

There has been also in recent times not only a happy breaking down of the prejudices with which the different evangelical Churches were wont to regard each other, but, in many instances, where the bodies were closely allied, organic unions have been successfully accomplished.

A movement has, moreover, been recently initiated in Canada looking towards the visible union of influential denominations which have long stood ecclesiastically apart. The distinguished prelate who recently preached before the Triennial Session of the Dominion Synod of the Anglican Church, in Montreal, declared his conviction that of many great questions coming before that body, "not one ranked in importance with that as to the reunion of Christendom." In his sermon, the preacher has honied words both for Roman Catholics, and for those whom he scarcely knows how to classify, whether as "organized dissent," or as "non-conformity;" and he evidently longs and prays for a union comprehensive enough to include Rome and Canterbury, Moscow and Geneva, not to mention other ecclesiastical centres less known to fame.

There is much in these movements and utterances in which earnest Christians may rejoice. They seem to indicate that the Divine Teacher is leading good men to feel after truer views of the unity of the Church, and to cherish feelings towards their fellow Christians, in other sections of the Church, which can scarcely fail to bear good fruit. It is, at the same time, clear that in many quarters, there mingle with these movements for the reunion of Christendom, confused and erroneous views of the Church and its unity, which we should avoid.

This topic not only concerns us on account of the weighty practical interests which commend it to the consideration of all Christians, but it has theological bearings which naturally invite attention in a School of Divinity.

The unity which we predicate of anything depends on the nature of the thing of which it is predicated. Whether we ascribe unity to a watch, a tree, an animal or a society, the unity in each case corresponds to the nature of the thing of which it is predicated. Our idea of the Church will necessarily determine our view of its unity, and will modify our conception of the importance of a coporate union and of the extent to which it is attainable.