

lesson so forcibly taught us, and by the rightful use of such means as seem consistent with the cause we have in hand, strive to bring all to the knowledge of the One, true God and His dear Son. And must it not be admitted on all sides that this—the object of a united Christendom,—would be hastened by all Christians working in concert? Granted that all the existing Churches of Christendom have the same object and end in view, cannot that object be the better and easier obtained by combined action? Investing ourselves with a truly missionary spirit we realize to a great extent the blessing which would outflow from such a Christian union. The present state seems like a vast number of companies enlisted under one banner, in the same army, fighting for one and the same victory, but each resorting to different means to achieve the same end,—means, so antagonistic, that they appear to the onlooker not only to neutralize the good work done by their brethren, but at times to thwart their fellow soldier's advance on the common enemy.

What would be the result of a worldly combat on such a principle? Certainly, delayed conquest, much energy wasted, perhaps a defeat.

And does not a divided Christendom become a snare and stumbling block to the unthinking who listen to the plausible arguments of the Infidel, who points with the finger of scorn and derision to Christians who, professing to live with the love of the same God in their hearts, defeat the object in view by fighting one another.

The time is coming, yea, is fast approaching, when the united strength of Christendom, assisted by God's grace, will be required to stem the tide of Agnosticism and Free Thought, with all its concomitant train of horrors; when all must battle on God's side for purity and love and peace with one voice, one heart, and one hand. In a common cause against a common foe must our united efforts be made.

Until this comes to pass, can we hope for the greatest and best results, can we expect God's full and unbounded blessing on our work?

I have already spoken somewhat hopefully of the present outlook for the realization of our object. My reasons are many. That the spirit of bigotry and prejudice has not such a stronghold to-day as it had fifty years ago has been alluded to. The sects are beginning—have begun, in fact, some time, to recognize much truth in systems outside their own, to foster broader and more liberal views toward one another's beliefs.

This tendency is illustrated by the "interchange of pulpits" now so common amongst many of them (undoubtedly some would gladly exchange with clergy of the Anglican and Roman Churches); Ministerial Associations and Benevolent Societies in which ministers of all denominations meet together for concerted action in charitable causes; tolerance for views held by others; a charity extended to those who work by other methods; a spirit

of catholicity exerting its benign influence on the actions of all engaged in the promotion of God's kingdom on earth. These are some of the signs that lead us to think the time may not be far distant for the fulfilment of the promise that we shall all be one.

Then again, a matter for much consolation and thankfulness is the return of many to a liturgical form of worship. This is perhaps the greatest of all indications that there is something wanting in their present form of extempore worship that is only to be obtained in the ancient liturgies of the Church.

Our prayers and praises used by the saints and martyrs of the early Church and by all its faithful members till now may yet again arise to Heaven by the united voices of Christendom.

The exact lines in which this uniformity will progress, or upon which it will ultimately be formed, it would be folly for anyone to attempt to lay down. All that the writer has endeavoured to do has been to indicate the position at present, and to hold out brighter hopes for the future. Important questions of doctrine and Church government must necessarily enter largely into a discussion on this question. But the time for such discussion is not ripe yet. It may be difficult to observe any outward or direct action being taken towards unification in these matters, but many—especially those who associate much with their dissenting brethren—feel assured that there is an unconscious movement in this direction. To our mind, the Church of England teaches the verities of the Christian faith with a true interpretation; in the minds of many dissenters this is also dawning, and they are awakening to the realization how they have sadly contorted and exaggerated some doctrines, even to the exclusion of others of equal importance.

May God in his infinite goodness hasten the time when we may sing in a universal song:—

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the Saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

F. T. S.

Toronto, March 4th, 1886.

FLOATING.

Floating, floating, and the summer breeze
Comes rustling o'er green meadows, through the trees
The slanting sunlight falls; and plash of oars
Makes music, while afar the cataract roars,
Showering white clouds that glimmer through the light,
And twittering songsters bid me sweet good-night.—R.