on which we live is a unity. It is an organism, its various parts fitting beautifully together, and yet no two of its parts are exactly alike. The beauty of the world is largely dependent upon its variety.

So too when we look at the world of humanity, how often we are struck by the extraordinary differences between people. Take the first hundred people you meet on the street, and though they all live in the same town how different are their characters, dispositions, gifts, tempers, capacities. How vastly greater the natural differences between Englishmen, Frenchmen, Russians, Hindoos, and so on. And yet we rightly speak of a common human nature which makes humanity one.

And when we turn to the Bible we find this thought of unity in variety applied by St. Paul to the Christian Church. For there are, says he, "diversities of gifts but the same spirit. And there are diversities of ministrations of workings but the same God, who worketh all things in all."

The only unity which seems at the present time to be practicable or desirable, which will really bind us together, without destroying the

advantages of variety, is expressed in the word Federation. And it is interesting to notice how Federation is a key note of the end of this century. The great nations are gradually being transformed into federations. The German empire, the United States, and the British empire are federations. So too is Canada. In a federation there are common laws and common action on certain agreed points, together with liberty for variety on many other points for each of the members of the federation.

A federation of Churches could not be accomplished at once, nor upon the basis of any cut and dried scheme, but it must gradually develop itself as experience illuminated and interpreted by the Holy Spirit shall direct. In all probability it will begin with a union for missionary effort. A common committee on foreign missionary work for the whole of Canada ought not to be impossible. If found successful, it might be followed up by a common committee for home mission work. Civic federations for united action in meeting some of the great problems of the town might follow, and at last it might come to pass that great national services, or great civic services would be held in which all should take part. When these things are consummated then we may be sure that we should all cry, "Behold how good and joyful a thing it is, brethren, to dwell together in unity."

3. Our third question is "How is unity to be attained?"

First we must seek to purge our minds of prejudice. Many of the causes of division belong to ancient history. We must not allow the common but bad habit of seeing nothing but good in ourselves and nothing but evil in our neighbours to gain the mastery over us. Our Lord's words are as applicable to churches as to individuals. "Why beholdeth thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me cast the mote out of mine eye; and lo! the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see

clearly to cast out the mote out of thy brother's eye."

Next, we should try and take an interest in the subject of unity. You may not have much time, but you have some. There are books small and books great on this subject. There is no question, about which a man is really interested, about which he cannot find information and arrive at some approximate solution.

There is in Canada a society known as the Canadian Society of Christian Unity. Its object is to promote the cause of unity by means of common prayer, mutual discussion of the many grave questions that surround so great a subject, and the education of the public mind, by means of public meetings, lectures and addresses, and through the columns of the public press. The annual fee is but 25c. Will not some of my readers join this Society? It has upon its roll leading members of the principal Communions, such as Principals Burwash, Caven, Grant and Sheraton, Dr. Welch (Rector of St. James', Toronto), professors in our Toronto Colleges, and many ministers of various denominations. All that is necessary is to send in your name with the fee to the Secretary, Rev. F. C. C. Heathcote, 24 Austin Ave., Toronto, or myself.

And lastly, we can pray for unity. How much of our prayer is but for ourselves and our own individual needs! Let us sometimes think of the wider needs of the world at large, and present them at the throne of Grace. That for which Christ prayed, "that they all may be one," ought surely to be the subject of prayer amongst Christian people.

NECESSITY OF MISSIONS.

Isabella Bishop, who has travelled more than any other living woman, says: "My journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan to those shady streams by which the Jewish