

banners one motto—"The World for Christ?" And if this is our object; if this is the aim and end of our Church work, and missionary operations, why should there not be one great business firm? In the commerce of the world there are innumerable personal interests to conserve, but in the realm of the moral and spiritual we are all professedly aiming at one end and serving one Master, and the multiplication of sects and denominations is to be deplored because it is a waste of energy and money. Who can doubt that the men and money employed in the sustentation of the several denominations of this country, if wisely distributed by a central executive would result in a vast extension of the Redeemer's kingdom? There are points where Presbyterianism is strong and Methodism is weak and we expend money at these points, not because the people are without the Gospel, but to sustain Methodism. And Presbyterians do the same. Why not hand over the few Methodists to the many Presbyterians and *vice versa*?

But I base my hope of an ultimate organic union of all evangelical churches on Scriptural, as well as on rational grounds. I look at the prayer of our Lord, "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one

in us: that the world may believe that thou hast sent me, and hast loved them, as thou hast loved me." The expositors tell us that these words refer to a unity of spirit, and that "amid every diversity there is among true Christians a true unity. So amid many varieties, external and striking, the human race has a unity. internal and absolute." Even so eminent a writer as Dr. Shedd says: "Tried by the test of exact dogmatic statement, there is a plain difference between the creed of the Armenian and the Calvinist: but tried by the test of practical piety and devout feeling, there is little difference between John Wesley and John Calvin. The practical religious life is much more a product of the Holy Spirit than is the speculative construction of Scripture truth. Piety is *certainly* the product of divine grace; but the creed is not *certainly* formed under divine illumination." To all of which I reply *you cannot make the world see it*. They do see the practical piety, but they stagger at the "speculative construction of Scripture truth," which divides the professed followers of Christ into rival denominations. I place side by side the prayer of our Lord and the words of Paul in Ephesians iv: 3-16. He affirms that there is "one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism." He proceeds to indicate the design of Christ's work—"that He