

the three-fold ministry and the Liturgy of our branch of the historical and Catholic Church,—ill-advised people assuring us that we shall thereby attract the denominations around us—now repelled by those antiquated contrivances.

Some are tempted by such logic to assimilate as far as possible, their teaching to that of "liberal christianity." This plan is a short cut to popularity, no doubt, but experience has abundantly proved it to be disastrous in the long run, for when the Anglo-catholic Church assimilated herself to Dissent, in days gone by, she assisted in building and filling dissenting places of worship. But within the last fifty years the tide has turned, and dissent is now found copying the Church in many primitive doctrines and practices formerly denounced as Romish, and Rome herself is now seriously meditating the use of the liturgy in a language understood by the people.

It is high time, then, that like the apostolic fishermen, we mend our net, and teach our people to value instead of deprecating those ancient truths, and not try to damage our net by reducing its means of floatation.

Christian unity is to be attained only by the survival of the fittest. The Church of Christ is not many, but one. Adherents worth having are those who remain with us, or come to us because they hear amongst us the confident cry—

"Come with us and we will do thee good,—” and find it to be true.

By encouraging and thus multiplying sects, christian unity would not imply catholicity of doctrine or unity of action. Many dissenters see this, and join our Church because they attribute the Down Grade of their own denominations to the loss of those catholic truths and means which we possess, but which too many amongst us but little understand or value.

Before the Anglo-Catholic Church can attract to her fold the stray sheep of Christ's flock she must show more charity to all beholders, and teach, not merely to the educated few, her distinctive principles which most of the converts already obtained assert to have been their felt want when outside our fold.

People are anxious to know just what the Church is, for they are weary of being bewildered amongst many counsellors. It is our duty to understand and set forth our distinctive claims, admitting the truths which outsiders already possess, but offering them the remaining truths as a cure for their wearying and dangerous negations.

TRUE EDUCATION.

One of the contentions of CHURCH WORK has constantly been that in this secularizing and free-thinking age, there is no education worthy the name, whether in school or col-