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LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 29th—9th SUNDAY AFTER TRINITY.
Morning—1 Kings xii. 1 Corinthians ix.
Evening—1 Kings xiii; or 1 Kings xvii. Mark iii. 13.

THURSDAY, AUGUST 26, 1886.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

THE TESTIMONY OF MR. BRIGHT.—At the opening of a bazaar held for the benefit of a Congregational place of worship in London, Mr. Bright pronounced the Church of England to be, to a wonderful extent, a voluntary Church. "It is one of the things we have most to rejoice in," he said, "that outside and around the borders of the establishment proper, there is an amount of voluntary work carried on by it all over the country, which rivals—I do not say exceeds—the voluntary work of churches not established. Everywhere throughout the United Kingdom this voluntary effort is going on, and everywhere it is producing, I doubt not, valuable and great results, notwithstanding that there remains amongst us yet much that is disappointing, much that we hope future effort will to a great extent remove." Reform, not destruction, is now his watchword.

WHEN CARDINALS DIFFER—WHO MUST DECIDE.—Cardinal Gibbons, of Baltimore, speaking the other day of the Knights of Labor, said:

"From reading the newspapers I infer that the objects of the Knights are praise-worthy and in no way opposed to the views of the Church. Organization is the basis of all progress, political, social and religious. Only when it is abused does the Church raise her voice and call out her children. We hold that if a man joins a society swearing never to reveal any of its workings, no matter how criminal, and to obey the dictates of its officers blindly, he surrenders his personal liberty, becomes a slave to his fellow man, and cannot partake of the Sacraments of the Church. On the other hand if a man joins an organization, swears to keep secret its workings, with the proviso that nothing therein shall be contrary to the laws of the land, his conscience and religious tenets, we hold that his action is perfectly justifiable."

Notwithstanding the views of the Cardinal of

Baltimore, we are told that Cardinal Taschereau, of Quebec, has condemned the Knights of Labor. While the Canadian Cardinal is condemning the Society, the American Cardinal is saying "God speed you."

THE RE-UNION OF CHRISTENDOM.—None can be more anxious, says the *Churchman*, none can pray more earnestly for the re-union of Christendom than churchmen. But we do not desire that these our longings should find their consummation in any so-called union based upon a false foundation. If the end is to be achieved at all it must, it can only be so achieved by rejoining the severed members of the Church, the unity of the one faith, that which was once and for all professed by the Holy Catholic Church throughout all the world. The creed of modern Rome is not that of the Catholic Church, and for any churchman to look to her as to the Rock whence the Church was hewn is at once to look to a city that cannot be at unity with itself. Denounced by the great majority of Christendom as being in deadly error, and showing by her strange doctrines and their fruits that she has gone far away from the Shepherds and Bishop of souls, and so out of the straight path of truth, she must cleanse her skirts from the guilt of heresy, schism, and absolutely destructive false doctrine, before she can ever be looked upon as a pure branch of the Church Catholic. But she has declared herself never to have stood in need of reform, and to be irreformable. Therefore, till she returns to her right mind union with her is impossible. And, as her chief bishop has endorsed not only her past, but her latest errors, and declared himself as infallible as Christ Himself, it is clear that, whatever his former pretension to pre-eminence, the Pope of Rome of the present day cannot be looked to as the Patriarch claiming the allegiance of those other branches of Christ's Church which have neither lapsed into such grave error, nor arrogated to themselves such pretensions.

THE CHURCH AND THE LABOR CRISIS.—The Rev. Dr. McKim, a prominent clergyman of the American Church, in the course of a sermon upon this subject a few Sundays since said: "Christianity maketh men to be of one heart and of one soul. She proclaims 'liberty, equality, fraternity.' The function of the Church lies deepening the influence of the great underlying principle of the true brotherhood of men in Christ. She has no commission to meddle with the administration of the law, or to preach political economy, or to be arbiter between opposing social theories. But she is commissioned to rebuke the greed and selfishness of the rich, as well as the discontent and the lawlessness of the poor, and to assert with all the emphasis in his power, the responsibility which attaches to wealth and the sacredness of the claims of humanity and brotherhood upon all classes and conditions of men."

