

hand, the petitions "Graft in our hearts a love of Thy name," etc., seem to have been equally suggested by the idea of good and evil fruit contained in the Epistle.

The subject of the Collect for the Eighth Sunday is "Divine Providence;" and consists of (1) An address to God as the Providential Orderer of all things; (2) A prayer that He may (a) put away from us all hurtful things, and (b) give us all things that are profitable. As in the previous Collect, we hear the echoes of both Epistle and Gospel in the words of this prayer. The Epistle (Rom. 8: 12-17) teaches us that, to put away all things hurtful to us, we must through the spirit, "mortify the deeds of the body." We must co-operate with God. We cannot live after the flesh and at the same time after the spirit. Life according to the one, involves death according to the other. The Gospel (St. Matt. 7: 15-21) teaches us that the fruits of our lives will be hurtful or profitable, according as we regard or disregard the will of our Father. Thus, while we recognize a never-failing Providence, we also recognize the indispensability of bringing our wills into accord with God's will.

The keynote of the office for the Ninth Sunday is struck by our Lord's words at the end of the Gospel, "make to yourself friends of (or by means of) the Mammon of unrighteousness, that when it fails, they may receive you into everlasting habitations." For by the unjust steward in the parable, of which these words give the application, is represented the Christian in his way through this life; and the children of Israel are represented to us in the Epistle on their way through the wilderness. By the temptations to which the latter were subjected are set forth as in a living parable the lot of the "children of light," who also must pass through such temptations as are "common to man." The worldly wisdom of the steward, our Lord uses as an example of the manner in which the children of light are to use the temptations of life; as a means by which they may make friends in heaven among the angels and saints. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel, and the words of our Lord are an exhortation to them, that as "children of light" they should be as wise for spiritual objects, as "the children of this world" (recklessly irreligious, yet provident and politic men) are for the objects which they set themselves to attain as the desire of their life.

Thus the subject of the Collect is very naturally "Grace Preventive and Co-operative;" and consists of (1) A prayer for the spirit to think and do what is right; and (2) The reason for the prayer, viz., that we may be enabled to live according to God's will. The original reading is "That we who cannot be without Thee," and so it was translated up to 1552.

(To be Continued.)

EDITORIAL NOTES.

THE connection of religion with politics has received curious exemplification lately through a charge made by that very Nestor of Methodism, our friend, the Rev. Dr. Douglas of Montreal, at a Conference lately held at Owen Sound, that the Methodists as a body were politically ostracized in Canada. Dr. Douglas is well-known for his earnest and powerful advocacy of anything in which he is interested, and for his outspoken denunciation of anything which he conceives to be a wrong. In this particular instance these characteristics were well displayed and he arraigned Sir Oliver Mowat, as the leader in Ontario, in unmistakable terms, inquiring why "Methodism" was ruled out of his Ministry? whilst Roman Catholics were guar-

anteed representation in the Cabinet, through the Hon. Mr. Fraser, Methodists have no representation there. Dr. Douglas' remarks have been very widely commented upon both favorably and unfavorably. In view of the position taken by the religious bodies other than Romanists in regard to the complete separation between Church and State in this Dominion of Canada, we cannot but express astonishment at the position assumed by Dr. Douglas. There is, however, one aspect in which it is not altogether unjustifiable. It is undeniable that in so far as Romanism and the French nationality is concerned, it is the admitted principle in political life and appointments that they are to be recognized, and we fancy it is a governing principle, at least in regard to appointments to the Dominion Cabinet, and an openly asserted principle acted upon to the disadvantage of Protestants in the Province of Quebec. Quoad the other religious bodies in the Dominion, it doubtless might be claimed that the Romanists occupy no better position than any other sect; and if either in the Provincial administration or in the Dominion Cabinet this particular sect is to be recognized in appointments made, it would seem to follow logically that other sects, such, for instance, as the Methodist, important as it is in the so-called banner province of the Dominion, should also be recognized. For ourselves we are convinced, however, that any such pretension is untenable and could not be worked out in practice in this Dominion of Canada. We do not believe that any exclusion of Methodists, as *Methodists*, in the Provincial or Dominion Cabinets, or upon the Bench, has been intended or has existed. If any one religious body is entitled to claim representation as such in the administration of the government of the country, all religious bodies are equally entitled to such representation, and we question whether the adoption of such a principle would lead to harmonious action, even in regard to civil matters. For the purposes of civil administration the population of Canada has been divided into two great classes, Roman Catholic and Protestant; and though we by no means admit that the principle of recognizing either one or other is correct, yet it has been acted upon in the past. But to carry it further and insist that the divisions of the Protestant family are to be recognized in appointments, and that each of the sects is to have a representative in the civil administration, would be the height of folly. The demand exposes clearly one of the weak points of Protestant division. When will Protestants learn that the divisions which exist amongst them not only offend against the great principle laid down by their Divine Lord and Master, of the One Fold and the One Shepherd, and the One Body, but also seriously impairs their power in relation to the State.

