

Symposium.

WHAT MAY BE DONE FOR THE MUTUAL APPROACH OF CHRISTIANS OF DIFFERENT DENOMINATIONS.

BY REV. W. J. HUNTER, D.D.

WHAT is Christian union? We are often told that it does not mean organic union; that unity and diversity are not incompatible, and that in all the works and ways of God we see the greatest possible diversity with the most perfect unity of purpose and design. But because God has studded the heavens with greater and lesser lights; because He has separated continents by oceans and appointed national boundaries; because He has adorned the earth with an infinite variety of landscape, hill and dale, and enriched the vegetable kingdom to bring forth ever-changing hues; because He has set the solitary in families, and has so constituted society as to call forth competition in trade and commerce, are we hence to conclude that the same variety and competition in Church polity, doctrine and operation is a part of the Divine plan? I cannot see it in this light. In my thought all this diversity in His spiritual kingdom is the result of human imperfection. John Calvin and John Wesley fought many a battle on the field of human interpretation; but they have

settled all these controversies long ago. On every one of the five points they perfectly agree now, and I thank God that their followers are beginning to see that the sovereignty of God and the freedom of the human will are not opposite, but parallel lines. I believe in organic union. I look for an ultimate organic union of all *Protestant* churches and I emphasize the word *Protestant*, for I believe that the sacerdotalism referred to by Prof. Scrimger will ere long take its party to Rome. I speak of Evangelical Protestantism, and look for its ultimate organic union. I know that many good people regard the idea as visionary and ask us to consider the absurdity of a cosmopolitan system of government, a cosmopolitan chamber of commerce, or one great firm to transact the business of the world. But I beg them to remember that Christ's kingdom is unique. It recognizes no geographical boundaries, no national restrictions, no conventional distinctions, but overleaps all these and embraces the whole human race. And do not all denominations recognize this fact and inscribe upon their