

Friday Jan. 6.—The abolition of slavery and cessation of war.

Saturday, Jan. 7.—The Christian Church: For increased holiness, activity, and harmony among its several sections.

Sunday, Jan. 8.—Sermons: The visible unity of the Church—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John xvii. 21.

Union of Presbyterians and Episcopalians.

It will be recollected that, last year about this time, there was a pretty lengthened discussion, chiefly in the newspapers, on the above subject. That discussion was introduced, and to a very considerable extent carried on, by Dr. Wordsworth, Bishop of St. Andrews, etc. The Bishop has this year returned to the subject in the Charge delivered to the Diocesan Synod at Perth, on Wednesday, 23th September. He very earnestly takes up the question, chiefly in the form of a reply to a few remarks made at the close of last General Assembly of the Kirk, by Dr. Pirie, Moderator. The divine right of Episcopacy, i. e., of a three-fold ministry—bishops, priests, and deacons—is maintained as steadfastly as ever. 'If,' says he, 'Dr. Pirie, or any other, will endeavour charitably to show that we are mistaken in our conclusion upon this point—a point which we consider of the utmost importance—he shall have, I promise him, our best attention: and further, for myself, I undertake, with God's help, to follow the investigation by whomsoever made—if only made in a fair and truth-seeking spirit—through all the evidence of antiquity, not in dependence upon second-hand quotations which have been banished to and fro between the advocates of Presbyterianism and Episcopacy, but by a careful and conscientious examination of the original authorities.' Now, we have no doubt that Dr. Wordsworth has access to the Fathers. But we remember what Milton said:—'Whatsoever time, or the heedless hand of blind chance, hath drawn down of old to this present, in her huge drag-net, whether fish or sea-weed, shells or shrimps, unpicked, unchosen, those are the Fathers.' Last year when an attempt it was made to carry the question to the ultimate appeal, Dr. Wordsworth had recourse to Legatus; and it is well enough known that the epistles which bear his name are of extremely doubtful authority. They are, a great part of them, either the production of a later age, or at least most audaciously interpolated and vitiated. If Dr. Wordsworth has anything better to produce, he must have been more successful in his

investigations than any other defender of Episcopacy we know of. The Bishop, however, is sanguine in the hope of his system being accepted by the Scotch. 'Many,' he says, 'I am aware, will account it visionary to anticipate a time when the Church Establishment of this country may undergo a change. For my own part, I confess I have confidence enough, on the one hand, in the vital and elastic energy of what I believe to be a divine ordinance, and, on the other hand, in the good sense and fairness of the Scotch people, not to despair of such an event.' It must have been observed that of late there has been unusual intercourse between the Church of England and the Scotch Episcopal Church. Scotch bishops have been confirming in England, and English Bishops have been consecrating churches, and performing other Episcopal acts in Scotland. All this indicates a desire on the part of the two denominations to be more closely united, and possibly some hopes are entertained of the poor Scotch sister getting some small endowment from the Government. But this correspondence cannot be fairly traced to the late act for removing the disabilities of the Scotch Episcopalians, though there may be some affinity between the two things. The intercourse now going on is either lawful or unlawful. If unlawful, those concerned may be prosecuted and punished; if lawful, it must have been so, prior to the passing of the Act, which has no clause relating to the subject. *U. P. Magazine.*

The Church of England.

The *Evangelical Christendom*, the organ of the British Evangelical Alliance, has an article on "Spiritual life in the Church of England," from which we make the following extracts:

"One of the most striking and impressive of the manifestations which have recently been made of spiritual life in the Church is presented in the charge lately delivered to the clergy of his diocese by the Bishop of Salisbury. His Lordship boldly disclaims the notion that the Church has no authority save that derived from the State, and maintains that the supremacy of Christ is paramount to the supremacy of the Crown.—Contemplating the possibility that the fleshly arm in which the Church has been ready to put her trust may fail her, the Bishop looks round for sympathy to a quarter in which, in her time of prosperity, the Church has not been apt to seek for friends. Mentioning that, when it was probable that he would suffer pecuniary loss in his efforts to maintain the doctrinal purity of the Church, he received an assurance of aid from a Dissenter of Manchester, he alludes to those bonds of fundamental agreement as to the great