

licity, and who are longing and praying for the day when in the Church which they love a larger spirit of Christian brotherhood will prevail—and who are ready to adopt the following soul-stirring language of Archdeacon Farrar:

“Perish the hand which would circumscribe by one hair’s breadth the limits or the definition of the Church of Christ; perish the arm that would exclude from that one flock of the Good Shepherd the ‘other sheep which are not of this fold;’ perish the narrow superstition that the Spirit of God ‘which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth,’ can only be conveyed by mechanical transmission. I for one, at any rate, refuse to flatter the priestly pride which would sectarianize the catholicity of the Church of Christ. The Articles which I accepted at my ordination taught me that the Visible Church of Christ is a congregation of faithful men wherein the pure Word of God is preached and the Sacraments duly administered; and I for one, even if I were to stand alone, would still repudiate and protest against the uncatholic teaching which would pretend to do what it cannot do by unchurching any who love the Lord Jesus Christ in sincerity and in truth. If there are any who think that He who died for all mankind cares mainly or chiefly for outward organizations, their views of Christ are not such as I learn from Him who made the keeping of the Commandments the essential of entering into the Kingdom of Heaven. I say with Whitfield: ‘Do they profess repentance toward God and faith in our Lord Jesus Christ? If so they are my brethren.’”

Brave words, and timely as brave, expressive of a Christlike spirit which will meet with a hearty response from the Church of Christ throughout the world.

It must be to all a matter of rejoicing that the Pan-Anglican Conference recently held in England has already commenced to bear fruit. In an address delivered by Dr. Wordsworth, Bishop of St. Andrew’s, one of the dioceses of the Scottish Episcopal Church in which he spoke of the possibility and desirability of union between the Episcopalians and Presbyterians, he said:

“The fact that a Bishop’s hands had not ordained these ministers was not a sufficient cause to refuse them admittance to the Episcopal Church unless they approached in the garb of penitents. I cannot understand (he continued) how any Episcopalian can read the biography of Dr. Chalmers, for instance, or of Dr. Norman McLeod, or of Dr. Guthrie, or of Dr. Eadie, not to mention others, and not feel that there is something which is seriously and wrongfully amiss, something over which we ought not to rest until it has been rectified, in the fact that such men, such Christians, were not received by us to the communion of our common Lord and Master nor we by them.”

But what agencies has God been using to bring about the