

The Christian Reporter:

A RECORD OF CHRISTIAN THOUGHT AND LABOR.

TORONTO, FEBRUARY 15, 1881.

PUBLISHERS' ANNOUNCEMENT.

This is a Special Edition of THE CHRISTIAN REPORTER, and quite distinct from the regular issue, which has been duly printed and mailed to subscribers. The ordinary monthly numbers of this journal consist of fourteen pages of reading matter and two of advertisements, the pages being stitched and trimmed.

The reading matter in this issue is taken from the regular monthly issue, and will give the reader an idea of the quality of that furnished to our subscribers, though the QUANTITY is considerably less, on account of the number of advertisements inserted.

Among the articles OMITTED are the following:—Report of the Perth Conference; the Introduction and Use of Opium in China; Report of Addresses at Meeting of Hospital for Sick Children; Missionary Work among the Indians; Bible Readings on "What hath God prepared for us?" and "Holiness"; and a number of other articles on various topics. See special terms for THE REPORTER and Opinions of the Canadian Press, on page 29.

This Special Edition of THE CHRISTIAN REPORTER is issued as the result of an arrangement made with the Li-Quor Tea Company, who desired to reach the ministers of all denominations in Canada, and a large class of the mercantile community. We took advantage of this opportunity for sending out to these classes, without any cost whatever to them, specimen pages of THE REPORTER, in the confidence that in this way the journal would become more generally known throughout the Dominion; that a large number of new subscribers would be added to the list; and that in any case good would result from the reading of these pages.

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CHRISTIAN UNITY.

God brings good out of evil. At a conference held in the city of Toronto last month there was discussed amongst other subjects, "The Attitude of the Church in this Country towards the Denominations." The title selected was unfortunate, containing as it does a preposterous assumption on the part of the Church of England; and the choice of the speaker who was to open the discussion was equally unhappy. It was not supposed generally that one who has been immured for the past thirty years in the cloisters of Trinity College, as has been its Provost, could speak otherwise than ignorantly of the real position of the Church of England in this country. His distant and exclusive attitude to the other branches of the Church in this land rendered him, if possible, less fit to deal with the position that members of the Church to which he belongs do and should occupy towards those outside of its pale. The atmosphere and surroundings of Trinity College, where this conference was held, were unfavorable to aught but a narrow and sectarian view of this grand subject, fraught with consequences of such moment to our Church at the present time. We wondered not that he, and the little band he has educated in the narrow lines of priestly intolerance, while aping the title of Catholics, should have declared

that even on the Bible Society platform they should refuse to meet their brethren of other denominations. But the position of the Bishop of Toronto disappointed very bitterly all but this little band of extremists, that has been trying to turn back the hands on the dial-plate of time some hundreds of years. He that should have led his clergy up to the royal platform on which they might and should have stood, descended to their narrow step, and joined with them in the exclamation, "the temple of the Lord, the temple of the Lord are we." The peculiar relationship, indeed, recommended by his Lordship will launch his ministers in fresh difficulties, for, as from time to time they meet in the streets their brethren whose chief officer is an elder or a moderator, in place of a bishop, they will have to calculate what number of fingers they should extend to preserve the episcopally-recommended street acquaintance. Fie upon thee, man, for such an un-Christ-like key-note to your clergy. Duty demanded that they should have been pointed to the Spurgeons, Guthries, McLeods, Duffs, and the thousands outside of the Anglican communion, whose crowns will shine resplendent with the many they have turned to righteousness. The Bishop should have directed those under him to be much in the company of the noble band of workers in the various branches of the Church other than the Church of England, and to seek to catch from them somewhat of their zeal, life, and power; and to mark well the lineaments and bearing of these street acquaintances forsooth! as they may sit so high in the golden city that no opportunity will be allowed for seeing them there. The world at large, which reads little of, and cares less about, these elaborate discussions, sees and recognizes in the life and work of these men a true and apostolic succession, and, loving reality and earnestness, gladly joins men thus nobly battling for the glory of God, to save souls and to better the world. Oh that the Spirit of the living God would recognize the bishops of to-day by giving them somewhat of the spirit of the bishop of old who displayed his call in the apostolic benediction, "Grace be with all them that love our Lord Jesus Christ in sincerity, Amen."

But out of this conference and its utterances has good already come. Many in the Anglican communion are expressing very freely their entire disapproval of the views there propounded. Many are expressing in warm terms their admiration of, and desire to co-operate harmoniously with all their brethren engaged in the great conflict with sin and Satan. They feel it necessary now to take a more decided stand with the members of other communions, in order thereby to remove from their Church the odium that would be cast upon her by an exhibition that displays the absence of that most excellent gift of charity. Our enemies are powerful and united. To them we should present an unbroken front. The Master demands this of us. He taught it. He prayed for it. He now looks for it. In how much of our work, religious and philanthropic, can we, and should we, stand all shoulder to shoulder—not a man wanting when a great onslaught is being made on the battlements of Satan. Why not crowd the rooms of our Evangelical Alliance meetings, and with one heart and one accord, praise and pray to the Common Father through the one Mediator? Why not as one man come to the rescue of our young men, and in their rooms display to the world a harmonious work