principle of life. Its expression lies in a personal relation to Christ, and not in any outward system." This unity exists. The Lord's promise cannot and has not failed. For, to quote again from Professor Wescott, "The true unity of the whole Church, which is derived from the participation in the Spirit of Christ, is compatiable with the existence of outward divisions upon earth. For "of the life of the Church part is open, part is hidden. We can see divisions, differences, limitations; but all that is eternal and infinite in it, all that controls actions that perplex us, and harmonizes discords which are unresolved to our senses, is not to be perceived on earth, but is with Christ in heaven.' The common life of Christians lies deeper than the things which separate us. The isolation in which we live and the external divisions of the Church are "a proof of imperfection, but not of death." Indeed. has not God at least indirectly sanctioned the very divergencies and differences we regret?

But while this is the case every earnest Christian must deplore the disunion that exists, the consequent waste of power and resources and the weakness of the divided testimony that goes forth to the world. One cannot but eagerly respond to longings so widely expressed for a closer fellowship among Christians and even for the organic union of Christian Churches. The subject of Christian unity has been of late very prominent in conferences and synods, in periodicals and the daily press. A great deal that is commendable and hopeful has been set forth, and yet very much has been radically vitiated by the false conceptions of its advocates. If there is any sincerity in these advances, Christians must be prepared to make sacrifices as well as to co-operate. They must proceed upon a truely Scriptural basis, eschewing what is visionary and taking the most practical and feasible measures. It is important, first of all, to trace existing evils to their real soorce. The evil does not lie in the variety of external forms in which the one body is revealed; it does not lie in the existence of differing forms of government, modes of worship; methods of work, but in

## ANTAGONISMS AND JEALOUSIES

which have shown themselves in connection with these differences. The law of distribution is a wise and beneficent provision of the Creator. He adjusts each individual life to its surroundings; He gives to each its limits and measure, and then makes each contribute to the harmony and completeness of the whole. This law of distribution is seen in its wonderful and beneficent operation in every gradation of living creatures, in the case of plants, animals, and man himself. St. Paul reminded the Athenians that God "made of one blood all nations of men to dwell on all the face of the earth: and hath determined the times before appointed, and the bounds of their habitation." "Made of one blood"—here is unity of life; "determined the bounds of their habitation"—here is distribution, with all the tribal and national varieties in which the unity of humanity is manifested. This law of distribution is a most fruitful and beneficent one. The contrasts, the manifoldness, the necessities it creates lie at the basis of all human intercourse, commerce and civilization. But jealousy and selfishness pervert the beneficent law; the contrasts become antagonisms; distribution becomes division. Thenee follow strife and devastation; unnatural isolation or grasping imperiousness contending for the mastery. So in the The same principles which obtain in the foreign field children of his flock. Can this method not be sphere of man's spiritual activities the same law of distribution holds good. In its normal action it is most beneficent. It creates varieties, necessities, a more effective concentration of labour and power. I and stimulates the others. But here again human sin and selfishness have intervened to rob us of the blessing. Distribution has been perverted into division. Instead of "provoking one another to love and good works" there are unholy contentions, sectarian jealousies, devilish ambitions; here a Church in haughty imperiousness seeking to lord it over God's heritage, and there a church insulating itself by its exclusive and unspiritual pretensions, and dwelling in a self-imposed isolation in which thought and action alike must stagnate; and there again a church weakened and defaced by a corroding spirit of sectarianism and proselytism. These and many less conspicuous evils flow from this prevalent and radical error. And in seeking to remedy the evils do not let us perpetuate the error; let us beware lest we confound distribution, which is God's beneficent law, with division, which is man's unhappy perversion of it. Then, secondly, we should have a clear conception of

