

Symposium.

WHAT MAY BE DONE FOR THE MUTUAL APPROACH OF CHRISTIANS OF DIFFERENT DENOMINATIONS.

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TO write upon this subject implies that one is in favour of such a mutual approach of Christians who differ. There are many ministers in all the evangelical churches, and not a few lay men, who have no desire for anything of the kind. Some want a select, orthodox, called out and separated, protesting communion of their own special saints, however small. Others, regarding theirs as the only true church, are willing to annex and incorporate all other churches that, confessing their errors tacitly or openly, will conform to their standard. The first thing to do is to find means for removing this twofold stumbling block. It is more than a stumbling block ; it is a great series of barrier walls, and no one knows how high and how strong they are until he tries that which surrounds his own communion. Fortunately, in Canada there is no social barrier, save in the eyes of a not very Christian snobocracy of so-called society people. There is no established church, and no sectarian monopoly of wealth or honour, of learning or culture. This is so far encouraging, for the barrier of class dis-

tingtion, little right as it has in the Church of Christ, is one of the most difficult to overcome. There is no barrier in the way of personal intercourse between laymen of different denominations, and there need be none between their ministers. Mingling together in the same schools and universities in youth, meeting one another in common Christian and charitable and educational work, thrown into each other's society in private friendly gatherings and in places of recreation, there is no excuse for Ephraim and Judah envying or vexing mutually. Individuals may pass each other by on the other side of the road metaphorically, but no such spirit animates the ministry of any one church as a whole, and even the individual cases are generally the result of ignorance or of mutual misunderstanding. Many ministers are far more widely separated in spirit from some of their fellows in the same communion than they are from brother ministers of equal religious culture in other denominations. The spirit of interdenominational intercourse deserves cultivation. I have known