As modern thought and life have drifted away from Christ's ideal, the whole tendency has been to organize society and business upon the principle of selfish greed. "Every man for himself" is the cry on all sides. The severed bonds between the different classes amongst us will never be reknit until we return to the Apostles' maxim, "Look not every man on his own things, but also on the things of others." Practically we are living upon the principle of Cain. We take no interest in, we feel no responsibility for the condition of the laboring classes. We look around on our well-fed, well-clad household, and perhaps thank God for our happy home; but it does not occur to us to look into the homes of the working classes to ask how they fare, or what means and instruments they possess of material or moral advancement. Feudalism, with all its faults, had this virtue, that under its shadow there grew a sense of responsibility upon the part of the rich and the great for their dependents, and the aristocratic organization of English society to-day brings forth even better

fruit in a feeling of mutual dependence and interest between the nobility and peasantry. But we, boasting of our liberty and equality, have drifted into a selfish isolation, till we behold a wide gulf yawning between the rich and the poor. * * * The duty of the Church is clear. She must stand as the angel of reconciliation between labor and capital, between the poor and the rich, with the word of kindly rebuke for both, 'sirs, ye are brethren.' She must preach moderation, self-control and contentment to the wage-earner, saying with the Baptist, 'Do violence to no man, be content with thy wages.' She must also preach justice and unselfishness to the wage-giver, reminding him that he must 'give account' of his stewardship of wealth; nor must she fail to be a 'swift witness against those that oppress the hireling in his wages.' * * * 'Brotherly kindness, charity and self-sacrifice—these are leaves from the Tree of Life which shall heal this deadly wound in the body politic.'"

The Rev. Mr. Rainsford, speaking on the same subject, said: "Capital and labor are respectively senior and junior partner in the same firm, and till this is recognized no firm can possibly prosper. As long as senior conducts business in one way and the junior in another and between both distrust exists, failure is almost certain. Jealousy and distrust must give place to confidence and mutual forbearance. Let capital treat labor as though it was more than a 'hand' in producing the wealth of the country."

CORDIAL FOR DROOPING SPIRITS.—To those timid, fearful souls, who, being worried over some local trouble in their parish, fancy there is decadence in the Church, we commend the following passage from a sermon by Dr. Church:

"What must have been the feelings of Christians in the fourth and fifth centuries, when, just as Christianity seemed to have won its way into the Roman Empire, they saw the fierce northern barbarians break into it, and the heathen triumph over religion and civil order? Which would then have seemed the judgment of sober good sense—the despondency which only saw the frightful mischief or the bold hope which saw in the barbarians the seed of a great Christendom? Yet, who would have been right and who wrong? Or again, in the tenth century, when open wickedness and ignorance filled the high places of the Church, when all seemed so bad and so hopeless that men disposed of their goods as if the end of the world must come with the end of the century, if any one had looked forward, in spite of all, to Christians again recognizing their high calling, again preaching peace and charity, and leaving all to follow Christ—to the return of a great intellectual tide of art and of thought, where now all was brutality and darkness—would he not have seemed a dreamer? Yet who would have been wrong and who right—the dreamer or the despairing? And so of other times of confusion and corruption in the Church, when the powers of evil seemed impregnable, and the attempts of those who dared to cope with them seemed only to issue in disappointment, or new forms of mischief; amid the polished or superstitious godlessness of the fifteenth century, in the angry and heady disputations of the sixteenth; in the tumults and revolutions, the atrocious wars of religion in France and Germany, in the fierce cruelty, the depravity, the plundering greed of the upper classes, the depression and helplessness of the poor, left without guide or friend, the insolent claims, the savage intolerance of rival systems and rival teachers, were there not ample argument for despair? And would he not have been a bold man, who could put his trust in the powers of self-correction and recovery, in the living gifts of the Holy Ghost, and hope that things would not always be as bad as this, that the days of peace and mercy would yet come? And who would, after all abatement, have been right?"