

we are in our humble way endeavouring to plant along with our power the truth of the religion of Jesus Christ, what an obstacle must it not be when these poor heathens, whom we invite to accept the blessings we offer them of Christian truth, are taught by ourselves that they are to come into one community which we teach to be the true body of Christ, and are taught by others that there are other bodies equally or even more claiming to be the true body! What an obstacle it must be in their minds—this teaching of the truth itself in so many various ways! It must show them that we are not agreed among ourselves as to what is the truth, or what is the acceptable form in which we should worship God. But if we turn from that view we may be consoled by seeing in various ways and on various occasions a manifestation of the tendency of men's minds towards the recovery of Christian union, and I think we can hardly fail in observing this, to remember that it has been according to almost all history that when the time has come at which it has pleased God that any great movement should take place, it has generally been found that men's minds have been stirred towards it individually in many directions at the same time. It has been found so even in regard to physical discoveries, and that is probably the cause of the disputes which from time to time have arisen in reference to the origin of such discoveries. It has also been found so with regard to great changes in men's minds respecting moral and religious truths. If then, it be so, we have proofs that it is even now the pleasure of Almighty God to stir men's minds towards the recovery of unity in various quarters and in various ways. I need not dwell upon many of those ways, but they are not confined to our own community alone. Perhaps, sir, I may be allowed to read a few words from a pamphlet entitled *Hints on Christian Union*, by the Rev. John Paul, B.A., incumbent of Twigworth, Gloucestershire. He says, "by persons of all stations—prelates, beneficed clergymen, ministers of various dissident communions, and laymen, yes even artisans, this sentiment has been reiterated—'The attempt to promote Christian union must be dear to every Christian man.' A distinguished clergyman who gave himself much trouble to ascertain the general tone of feeling on the subject, writes—'I am quite astonished to find how very widely spread is the desire for unity.' A Professor in an Independent college thus expresses himself—'For my own part I would willingly make great sacrifices to attain so desirable a result.' And, not to multiply extracts, one more may suffice. A labouring man offers this encouragement—'I have long expected some movement like that now proposed; it may be a hard task, but it must succeed, for it is God's work.'" These opinions are not confined to this country. In America the same thing has been attempted. In the Episcopal Church of that country great efforts have been made towards enlarging the boundaries of that Church. I am not going to ask you to undertake anything similar to the proposal submitted by a committee of presbyters of that Church, which is an offset of our own Church in the United States of America; but here is a pamphlet, entitled *The Catholic Work of the Protestant Episcopal Church in America*, from the pen of Dr. Muhlenberg, who was in England a few years ago. He says, "If this be of men it will die; if it be of God ye cannot overthrow it. We claim it as the work of the Church to make America a Christian nation. We have an empire in our grasp if we have courage to put forth the hand; we must accept the task, or with its rejection reject also our Catholic profession. But we have no fears. Whatever the immediate issue of the movement, it will awaken the heart of the Church; it will teach a truth which they who follow us shall not willingly let die; its results, though partial now, will be sure at the last; and with such faith in principles, such faith in the living kingdom of Christ and in Him who abides in her, we commit the cause of Catholic unity to the brave soldiers and servants who 'work together with God.'" But, sir, in speak-