## THE NATURE OF TRUE UNITY,

of the real character of the aim we set before us. It is system is capable of improvement, but its effects were up would have to be determined—perhaps by boards not to produce uniformity. It cannot therefore be grossly exaggerated and evils were attributed to it, for of religious instruction constituted in each district of religious instruction constituted in each dist

unity is only genuine and desirable when it is the manifestation of an existing internal unity. When men believe the same truth, love the same person, are moved by the same grand convictions as to things essential and learn Christ-like tolerance and largeness of heart as to things non-essential, then the spontaneous outgoing of that internal unity will be a truly desirable and divine external unity; and that, we may be sure, will not be the dull, dead, sameness of uniformity, but a uniformity in diversity, which combines in its pure effulgence the seven fold gifts of the spirit of truth, who imparteth to each living Christian and to each living Church severally as he wills. That which Christian men are called upon to accomplish is not to construct Christian unity, but to manifest it. True Christian unity is the creation of the spirit of Christ, the spirit of light and love. And into this unity He himself conducts every soul who receives the saving truth as it is in Jesus, and who is a partaker of the eternal life which is God's gift to all who believe in there is printed a series of lessons on moral duties. Jesus. What we are called upon to do, as followers of Christ, is to manifest this unity; to clear away the evils that obstruct it; to seek deliverance from the pride, the errors, the prejudices, the superstitions which separate Christians; to learn to distinguish between essentials and non-essentials, between the ever-changing modes of ecclesiastical procedure and the unchanging principles of the gospel, between the shadow and the substance. Thirdly, the manifestation of Christian unity to be effective must be practical. The true unity of the spirit can find its expression only in

## UNITY OF EFFORT

in the cause of Christ in His work of love, and His warfare against sin. As the great Dr. Chalmers, pre-eminently a man of action, said, "If unity does not come to a head in practical movement against sin, it must be utterly wasted." Cold iron will not weld; you must make it red-hot. Mere discussions, speculations about unity, or even interchanges of courtesy and congratulations, must prove no really adequate and enduring expression of Christian fellowship. It can be found only in united action against the common foe, only in hearty co-operation in the Master's work. Many a stronghold of error stands to-day because it will not yield except to the united phalanx of the Church militant; many a noble work of rescue and redemption languishes feeble and inadequate because it lacks that united support which Christians can and ought to give. In order to give effect to our desires for unity there is no need to resort to that which is visionary and impracticable. Most pressing opportunities on every side entreat our action. I cannot now refer to the various modes of beneficent and evangelistic work, to that noble organization, the Bible Society, the Tract Society, and kindred agencies. There is also the great foreign field of the mission work of the bracing these fundamental facts and principles and cen-Churches, where, brought face to face with the vilest tering in the person, life, and work of our Lord Jesus developments of sin and the fiercest onsets of the Devil, Christian missionaries forget the metaphysical and ecclesiastical differences which at home loomed visits each school within its limits and there instructs up so largely, but which now sink into utter insignificance beside the momentous interests at stake, and unite in whole-hearted co-operation and economical ought to be done, with regular instruction given to each sub-division of field and work. The Churches at home grade of children; and in the country it is altogether ought to experience more effectively than they hitherto rich manifoldness of being in which each supplements rejoice that there is an agency, but recently brought teacher being chosen in each into being, which promises to become the connecting link the work of such a teacher be confined to those of his between the foreign and home work of the Churches, own denomination? Why cannot a judicious Christian aud to be a very powerful factor in the promotion of true man give instruction according to the scope of the unity. I refer to the Inter-Collegiate Missionary Alliance, in whose extension to Canada the students of Christianity without any reference to the denomina-Wycliffe College have borne such a praiseworthy and tional peculiarities? Then, if this is possible, see what important part, and in which nearly all the Canadian an advantage we would have. It would be possible to theological colleges are now united. I bespeak for grade the children according to age and capacity for this Association your warm and cordial co-opera-religious as for secular instruction, and there could thus tion, and I hope that the meetings to be held in this be, at least in the towns, several teachers for each school,

