

Nor will you, any of you, I am sure, ever overlook the singular comforting and unspeakable help at the altar, the supreme act of all Christian worship and adoration, where feeding on Christ in the heart by faith, taking the pledges of His sacrifice in our very hands, eating and drinking, our sinful bodies made clean by His Body, and our souls washed through His most precious Blood, we dwell in Him, and He in us,—all the company of heaven drawing near.

We have come at last to the Source of all power and peace. As all our failure and misery come of weakness, so what we need is power. Where shall we find it? Tell us that, and you tell us all. Whence shall it come? The eagle's path hath not known it, nor the way of the sea, nor the place where the seven thunders utter their voices. It is not in ourselves; not in more learning, or experience, or new methods of study, or multiplied gestures, or pageant, or peals of music, or altered surroundings. Once for all the Lord has told us, "Come to me; come closer; abide with Me, abide in Me." "If I went back to teach and tend my hospital patients again," Sister Dora said as she lay dying—all her wondrous, half-miraculous human strength departing—"I should dwell more than ever on the need of building all our hopes on Jesus only." One evening, when all the cabmen of the town had promised her, at her request, to attend an evening mission-room service, and the clergyman was going to speak to them, she said to him, "Oh! speak to them to-night on this text: 'What think ye of Christ?' Make it ring in their ears." And because it comes from Him, the Holy One, this power will be holy power. It is power to do holy things—not mere showy, or startling, or enterprising things, or clever things; not to create sensations, as the children of this world do; for all that is only an imitation of strength, and is done on the handsomest scale by the weakest kind of men and women. It is power to use all faculties of your nature and all the opportunities of your life—at home, in society, in the Church—for sacred and spiritual ends. Power to be faithful even among the faithless: simple, in an artificial and ostentations community; to be unfashionable when fashions do shame to the honor of Christ or the honor of women, whose body is His temple; power to be moderate, where extravagance is an idol; to be sincere, where duplicity is profitable; it is power to make loyalty to Christ and obedience to His Royal Law as firm and uncompromising as they are unpretending. You can judge whether you are growing spiritually or wasting, my friends, according as you are gaining or losing that power.

EDITORIAL NOTES.

It is the custom in some quarters to belittle the work being done by the Church of England, and again to exalt and laud that of the Methodist Body. We are informed that at the late Conference in Toronto some over-ardent speaker, possibly casting about for a forcible expression without regard to accuracy, spoke of "Methodism having saved the Church." Anything more ridiculous in the light of history it would be hard to conceive. But at this same Assembly, we are informed, an address was presented from the Wesleyan Conference in England, in the course of which occurs these remarkable admissions—admissions confirmed by extracts given from time to time in our "Ecclesiastical Notes" columns:—

'As to ourselves, you will rejoice to hear that our large connexion is in peace. We are called to mourn this year a small decrease in numbers, but we are not discouraged, for never, probably in our history were we favored with more signal tokens of the Divine Presence than

now. But never were our difficulties so great. The excited character of the age tends to foster religious unsettlement and indifference, while the activities of other Churches, especially the Established Church, were never so energetic or so well organized as they are now. We are consequently girding ourselves for new enterprises, and devising new and unconventional methods in order to reach classes as yet but partially touched, desiring to be 'made all things to all men, that we might by all means save some.'

We would not wish to impede any well directed effort in the endeavor to reach "classes as yet but partially touched," but it always has appeared to us strange that these special efforts appear to be made just at a place where, and at a point of time when, the Church seems to be specially earnest and successful.

