

leads each to take in the full import of the words addressed by Christ to the multitude and to His disciples, "One is your Master even Christ and all ye are brethren."—Matt. xxiii. 8. And for the spirit of bigotry we have one of love and confidence, which finds its illustration in the prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.

While upon the subscription lists of many of the churches, parsonages and colleges, throughout the Dominion will be found the names of members of other communions than those to which such churches, parsonages and colleges belong, subscriptions in many cases given unsolicitedly, given solely as an expression of friendliness and goodwill. This is the spirit which manifests itself to-day among the churches. A spirit which continues to widen and deepen, a spirit which is gradually annihilating what may be deemed all serious differences, a spirit which is enabling each to see in the other that other's excellencies, leading each to wonder what it is which keeps them apart. And is this not a wondrous change compared with that which existed forty years ago? And is there not here that which is a cause of rejoicing "to angels and to men." A spirit which ought to beget in the hearts of God's children gratitude for that which has been accomplished and hopefulness as to that which may be looked for. But does this apply to all the denominations? I regret that I am unable to reply in the affirmative, for so far as the Church of England is concerned it refuses to recognize the ministers of other denominations, men who have been "called of God as Aaron was," men upon whom God has set his seal, as ministers of the New Testament, and it refuses to interchange with them in the discharge of pulpit duties! My purpose is not to discuss this matter in any unfriendly spirit, indeed my purpose is not to discuss it at all. I can only express my deep regret that the clergy of the Church of England persist in a course which not only meets with no approval from their people but which is to many distinguished laymen of its communion a matter of the deepest regret, a matter which were it in their power to remedy would be remedied to-morrow. This I know to be the mind of many loyal members of the Church of England, men who are known throughout the country not for their goodness only but for their large-hearted Catholicity, and who are longing and praying for the day when in the church which they love a larger spirit of Christian brotherhood will prevail,—and who are ready to say with Archdeacon Farrar: