

THE MATTER OF WORSHIP.

Under the term worship is comprehended the prayers and supplications, the praises and thanksgivings that man must render to God. To accomplish all this is the purpose of the prescribed forms of worship and regular services. But this, too, is a mutual work of Priest and people. It cannot go on without mutual help. The duty of the Priest is to lead the devotions of the people, to offer for them the sacrifice of praise. This is fully recognized by the Laity to a certain degree, for on Sunday mornings they are generally present to help in this act of public worship. Moreover, that a single service on Sunday is not deemed a sufficient observance of public worship is conceded by the fact that a second service, and perhaps one or two during the week, are demanded. But is the demand sustained by consistency? Are about the same numbers and the same families represented at the Sunday night or weekday service that are seen at Church on Sunday morning? Of course the answer is they are not. We need not enter here into the causes of such unequal service, which, in the writer's opinion, all find their root in unbelief. But we wish to insist that here, too, co-operation is needed and demanded. The regular opinion of the Church at any time, and the faithful attendance of the Priest to minister to and for the people, is

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and a condemnation of the hundreds who never enter a Church for worship except on Sunday morning. Beyond question the frequent act of worship strengthens, quickens, elevates the soul, and the frequently gathered congregation of worshippers calls down God's increased blessings upon the Parish life and the home life. The act generates a spiritual power that not only permeates every department of Parish life and work, but will also exert a saving influence upon the world at large, and win souls for the Church, for Christ, and for eternity. This work, we repeat, is a mutual one. If God has invested all His people with the character of a royal Priesthood, then he will unquestionably visit his condemnation upon those who neglect the performance of their priestly functions of taking part in his worship.

PRAYERLESS LIPS

mean a hollow and empty heart. And the curse, therefore, is seen in the feverish thirst of life that vainly endeavors to quench itself upon the vanities of life. Into such lives God will, God must send leanness, for they turn aside from Him who alone can fill them to satiety.

To conclude, then, we assert that equally with the ministry does the responsibility of the Church's work and success rest upon the Laity. Equally theirs is the responsibility for all the possibilities that lie within the power of the Church work at its best. And in so far as the Church falls short of what it ought to be through the failure of the Laity to do their part, in just so far, will they, must they stand the consequences of that failure when God makes up His judgments. Yes, sooner than that even will this judgment be felt, for it is man who suffers most keenly when the Church stands weak and fearful before the ignorance, the vice, the hatred of the world.

EDITORIAL NOTES.

THE WINNIPEG CONFERENCE.—We find that others than ourselves are not quite satisfied with the scheme formulated by this important body, for the consolidation of The Church. Even amongst the members of the Provincial Synod of Rupert's Land (to which chiefly, we think the adoption of the basis of proportionate representation may be attributed), the sober after thought has come, and serious questionings as to the advisability of this plan would seem to

have been voiced on the last day of its session. The Diocese of New Westminster also appears to be dissatisfied with the continuation of the Provincial system; and if *The Churchman's Gazette*, the official 'organ' of the Diocese of that name, expresses the sentiment of the Church there, the report is hardly considered worthy of discussion. In the number of Sept. 1st, the *Gazette* says:

"The newspaper report of the Anglican Church Conference at Winnipeg is to hand, and we hope to be able to publish an account from one of our own delegates. It is well known that the Conference met to consider the question of consolidating the Church of British North America. The Conference having decided that such a consolidation was desirable proceeded to draw up a scheme in full detail which will in due course be considered by the various Diocesan Synods concerned. This scheme appears to provide for a General Synod over and above the present Provincial and Diocesan Synods, thus creating a system of three sets of Synods altogether unknown to antiquity, and most probably cumbrous and unworkable. The Bishop of Qu'Appelle made speech which ought to be read by every delegate to our Diocesan Synod; but for the life of us we cannot see why the ancient system of the Church is unsuited to modern needs. Why should not the Church in Canada boldly claim to be what she is the Anglo Catholic Church of British North America; and be organized on the lines of the Mother Church, in one Province with an Archbishop and a truly representative and executive convocation? We scarcely think the proposed scheme of the Winnipeg Conference is good enough to put at the question of first principles should be fully considered before we discuss details. What is done now will be for weal or woe for the future history of the Church of British North America, and a few years devoted to its full consideration, and perhaps consultation with the more learned canonists and historians of the Anglican body will be well spent. "More haste less speed" is very true, and haste now will probably mean waste of time in the future rectifying the mistakes of the present."