About a year ago there was published at Pembroke, Ont., by a Layman of the Diocese of Ontario, a Tract under the title "Methodism vs. The Church—or, Why I am a Methodist answered," to which we have already and at different times referred, and to which again we would call the attention of our readers. As might have been expected, as able and complete an answer as was Layman's could not be allowed to pass unnoticed; and we are not astonished to learn that two champions appeared who attempted—not always by fair argument or faithful citation of authorities—to turn the position and dislodge Layman. This has only afforded the latter, however, an opportunity of replying in a most telling and convincing manner to the criticisms and fresh attack on the Church of these two would-be champions, in a Tract entitled "A Defence of Methodism vs. The Church," being a review of the criticisms of Rev. J. Lawson and Presbyterian. In this the writer turns, with most destructive effect, the authorities referred to by his critics against themselves; and concludes his first letter as follows:—"The position, then, of my two critics as regards the matter is simply this: either they have knowingly suppressed the evidence herein contained, and have purposely misled their readers, or the evidence was unknown to them—either disqualifications bars them as fit and proper persons to debate the subject in question. This is their dilemma; they have the choice of the horns."

LETTER No. 10 of the Tract above referred to is specially valuable as disproving the "blatant boasting" that the old Church of England was "nowhere" in regard to growth and increase as compared with Methodism. The writer shows that even upon the basis of the census of 1881 (which in regard to the numbers of the Church has always been felt to be inaccurate), whilst Methodism outnumbered the Church in Ontario and Prince Edward Island, in the other Provinces of the Dominion the Church greatly outnumbered the former. He gives these figures for the Provinces other than Ontario:—

	Ch. of England.	Methodist.
Prince Edwd. Island	7,192	13,485
Nova Scotia.....	60,255	50,811
New Brunswick....	46,768	34,514
Quebec.....	68,797	39,221
Manitoba.....	14,297	9,470
British Columbia..	7,804	3,516

205,113 151,017

And he adds:—"It must be remembered too that under the term Methodists were no less

than four separate and independent denominations, besides, as it is said 'some others.'"

Layman also shows that in the cities and populous centres of the Dominion The Church leads the van. On p. 63 he says: "in thirty-eight of the cities and towns in Ontario the English Church outnumbers Methodism by upwards of fifteen thousand; and in the following cities the position is given thus:

	Church of England.	Methodist.
Halifax.....	9,332	3,711
St. John.....	5,980	3,287
Fredericton.....	1,555	993
Quebec.....	3,328	883
Montreal.....	14,338	5,237
Winnipeg.....	2,373	1,370
Victoria.....	1,720	700

Every Churchman should secure a copy of each of these Tracts, and read them carefully. They will strengthen them in their love for The Church, and fortify them with argument as to her historical position and claims; and we trust nerve them to greater exertions still in her behalf. It would appear that it is in the country parts of the Provinces where she has failed to make that advance which she ought to have done; how far is this attributable to hesitation in setting out fully and boldly her position, and the want of interest on the part of her Laity?—manifested at least in part in not keeping themselves *au fait* with her progress and her needs.

But are our Church people, as a whole, a reading people? If we are to judge by the support given to their own religious papers, and to the use which is made of Church literature in parochial and diocesan work, we are afraid we must answer decidedly *No*. The Church population of the Dominion, according to the Census of 1881, numbered 574,818. Now the total circulation of the three Church papers, which alone claim to have a *Dominion* character, will not, we believe, exceed 13,000 copies per week! Of course there are local and parochial publications besides; but even this is far from what might fairly be expected—and even this ridiculously small number of subscribers is only retained by constant canvassing. The lack of interest amongst Church people in anything beyond their own parochial limits is anything but creditable. According to the Advertising Registers the *Presbyterian* and *Presbyterian Witness* have a weekly circulation of 12,400; and the *Presbyterian Review* (monthly,) 36,000; and the Wesleyan organs, (*Christian Guardian* and *Halifax Wesleyan*) 18,920, weekly: a comparison by no means favorable. Will not Church people everywhere arouse to earnest action in diffusing sound Church information by means of *unmistakeably Church Tracts* and papers, those which give no uncertain sound, and are not of that half apologetic tone and character which savours of disloyalty. We believe this to be one of the most pressing duties of the hour for every Churchman and Churchwoman. Make your—no *The*—Church known; exalt her teaching, be true to her practice; urge her claims—"O pray for the peace of Jerusalem; they shall prosper that love thee."

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in Prince Edward Island, Nova Scotia,