

by Faith. He said :—"We are not only one in faith but we are one in our inward life. Let an anatomist place his ear upon the breast of any man, white or black or red, and he hears the pulsations, the reverberations, the mystic murmurs all the same. So let any man place his ear to any Christian heart, be he whom he may or where he may, he will find that heart beats just exactly as the other does. We have the same love of God, the same adoring gratitude. Christian experience is just the same. David's Penitential Psalms are the language of every broken heart."

The Dean of Canterbury, likewise, gave an address on Christian Union. Speaking of differences he said :—"I cannot imagine differences of opinion in a perfect state. In Heaven there may be degrees of knowledge, and men may advance from one height of contemplation to another, but whatever they may know they will know accurately. But we are not living in a perfect state, and in our present state diversity seems like a law of nature. There are, I grant, grand general lines ; yet the individual has always his own points of difference. Though working upon typical forms, nature bestows something of individuality upon every one of its units, and civilization tends to increase this divergence. In a wild state the animals are very similar to one another. No sooner do we domesticate them than differences in size and colour develop themselves, and we find also that every one has its own peculiar disposition. God's works in nature are marked not by uniformity but by variety. The charms of the landscape is its endless diversity of form and colour. Music is not the monotony of one sound but the harmonizing of many. The pure light which gilds the whole world around us is not colourless, nor even a one coloured ray. Search where we will every climate has its own flora and fauna, its own peculiarity of soil and vegetation ; its own development of life. When we rise to man his manifoldness takes a higher form in proportion to his noble gifts. His animal nature is influenced by climate and modes of living. Civilization has a greater influence. At the very entrance of life we start, each one, with varying bodily and mental gifts, and all through life the very greatness of our endowments obliges us constantly to choose. For man is a moral agent. Reason and will are the two powers which regulate his conduct. But reason is full of diversity in its operations ; never perfect, always incomplete ; aiming at more than it can accomplish. Then man's imagination, memory, all influence his development as well as do the writings of great authors and current literature. Thus no two of us are in exactly the same place ; no two of us are exactly shaped alike ; each moulded by different influences or by the same influences to a varying degree ; each powerfully, I trust, influenced by Christianity, and yet with our points of divergence forming a different estimate, if not of the essentials of Christianity, yet of much that is very important in its bearings and truth. Divergence of opinions, therefore, is a necessity of our present imperfect state. Surely, then, if our estate is imperfect, and is not one of attainment but one of progress, our feelings towards those, who with us are seekers after God, should be one not of hostility but of love. We are accountable to God for what we believe as well as for what we do. But surely those who feel this would be slow and unwilling to judge other people. Ourselves standing at the bar, conscious of the many prejudices which have kept us away from the full light, sorrowing over the blindness of our passions, and the weakness of our intellects, and the one-sidedness of our reason, which have made our belief so tangled a web of truth and falseness, well might we shrink from judging others. Christian unity does not involve the sacrifice on our part of what we suppose to be the truth, but the holding our views in a more Christian way ; we too often push our points of difference into extreme prominence ; we magnify those things whereon we disagree, and regard as nothing the vast common ground whereon we are all agreed, and then we suppose that all we hold is absolutely certain. There are few men who have sense enough to doubt their own infallibility. And so, firmly believing in ourselves, we condemn all those who differ from us. All this is natural, but wrong, and we shall rise above it only by drawing nearer to Christ. He told his