icunded by John Cameron in 1863.

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THE WESTERN ADVER' ISER. OUR WEFKLY EDITICN

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Co., Montreal, Que.

> God's in His heaven, All's right with the world. -BROWNING

London, Saturday, October 8.

THEY ARE GETTING TOGETHER. The Association in a flow believer in the victor the using in Editation engines where the strengthen the force successful the trend of modern Christian through the processing of the proceedings of the proceedings of the strength of the proceedings of the strength of the proceding of the procedi The Advertiser is a firm believer in the view that unity in Christian endeavor tends to strengthen the forces against wrongdoing and to advance the best welfare of the human race. It believes that

reunion. The attitude of the Angli

the speech made at it by the Bishop of Worcester not too favorably. That church

Mr. Wiman is accused of greed for far dignitary has made the following spirited

you have been mister by an imperious and imperious and imperious and imperious aid—"that one church is as good as another," or "that whether a minister has been ordained by a bishop, or has been ordained by a resolution, or has ordained himself is a by a bishop, or has been ordained by a presbytery, or has ordained binself is a matter of no moment." I have always taken the line which has been taken again and again by some of the greatest divines and bishops of the Church of England, not only by Hooker and Jewell and Whitigift, but by Andrewes and Bramhall and Cosin and Hall, by Sancroft and Wake and Tenism that non-episcopal orders may be and Hall, by Sancroft and Wake and Tenison, that non-episcopal orders may be valid. When we remember that the 36th article, "Of Ministering in the Congregation," was drawn up at a conference hetween Anglican and Lutheran divines, it is difficult to understand how any one can contend that the Church of England asserts that episcopacy is the only lawful form of church government; still less that it is necessary to the validity of the sacraments. That I believe to be an entirely novel doctrine in our church, dating from Oxford somewhere about the year 1840. But do I, therefore, make light of episcopacy? Certainly not. I believe it to be the best form of church government, though I cannot say that it is necessary to the very constitution of a church. I believe it to be of the Die esse, though not of the esse, of a church.

ERASTUS WIMAN.

Erastus Wiman must be a good adverdivines at the Grindelwald conference he regards as most gracious and conciliatory.

The conference has excited much interest viewed and talked about on both sides of and not a little discussion. It has even been learnedly convessed by the leading newspapers. The London Times criticised good advertiser, rather than be unnoticed,

Mr. Wiman is accused of greed for fame -some call it notoriety-but who can accurately define the boundary line where reply:

Sir,—In your leading article on the Griedelwald conference, in the Times of last Monday, you attribute to ne gentiments which, at least on some points, are so entirely at variance with those which I actually uttered that I can only conclude that you have been misled by an imperfect and inaccurate report.

accurately define the boundary line where fame and notoricty meet? Mr. Wiman is charged with being unstable, this year favoring one view, and next year some other view. Perhaps he is; perhaps there is a method in his madness.

Fundamentally, Mr. Wiman is all right.

is a method in his madness.
Fundamentally, Mr. Wiman is all right He is an able man; impulsive, perhaps, but warm-hearted and generous personally, as many Canadians could testify; a man, too. of unusually vigorous intellect and capable of grasping and grouping financial and commercial facts in their large relations.

On the trade question Mr. Wiman is substantially right. He desires, as the ADVERTISER desires, closer trade relations Like the ADVERTISER, he does not tie him self to a phrase, whether that phrase be un-restricted reciprocity, commercial union, or freedom of trade. What the ADVERTISER desires to see and what we have no doubt Mr. Wiman desires to see, is the constant re oression of senseless Jingoism, the cultivation of international good-will, the utmost freedom of buying and of selling between two neighboring countries.

In all this Mr. Wiman is eminently all right. Faults he dcubtless has, like his critics, but with all his faults, Mr. Wiman, who has worked up, like Berjamin Franklin, from the post of printer's devil to his present position, is a son of Canada of whom his fellow-Canadians have reason to



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