

tion, even if it were in itself right ;—comprehension, as advocated by Lord Ebury and the Revisionists, is but coercion exercised on some within the Church instead of on those without it. Yet whilst all earnest Churchmen desire reunion, if only it may be had *salva veritate*, the obstacles to a partial realising of it may not prove to be insuperable. Obstacles may be defined as things to be surmounted. If the two Houses can devise measures which shall make for peace, that one thing alone will vindicate them with religious men, and establish their authority on a basis which cannot be shaken. In the meantime, all will agree in the piety and the propriety of the Bishops being asked to “commend the” subject in some definite and formal way to the prayers of the faithful.” Before prayer great mountains have ere this become a plain.—*London Guardian*.

HINDERANCES TO UNITY.

Now, we are not called upon to-day to enter upon the wide subject of what constitutes the objective unity of Christ's Church ; but rather to dwell upon the lets and hinderances, the motives and encouragements, to the maintaining brotherly love between individuals. And we cannot but see that there is a more than usual tendency in our age to *separation*—to a severance of the mystical “two and two.” We say nothing of open schism from the Church, but would rather speak of what goes on in the Church. First, there is the breaking up of Christians into two Theological schools ; then in each school there are numerous and increasing sub-divisions, so that the general tendency is to an independent, self-complete individualism. And this is not all. That there should be diverse views on many points of discipline and doctrine, is, we believe, a necessary result of the variety of mind which God has permitted, and the freedom now allowed to the expression of opinion. An unvarying flat can only be produced by a violent alteration of the natural features of the landscape ; and perfect uniformity has never, we are persuaded, been attained, save by an iron-handed repression of the faculty of thought and speech. But difference of opinion is not the main evil. The main evil, and which we may avoid by God's grace, is the loss of brotherly love, and the growth of dishonouring suspicions, mutual coldness, and accusation. That we should stand forth, not one, but “two,” in many things, is, it may be, a necessary result of our very nature ; that, being two, we should not walk together, must be our sin. And need we dwell upon the terrible issue of this lack of brotherly love ? It is said of God's ancient Church, “They went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters, for they were bitter ; therefore the name of it was called Marah.” Is it not so now ? The world is athirst,—athirst for some belief which shall lighten the burden of its toil, and satisfy the cravings of our being, and be a rock to hold fast by when the floods of death break in,—and we bid them to the Cross, and invite them to the river of God. But lo ! when they come, the waters are bitter ; bitter, through the internal heartburnings and discords of those