

supposition that the Romish conception of the Church as a visible society, is correct. The moment we rise to the Scriptural idea of the Church as the body of Christ, *the coetus fidelium*, the argument disappears.

Dr. Döllinger, in his interesting volume on the re-union of Christendom, supplies an excellent example of the reasoning to which we refer, but which unfortunately is by no means confined to the Munich Professor. This distinguished divine pleads earnestly for the incorporation of all the Churches of Christendom, East and West, into one grand ecclesiastical organization, which he seems to desire shall be equally removed from the Protestantism of the Reformation, and the Catholicism of the Vatican Council.

He sets out with the precarious assertion that such a union "must be possible, for it is our duty," which looks very like a new version of the old Pelagian maxim that, "ability limits responsibility." But passing this over for what is more important he writes, "that Christ, the Founder of the Church, desired and enjoined its unity is clear. In His eucharistic prayer we read, "That they all may be one: that as Thou, Father, art in Me, and I in Thee, they also may be one in us, that the world may believe that thou hast sent me." He emphasizes the fact that "the unity of Christian believers is itself to serve as the means to a further end: it is to be a testimony for the world in general, and for all nations, of the truth and divinity of the teaching of Christ." (p. 15). He closes his volume with these words, addressed especially to German Christians: "But if we are willing to march to this contest, we march under a leader whose name may inspire the most faint-hearted with courage. It is He from whom descends every good and perfect gift, whose word is not yet fulfilled, but must be fulfilled in time to come. 'There shall be one fold and one shepherd.'" (p. 165).

It is important to ascertain the meaning of Christ's language, here quoted, and its bearing on the unity of the Church, and the re-union of Christendom. From the manner in which Dr. Döllinger handles it, it is evident that if he and his friends of the Old Catholic party, have, since the Vatican Council, broken with Rome, they have not broken with the Romish idea of the Church. He assumes, as quietly as if it had never been disputed, that the