

LEARNERS.

THE world is at school. The Church is learning. The universal rage is study. One calls it investigation. Another says it is research. With one it is science, with another art. With all it is learning. The millions are ready to do what the disciples of old were doing, to go to school by the lakeside or on the sea-shore. In all this seeking after knowledge there is a forcible disturbance of self-satisfied ignorance. Settled convictions are questioning their own sincerity, and the catechism is being said over again in secret by men of three-score years. Most men grant that better methods of study are in vogue now in Biblical learning. Our Scriptures speak to us less vaguely than fifty years ago. Our life-long convictions, re-examined and freshly grasped, are doubly precious for the struggle with which the good-fight of faith has been re-fought. The best and highest convictions we have are known to be incomplete, and in this humbling reflection we become merciful to others who are struggling up toward what may be the best attainable view to them.

LIFE IN THE CHURCH.

SOME think the Church of England is a very dignified "establishment," and that is about all. That its chief features are titles and big incomes and social position. But Dr. Dixon, a distinguished English Wesleyan minister, gives the following testimony concerning the Church of England, in a letter to an American Methodist paper, *Zion's Herald*, of Boston.

Be not startled: but there is more *true religion* in the Church of England, than anywhere else in the country. This Church is the only Christian body which is making prosperous advances. The Church of England is, as we think, the most prosperous in the country. * * In the lower grades of the Church, there is a very large and constantly increasing body of faithful, laborious and excellent men, who are the ornament of their profession, and a blessing to the country. The large towns are full of these men, who are exercising a most powerful and beneficial influence.

SECTARIAN INCONSISTENCY.

It is a strange thing that the Sects admit the canon of Holy Scriptures, some practice Infant Baptism, and all observe Sunday as a day of sacred rest, while they reject Episcopacy, and yet the evidence for each and all of them is precisely of the same kind. As Archdeacon Evans tersely puts it: "Seeing that the Episcopacy, or the threefold ministry of Bishops, Priests, and Deacons, rests upon the one and the same, and even stronger testimony, than that on which rests the canonicity of Holy Scripture, viz., *the evidence of the Visible Church*: we cannot reject the one without sooner or later undermining the authority of the other. This being the case, it behoves all who thankfully accept the canonicity of Holy Scripture to be very careful not to despise Episcopacy. Long before we come to the last author whose testimony completes even the *first*