

of which was the acceptance of "The Historic Episcopate"—would make all conference useless, was met with a frank avowal that *no conditions* would be insisted on as preparatory to a conference. But why our body and the Baptists were not invited to, nor even advised of, the conference which the Anglicans held something over a year ago, was not explained.

For the same reason that an American missionary says, "the Mohammedans will never be converted to Christianity as long as they are a governing race"—the Anglicans will never in anywise unite with other Christian bodies where they are "established." When the Kirk is disestablished and disendowed, it will soon unite, as it has done in Canada, with the other bodies of the same "faith and order." In this Dominion, where Anglicanism is disestablished, and therefore free, there is such a growing feeling of democracy and freedom in the "laity," that the leaders feel they must do something; and, not knowing how the thing will end, but knowing that in the meantime it is agreeable to the membership at large, to talk over possible union "with other Christian bodies," this action is proposed. Our Methodist and Presbyterian friends testified that it did all parties good to meet together and discuss the position a year or two ago. And we believe them. And having made the experiment of talking "union" with the less democratic portion of the "*dissenters*"—it does not now seem so appalling to have the Congregationalist and Baptist ministers come in, every one of whom will assert for himself and his co-peers, in their own persons, "the historic Episcopate."

"Oh, I'm sick and tired of all this *sectarianism*!" said a Church of England man to us once. "Now what would hinder you and me, and twenty more heads of families in this town, from getting together every Sunday, with our families, and worshipping God, calling ourselves by no denominational name at all, and having nothing to do with anybody else, only to love them?" We told him there was no objections at all; but as this was *Congregationalism* pure and simple—perhaps he, when his Episcopalian friends began to call it by that name, might be afraid to continue the experiment.

But the fact remains, that the denominations *are* coming nearer together! If our Episcopalian

friends are really sincere in their expressed desire for union, they will open their pulpits to other ministers, as all other denominations have done; and not copy the Roman church any longer—which is the only church now, that holds with them in that respect. And *all* who are desirous of union must remember, that men will never, in this world, see exactly alike in all particulars, and that THE GREAT DOCTRINES THAT SAVE, being unitedly received, all lesser matters must be left to be variously believed and practised by men, whom God has variously constituted. God has created us of the INDEPENDENT very radical; but we will strike hands with any man, however conservative of old beliefs and habits, who holds the great truths of Christ; and is as willing to meet us as we are to meet him.

A WEEK OF SELF-DENIAL.

On motion of Mr. Henry Yeigh, of Brantford, who modestly yet urgently advocated the measure, the Union passed a resolution putting forth the desirability of having a Week of Self-Denial and effort on behalf of the Home Mission work, the first week in November (or "Thanksgiving Week"). In the minds of some of the brethren it was coupled with the idea of "laying by" from week to week, and making Thanksgiving week the time of gathering these savings together, but all agreed on doing something special *then*, if not before.

We can only rejoice at it, as much for the manner of the gift, and the habit it will inaugurate, as for the sum it may secure to the overdrawn Home Mission treasury. The Lord leaves us a great deal of church-work to do, not because we can do it better than angels could, but because the training is to us above all price valuable, and this training will be good.

The June number of the *Home Missionary* of New York gives several instances of self-denial. In a band of "Willing Workers" (little children), in a little church in Illinois one girl made paper flowers and ironing covers, and sold them; one hemmed towels for the barber, and minded the baby for a neighbor. One gave magic lantern views on a small scale, and so forth. But it is sadly added, "only *one boy* held out faithfully to