## RELIGION IN THE PUBLIC SCHOOLS.

But from these inviting topics I must turn to one of authorities, the religious instructors also. Or, there is pressing importance, and which has immediate interest another suggestion, if the children are religiously infor ourselves. I refer to the educational system of this structed without regard to denomination, the different structed without regard to denomination. Province. Take first the question of religion in our schools of a parish or town could be allotted to the Public Schools. I regret that to this subject there was different ministers, each taking one school. And then accorded in the recent Congress so inadequate, and, in each term or year a re-allotment could be made. By many respects, so unfair a freatment. Doubtless our what authority the various regulations would be drawn

the unfaithfulness and sectarianism of the fault-finders themselves are responsible. Our school system must of necessity be undenominational; and whatever steps are taken there can be no retrogression to the ineffici ency and sectarian issolation of a Separate School system. But while our system is undenomintional, is not unchristian, as has been most unjustly affirmed.

I have before me "The General Regulations for the organization, government, and discipline of Public Schools." The second section in these regulations is entitled, "Religious and moral instruction in the Public Schools," and begins with the declaration: "As Christianity is recognized by common consent through out this Province as an essential element of education. it ought to pervade all the regulations for elementary instruction." They proceed to provide for daily prayer and reading of the Scriptures both at opening and closing of the school. It is also enacted that the Ten Commandments are to be taught to all the pupils; and The regulations also provide for "weekly religious instruction by the clergy of each persuasion." They enact that "the clergy of any persausion, or their authorized representatives, shall have the right to give religious instructions to the pupils of their own Church. in each school-house, at least once a week, after the hour of four o'clock in the afternoon." The hours and days of the clergy of the various denominations are to be arranged by the trustees. The clergy have not except in isolated instances, availed themselves of this opportunity. Where the fault lies it is for them to determine. One restriction in this resolution has no doubt operated unfavourably. The children who receive this religious instruction must be detained after the regular hour of dismissal, when, wearied by the confinement and distracted by the amusements of comrades without, they cannot be expected to be in a very receptive state. This evil can be very easily remedied by having the time for religious instruction

WITHIN THE REGULAR SCHOOL HOURS,

as was suggested by the Chancellor of the University of Toronto. Then to the stated reading of the scriptures can be added, as was also most happily stated by the Chancellor, the regular memorizing of passages of Holy Writ. But can we not go even further than this within the letter of the present regulations? They provide that religious instruction shall be regularly given by the clergy of each denomination or their authorized representatives. There are two points: the instructions to be given and the persons by whom they are to be given. As to the former, what is wanted is simply the inculcation of the great fundamental facts and truths of our common Christianity and the ethical principles which -underlie our whole social fabric, the State as well as the family. Let there be a well-considered synopsis of biblical and ethical instruction em-Christ. As to the latter, the present method, so far as there is any, appears to be that the minister of a parish the children of his own communion. But the clergy have not time for this, at least to do it in the way it impossible for the pastor of a scattered congregation woman, one for each school, the aptest and most available case. Then why should synopsis I have just mentioned, and on the truths of a portion of the school curriculum. But in very many, perhaps in most cases, the Public School teachers themselves could be by permission of the eeclesiastical wrought out by any merely external process. External which to a large extent, as far as they are preventable. representatives of the various denominations, or by

some sim pear to m ly I think tian unity have any ing from t and prejud agreemen be remov ments and At our c I am purs

and I wou great resp citizens in solidation the leading five Art Co arts colleg versity of body. Th past my c expensive, proposed t stand. It for that wi of small largement versity Co. in anythin of higher e in arts, so splendid ( desire for made. No fit be the s the studen more efficie establish, i college in the Provin colleges pi theological arts belon which resid well-ordere religious ir Let there 1 and other tian ethics, nection of would secu

and influer monination a minimun vantage of college wo ence of all the Provin safeguards is sustained completnes gical colleg more fully pletion of grand resul asidethe na ism, deter system of 1 most effici reality of tl Let us th

deeds, not which is w does not s spirit of Cl The want o When the t

stands in is overflow a them. So formalism of exclusive Churches s the full tide the barrier melts and astonishing have in re mutual resi the way for