THE *Toronto Globe* had a leader a few days ago on the possible fusion of the Episcopalian and Presbyterian bodies, which it seemed to consider as possible. We have not heard of any advances in this direction in either of the Ecclesiastical Provinces of Canada, and assume that reference must have been made to these bodies in the United States. But we very much doubt whether any effective action tending in this direction has been taken. We publish in another column a portion of a remarkable article by Prof. Shields—a Presbyterian we believe, which certainly unmistakably declare the evils of sectarian division and the desirability of organic unity—but even here there is a lamentable blindness to the existing and ever existent Holy Catholic Church, and a lamentable seeking after a new creation which may occupy this position: "The Catholic and Apostolic Church might now return," affirms Prof. Shields, "if our congregation would associate in free presbyteries," &c., ignoring the fact that that divinely organized body has never ceased to exist and could not so cease without rendering false Our Lord's own declaration that the gates of Hell should not prevail against it. As it exists it cannot 'return'; but those who from divers causes have gone forth from its fold, may—now that the evils of these unhappy divisions are acknowledged, and not

only so, but are shown to be sad impediments in the contest against socialistic and other errors,—which Prof. Shields makes clear—'return'; and that they may, and that there may be 'One fold and one Shepherd,' is the unceasing prayer of thousands.

THAT there is a clearer and more widely extended recognition of the evils of sectarian divisions as now existing, is in itself a source of thankfulness and affords ground for hope of such return. That the subject is considered one of sufficient interest to be discussed in secular papers, shows that the sentiment, to call it nothing higher, is growing and extending far and wide. May not these and other facts be taken as answers to the many prayers already offered? and pray we yet more earnestly and unselfishly the Master's prayer, "That they all may be one; even as Thou Father art in Me and I in Thee, that they may be one in us; that the world may believe that Thou hast sent Me." It may be that the full answer to the prayers of his people is nearer than we in our faithlessness believe; though it may come too in a manner much different to that which we anticipate, and involve a giving up of many preconceived and cherished ideas.

THE GENERAL METHODIST CONFERENCE.—

This assembly of Christians prevailing largely in Canada and the United States is presently in Session in the commercial Metropolis of the Dominion. It draws its representatives from the Atlantic to the Pacific, and hence bears a comparative aspect beyond that of some others whose assemblies are drawn from less extensive limits. We would greet them, among those who 'love our Lord Jesus Christ' and wish them God-speed in the name of the Lord. It is regrettable, however, that there should crop out such extremes, if not extravagances, of denominational self-laudation. The true 'true Kingdom of God cometh not with observation,' but since the formal rejection of the great Wesley's name, if there is one prominent feature of their policy exposed—it is to be observed of all men. The original spirituality of the body appears to have vanished, and questions of precedence and the obliteration of any thing distinctive in the true methods of Wesley are the current topics of interest. One advocate or apologist confesses that no longer are their professed principles lived up to, and gravely moots the wisdom of lowering the standard to suit the living. This is ominous if we attach weight to the assertion of the eminent Prof. Harnack, of Berlin, who, when asked "if the Protestantism of the next century will be more spiritual than now—or less?" replied: "It will be more spiritual or it will die." Another advocate points out the fact that while denouncing sacerdotalism in the name—the body is the most priest ridden organization amid modern creations, and that the Methodist-preacher-hood is autocratic. In face of very different conclusions, sophistical statements are deftly put forth, but which if duly tested the unwisdom of boasting self-measurement condemned by St. Paul would be more than manifest. While essaying to review and compare, condemn and patronise other religious bodies, and in particular the Great Anglican Communion, they must not forget that criticism invited often upturns fair appearing structures. It is noticeable,