

the union of the churches and yet cannot meet his brother ministers on the platform of the Bible Society must have something radically wrong in his mental constitution or in the views he represents. One of the best ways of furthering fraternal intercourse is by an occasional exchange of pulpits. The Toronto plan is an admirable one to have a universal exchange on a certain Sabbath in the year. I regret that the Church of England places itself outside of the benefit of such Christian fraternity and therefore neutralizes completely any thing it may have to say about union. When a Presbyterian or Methodist or Baptist or Congregationalist is invited to preach in a church of England pulpit then and not till then can the Anglican contribute anything that will really further the project of union of the churches. It is not the "absorption of sects" by a prelatical church which is the subject under consideration but the union of different churches each possessing a type of polity and a system of doctrines which it obtained from the New Testament. It is not so much indignation as sorrow that is felt by most intelligent Christians that an attitude of suicidal exclusiveness is taken by a church so honored by Christian scholarship and piety as the Church of England.

3rd. Again to further the cause of church unity let there be a plan devised for co-operation so as to avoid the evil which is so patent even to worldly men, of having two or more churches struggling to live in a poor and small community where one church would amply serve all moral and spiritual purposes. A plan for such co-operation has been proposed affecting the Methodist and Presbyterian churches in Canada. It is an experiment and not yet sufficiently advanced to indicate whether it will succeed or not. If this plan fails it is certain there will be plans with other details demanded until the evil mentioned is removed.

In conclusion, I take the liberty of addressing a few words to the theological students, under whose auspices this journal, marked by so much literary merit and enterprise, is conducted; and what I say I wish to apply to other divinity students as well. When you reach the pastoral office be true to your own church, while you are friendly to all others, but in the manifestation of this kindly feeling be not betrayed, especially in your platform addresses, into going beyond the dictates of your judgment under the exciting influences of your surroundings. The temptation is a strong one to say what is unwise, if not insincere. Belittle the differences between churches, speak with contempt of creeds, utter insinuations about ecclesiastical tyranny, and you will