THE demand of Dr. Douglas in regard to the Methodist body and as presumably made in its behalf, affords evidence in favor of carrying out the scheme presently under consideration for the Consolidation of The Church of England in Canada. Whilst the Methodist denomination remained divided into several camps (as was the case until the consolidation of the various divisions of that body a few years ago), we fancy

that no such claim as that now advanced by this great leader of Methodism would have been thought of or made. But now that all these divisions are welded into one so-called Methodist Church of Canada with its alleged 600,000 or more adherents, the demand assumes a different aspect and carries with it much greater weight. Whilst undoubtedly organic unity exists between the various portions of The Church of England in Canada, in virtue of its Apostolic and Catholic character, its power and influence in the State, owing to its Diocesan and Provincial divisions, is undoubtedly less than it will be should the General Assembly Scheme be carried into effect.

THE case of appointments to parishes commonly called "patronage," and of securing a reasonable voice to the Laity in connection with such appointments, whilst recognizing the grave responsibility attaching to the Bishop as having in virtue of his office the "Cure of Souls" in every parish and district of his Diocese, is one which is constantly presenting itself, and the solution of which satisfactorily to all parties concerned seems so far impossible. We notice that the question was lately up in the Synods of Quebec, Niagara, and, if we mistake not, Ontario, and we find from our valued Exchange, *The West Indian Guardian*, the organ of The Church in Barbados, that the same question has lately presented itself there under what is known as the Anglican Church Barbados Act, 1891, in connection with the appointment of a rector to the parish of St. James. That Act provides for the convening by the Bishop of a meeting of certain persons who are to act as "his counsellors and advisers" in filling up the vacancy. The Bishop called together the parties named and claimed that their duty and power was simply to give counsel and advice, and not absolutely to control the appointment by refusing, without valid reason, any nomination which he might make. As usual one or more of the laymen contested this claim, and one of them, whose Churchmanship evidently must be of a peculiar type, asserted that the day was past for pretending that the Bishop had "Cure of Souls" throughout his Diocese. His knowledge either of Church law or of the principles of The Church Catholic must have been of a very limited character. The Bishop, however, held to his right and to his appointment, and there being, as is often the case, a deadlock, that is the majority of the Bishop's counsellors being opposed to the Bishop's nomination, none was made, and the matter rests now for decision by a Court of Law.

IN a class of 36, recently presented for confirmation in Trinity Church, Jacksonville, Ills., there were those who had been Methodists, Presbyterians, Congregationalists, Baptists, Universalists, and Campbellites, and one Roman Catholic was received into the Communion of the Catholic Church, holding lawful jurisdiction in the United States. 'Now they are all 'One body in Christ,' and they are 'continuing steadfastly in the Apostle's doctrine and fellowship, and in the breaking of the bread and in the prayers.' In the recognition of these four notes of Apostolicity, they have at last come into touch with the 'one Catholic and Apostolic Church,' and into 'The Communion of Saints.'"

—*Diocese Pond du Lac.*