

long-suspended intercommunion, which has attracted general attention, having been highly approved by some and as decidedly condemned by others. The scheme may indeed be impracticable, and some may regard it as altogether visionary; but we ought not on this account to ignore the loving spirit which dictated it, nor to neglect any means by which we may possibly approximate towards the desired object. The following passage in another work of the same writer shews the spirit by which he was actuated: "God has His own everywhere. He is calling more and more to follow Him, who is 'the way, the truth, and the life.' As we love Him more, who is the truth, we shall receive, hold, set forth, the truth 'as it is in Him.' As we love Him who is our Head, with a more burning self-devoted love, we must in Him love His members. And love understands thoughts of love though ill-expressed, and catches at thoughts of truth though conveyed in broken words and but half uttered, and reads the heart with which it sympathizes. As we love our Lord more, we shall love more all whom He loves, and as we love more we shall understand one another better. One grain of love avails more than many pounds of controversy." If all who call themselves Christians were animated by such a spirit as this, there would be good hope of the speedy fulfilment of the prayer of our Lord, "that they all may be one."

To my mind, however, this very book appears to prove the impossibility of any restoration of communion with the Church of Rome, for it is based upon the supposition that she will abandon some of the errors which she evidently most fondly cherishes; and it exposes very fully the evils of her mariolatry, and the vanity of her claim to infallibility. The writer may sometimes have been disposed to yield too much, in order to promote the object at heart; but while we repudiate any such concessions, let us bear in mind that the present divisions are essentially an evil, presenting an insuperable obstacle to the diffusion of the truth and the conversion of the world. Let us pray more earnestly for the restoration of such unity, that it may again be said, "See how those Christians love one another." (Cp. John xiii. 35.) We are taught to pray, that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." Let us use these and the