

the Church of Rome do not arise from any doubt as to their meaning, but from additions which have been made to them, and which are mostly acknowledged to be drawn not from Holy Scripture, but from supposed "unwritten traditions." The English Reformers proceeded upon the principle of unhesitatingly rejecting such traditions unless they are in entire accordance with Holy Scripture, and unless they are proved to have existed in the very earliest ages of the Church. And, to quote once more the words of Bishop Kaye, "we in the present day must tread in their footsteps and imitate their moderation if we intend to combat our Roman Catholic adversaries with success. We must be careful that, in our anxiety to avoid one extreme, we run not into the other, by adopting the extravagant language of those who, not content with ascribing a paramount authority to the written word on all points pertaining to eternal salvation, talk as if the Bible—and that, too, the Bible in our English translation—were, independently of all external aids and evidences, sufficient to prove its own genuineness and inspiration, and to be its own interpreter."

Rom.—Well, I wish that the actual belief of you Protestants, or Anglican churchmen as you call yourselves, were more in accordance with the authoritative teaching of your church; for then we should not be so puzzled to know what you do believe.

Cler.—To that wish I can heartily say "Amen."

The Church and the Wesleyans.

WE are so often called upon to deplore the successful efforts made to produce discord and divisions among christians, that any attempt to promote union among those who have been separated is a cheering and encouraging sign. Even if it should fail, it is an evidence of a christian temper.

It cannot be denied that the external difficulties in the way of such a reunion as is now sought by influential members of the Church of England are very great. God grant that they may not prove insuperable! We say the external difficulties; because real doctrinal differences, between the Church of England and the mass of the Wesleyan Methodists, there are none. Of course there are large numbers of them whom we do not believe to hold "the faith" in its in-

tegrity; and so there are among the members of the church. But there is no positive dissent from our creeds or liturgy, no objection to worship in our churches. It was no doctrinal difference which has separated so many thousands from the communion of the church; it is no doctrinal difference which keeps so many earnest and pious men separate. It was John Wesley who, not many months before his death, exhorted his people never to forsake the communion of the church, lest God should forsake them; and those who call themselves by his name would require, one would suppose, but little persuasion to induce them to enter once more into active communion with that church, of which it was his greatest joy to call himself an ordained minister. We cannot but think that if the way were but made somewhat easy for them, and especially for their ministers, there are thousands who would hasten to do so. We have seen, we continually see, Wesleyan communicants, Wesleyan Sunday-school teachers, Wesleyan Sunday-school pupils, Wesleyan choir-singers, in our churches; nay at some of our country-stations the majority of our congregations is sometimes made up of Wesleyans. And we know from actual intercourse with numbers of Wesleyans whom we honour and esteem, that there is a strong and warm love for the church of their fathers yet lingering in their hearts. Will they refuse to become one with us again? Will they, when we are the first to hold out the hand, and to entreat them to be reconciled for Christ's sake, and for the souls of the perishing? When we acknowledge, as most cordially we do, that the estrangement is, in a great measure, our fault, and took its rise in the apathy, the deadness, the lack of vital religion in the Church of England during the eighteenth century? Who can doubt the vast impulse which would be given to the cause of Christ and His pure religion, if Churchmen and Wesleyans would again become one body animated by one mind, and with united efforts labour in the service of their common Master?

The difficulties of such a re-uniting would not be so great in Canada as they are in England; for there can be no obstacles in the shape of "a suspicion that in promoting union the Church of England desires to obtain patronage, or temporal influence." But, on the other hand, the unsettled state of our own internal affairs must