

THE CHURCH OF THE FUTURE.

A FEW years ago the present compact Methodist Church existed as several detached sections of Methodism. A few years ago the present perfectly cemented Presbyterian Church in Canada existed as three distinct fragments of Presbyterianism. A few years ago the present splendidly organized Roman Catholic Church could not so much as bear the name of Jesuit, upon which busy Order the Pope had put his ban. Union has been the order of the day, and every union has, so far, been in all of these bodies a source of increased strength.

While reading Prof. Campbell's excellent article in your Symposium—in which, however, some dyspeptic critic may see nothing but the fact that Dr. Campbell denies the plenary inspiration of the Confession of Faith—entitled "Mutual Approach of Christians," I was moved to pen this note to the JOURNAL, in which I would suggest at least a *name* for the church of the future, the church resulting from a unification sufficiently complete to lead the Methodist regiment, and the Congregational regiment, and the Presbyterian and several other regiments, to forget their regimental colors, and, having unfurled the broad folds of the banner of the cross, wear only the distinctive badge of good soldiers of Jesus Christ.

The name of this church should be simply THE CHRISTIAN CHURCH. The Mahommedans regard Christ as a pro-

phet; but, inasmuch as they give the pre-eminence to Mahomet, they are called, not Christians, but *Mahommedans*. Roman Catholics regard Christ as the Saviour of Men; but two-thirds of their religious veneration is directed to the Virgin Mary, angels and saints; and the Pope receives almost as much prominence with them as does the Hero of the Hegira with the Turks. They are, therefore, very appropriately designated *Papists or Popists*. Then Evangelical Presbyterianism recognizing Christ as the sole Head of the Church would have a perfect right to appropriate, without qualifying phrase, the name, *The Christian Church*. The Anglicans would then split in two, the ardent ritualist housing up with Rome, the gospel-lover entering heart and soul into the *one fold of The Christian Church*.

Ask our French evangelization laborers whether this would be a blessing to their work, and a strong vantage ground from which to preach the story of the cross. As one who has done a little in that field, I state it as my conviction that *such a consummation is the condition of success in this work*.

The Christian Church will exalt Christ as the sole Head of the Church, and our watchword will be,—the world for Christ. Let who will magnify saint or sovereign, pope or patriarch, in the name of our God we will display *our* banners, and glory not save in the cross of our Lord Jesus Christ.

Ottawa, Decr. 9th, '92.

J. A. MACFARLANE.