

Trinity, in Eternal Life after death, in heaven and hell, in the Communion of Saints; and their belief in the unseen and the supernatural, in the work of the Holy Spirit through the Sacraments of the Church, is sound to the backbone. The same may be said of the various branches of the Anglican Communion.

But what do we find in other Protestant bodies? On the Continent, especially in Switzerland, there is an undoubted drifting from the faith altogether. At home, the restraining power of the true teaching of the National Church has kept matters hitherto in a more orthodox position. But as the Nonconforming Churches drift more and more into political antagonism to the National Church, they indirectly lose hold of those orthodox foundations; so that when they are tempted to draw together for the sake of greater unity, as one by one their own standpoints are abandoned or placed in the background, they have nothing to stay them from a headlong plunge into the abandonment of all that is "of faith." The revelation of the law courts in a case of the trust deeds of Presbyterian chapels witnessed to the awful fact that the vast majority of these had drifted into Unitarianism.

The later relaxations of their old particular teaching have long ago frightened the older and sounder members among the more orthodox Nonconformist Churches against such innovations; and the latest utterance of Mr. Spurgeon, given in your last issue from the *Sword and the Trowel*, is the strongest and most outspoken testimony to the evils arising from the present state of things.

The fact is, there is no chance of recovery, because they have cut themselves away from the old foundations, and must drift further away from the truth. The very principle of the Independents or Congregationalists repudiates all authority outside the special congregation and their own independent readings of the Bible; and the other bodies, as one by one they give up their specific teachings or thrust them into the background, practically put themselves into very much the same position. I would ask, how can those so acting expect to withstand the insidious assaults of the infidel and unbeliever, when they have ceased to respect the sound witness handed down from the earliest times by the Church of this land.

They begin by attacking her Church order; but the Church order has been from the first always associated with the Church's faith. They protest against supposed errors in her teaching; but as long as the foundation is sure any evils or corruptions can be remedied.

I have lately been reading the history of the Renaissance and Reformation era, and it is sorry reading all round. The corruptions of the courts, whether of the kings or of the popes, and the venality and viciousness of individual rulers, whether laymen or ecclesiastics, are revolting to any true Christian. It can only be explained by the fact that there must have been a lot of the old heathen leaven left behind; and that there were, of course, among clergy and laity, es-

pecially among the persecuted ones, many bright examples and much true and real religion to be found. But through all this corruption and wickedness among Church rulers, whether clerical or lay, the foundation remained secure. The Creeds and the Bible, and the true teaching from the beginning were preserved, even when hidden and coated over with errors, superstitions, and corruptions.

It was this fact that made the Reformers unwilling to break entirely with the Church of their fathers, and it is this fact that should make us desire to reunite and rally round all who hold to the supernatural and revealed religion, and place far above all our comparatively petty differences (which can be wonderfully reconciled if we only had the will to come together) the great essential truth of the Incarnation of the Son of God, with all those consequential truths contained in the Creeds and in the inspired Bible which the One Holy Catholic Church has ever held dear.

This study of past and present history, I think, clearly shows, (1), That it is not learning or fine arts, which were so lavishly encouraged during the Renaissance period, that can alone regenerate the people; (2), That persecution and a grasping after worldly power are anti-Christian, and must fail in upholding Christianity; (3), That a sound foundation and due organisation to maintain it are essential, and, combined with a living practical faith in her individual members, can alone enable the Church to bear a true witness to the world.—Earl Nelson in *Church Bells*.

BOOK NOTICES.

The Illustrated London News for Sept. 8, makes its appearance with its usual array of interesting illustrations. The beautiful wood engraving of the American yacht Volunteer will attract especial attention. Other illustrations worthy of particular mention are, "The Afghan Boundary Pillar," and the double page supplement of "Fishing From a House-Boat," which is as "Pretty as a Picture." The paper has only to be seen to be appreciated by all lovers of art and literature. For sale by all newsdealers. Price 10 cents.

TEXTS ON CHRISTIAN UNITY.

The following have been suggested as texts on the subject of "Christian Unity": John xvii. 11, "Holy Father, keep through Thine own name those whom thou hast given Me, that they may be one as We are;" 12 23, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they may also be one in Us; that the world may believe that Thou hast sent me. And the glory which Thou gavest them I have given them: that they may be one, even as we are One. I in them, and Thou in Me; that they may be made perfect in one; and that the world may know that thou hast sent Me, and hast loved them, as Thou hast loved Me." Romans xv. 5 6, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ;" xvi. 17, 18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly," etc. I Cor. i. 10, 13, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. . . Is Christ divided?" Philip iii. 16, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

ST. SYLVESTER.—A veteran S.P.G. missionary of the diocese of Quebec, Rev. Wm. King, has just passed away at this place in his 87th year. Mr. King was born in Canterbury, Kent, was educated at Field Place Academy under a Mr. Boreham, in Stone, Staffordshire. He lived in Folkestone, was Sunday School teacher at St. Ann's, Black Friars, London. Was connected in 1827 with the firm of Hughes & Tomlinson, London. Offered his services to the Newfoundland and B. N. A. Sch. Soc., now the Colonial Church and Sch. Soc. Was married in 1828 to Mary Ann, daughter of the Rev. James Hyde, Wivenhoe, Essex. In the same year was appointed Catechist and Superintendent of the Society's schools in Newfoundland. After ten years' duty he returned to England on leave of absence, and whilst there, volunteered to go to Canada, and was appointed over the Society's schools at Sherbrooke in 1839. Held that office until the appointment as general superintendent of Mr. Bond, now Bishop Bond, Montreal. Ordained deacon in 1840 at Sherbrooke with Mr. Willoughby and Mr. Broome by Bishop Mountain. Admitted to priest's orders during the same year at the cathedral at Quebec with Mr. Manning. First appointed to the mission of Bury, and after six years succeeded Mr. Manning in the extensive charge of St. Sylvester, St. Giles and other parishes. Continued this missionary work 36 years, for 6 of which he was rural dean of the district. Retired from active work in 1882.

Mr. King leaves a widow and four sons. The second son, George, remains with his aged mother. The eldest, Dr. William, lives at the same place, and of the other two, the Rev. Ernest is principal of the Academy Cote St. Antoine, and the youngest is practicing medicine at Compton.

MONTREAL.

MONTREAL.—A meeting of the executive committee of the Diocese of Montreal was held in the synd hall on Friday, the 9th September. There were present—the Dean, Archdeacons Lindsay and Evans, Rev. Canon Muesen, Rev. Messrs. W. B. Longhurst, H. W. Nye, J. F. Renaud, J. Rollit, T. E. Cunningham, J. J. Scully and J. Smith, Messrs. James Hutton (treasurer), C. Garth, Dr. Butler, Dr. Davidson, Dr. Johnson, Mr. Gowdey.

On motion of Archdeacon Lindsay, the Dean took the chair.

The meeting was opened with prayer by Rev. W. B. Longhurst.

The minutes of last meeting were then read and confirmed.

The Treasurer's statement of the several funds of which he has charge, was then read:

The Diocesan Mission Fund account showed a balance in hand on 1st September of - \$2,232 07
The Widows and Orphans fund, a balance of 6,985 62
The Sustentation fund, capital, a balance of 6 048 52
The Clergy Trust fund, capital, a balance of 2 800 00
The Superannuation fund, a balance of - 3,855 79

A letter from Mr. Thos. Lloyd was read, but the consideration was deferred until next meeting, the information before the committee not being sufficient to enable them to form any judgment.

Applications for the restoration of the old grants to the missions of New Glasgow and Bolton were referred to the committee on grants, to report at next meeting.

Mr. Hutton, chairman of the committee on grants, stated that he wished to withdraw from that committee, in consequence of its duties not being defined, as well as for other reasons. At the urgent request, however, of several members of the executive he withdrew his resignation, and consented to remain on the committee on grants, on the understanding that its duties and powers shall be fully defined.

Ven. Archdeacon Evans moved, seconded by Mr. Garth, that the duties and powers of the committee on grants be defined. Carried.

The name of Mrs. Jones, widow of the Rev. William Jones, for many years incumbent of the parish of Granby, was placed on the list of annuitants of the widows' and orphans' fund.

It was moved by Dr. Davidson, seconded by Rev. J. F. Renaud, and,

Resolved, That for the future all applications for special grants, or for increase or change of grants, made between the quarterly meetings of this board, be by the secretary laid before the committee on grants in the order of reception in advance of said