

peculiar strength and attractiveness of our own system—its quiet adherence to truth, its abstinence from needless innovation, its backbone of historical continuity. We cannot barter away any part of our God-given trust, because we feel that such action would involve an amount of future loss and forfeiture which we cannot estimate at the moment.

For these and other reasons we cannot concede any part of our essential principles.

II.—Yet, if this, our inevitable attitude, seems discouraging to many loving hearts, those who are watching for the day of reunion to whiten upon the clouded sky are not without tokens of the coming dawn.

Let us glance for a moment at our four principles. We rejoice to see:

1. The general and loving acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

2. It is cheering to find that not only the Apostles' Creed, but also the Nicene Creed is received by so many holy and gifted minds among our separated brethren. In the Nicene Creed—that lasting safeguard against all forms of speculation which call in question either the perfect manhood or the true Godhead of our Blessed Lord—they acknowledge the essential Christianity necessary for eternal life, more particularly the full truth concerning the person of our Lord Jesus Christ.

3. As to the two sacraments ordained by Christ Himself: many to whom the question has been referred not only assent to the necessity of the unailing use of Christ's words of institution and of the elements appointed by Him; but, in accordance with our Prayer Book, see in the one ordinance the sacrament of life, in the other the sacrament of growth.

4. The historic Episcopate not unnaturally raises graver difficulties. Yet in America many of our Presbyterian brethren appear to have been not unwilling to remember that in England in 1665 their forefathers would have been prepared to accept episcopacy with such recognition of the laity as now exists in the United States and in the Irish and many of the colonial Churches. We naturally turn to the Established Church of Scotland, which approached us at the beginning of the present Conference with a greeting so gracious and so tender. That body has amongst its sons not a few who are deeply studying the question of the three orders in their due and proper relation.

III.—As we approach the conclusion of our task, we wish to advert to two subjects which should stand out high and clear above all else:

(1.) The Divine purpose of unity; (2) the existence of conditions in the Church and spiritual world. The first as our authority for working, the second our encouragement to work.

(1) We are thankful that the subject of Christian unity is gaining an increasing hold upon the thoughts, and, we believe, upon the prayers, of Christian people. The day is passed in which men could speak of the Church of God as if it were an aggregate of trading establishments, as if our divisions promoted a generous rivalry, and saved us from apathy and indolence. Men of all schools of thought are realizing the grievous injury which has been done to Christianity by the separations which part holy men and women of various Christian bodies from each other.

(2) We find an ever growing hope of reconciliation in the historical phenomenon of circumstances generating a condition in the world of thought.

Such condition-crises sometimes occur. Their history is this. For a long period, two strains of thought, two currents of opinion, two sets of ideas, exist in a community. Of these, one at the outset is greatly in excess of the other; but that other has in it the true principle of growth, and so at last the two elements stand in equilibrium. Then the balance turns irresistibly, and the hopeless minority of one century becomes the triumphant majority of another. At the present time we are led to believe that this principle may be applied to "Home Reunion."

Circumstances, which are but God's preparation, produce the condition which is God's advance. We

look forward in faith and hope to the sure coming of a time when this condition will arise by the anti-sectarian and conciliating work of God the Holy Ghost in the life of Christendom.

The circumstances of our Christendom are rapidly producing the condition which is antagonistic to separation. The circumstances to which we refer are such as these: Larger and more liberal views of the interpretation of Scripture; movements which enlarge and correct men's knowledge of primitive Church history; the overthrow of metaphysical systems which deprave and discolour the attributes of God; belief in and love of the living, ascended Christ, giving earnestness and beauty to Christian worship; thought critical, ethical, aesthetic—these things are bringing about the condition in which union will be as natural as disunion has been for some centuries.

In this renewed spirit of unity we trust that our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue, and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better—to join with them in works of charity. We are more than willing to help to prevent needless collisions, or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army still on earth, long broken into fragments by bitter dissensions, is stirred by a Divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past, unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ; and the Muse of the Church's history may no longer be hate, but love. May He grant us (in Bishop Jeremy Taylor's words) "uniting principles, reconciled hearts, and an external communion in His own good season."

Time ripens, thought softens, love has a tender subtlety of interpretation. Controversy in the past has been too much the grave of charity. We have much to confess and not a little to learn.

IV.—When we come to consider the practical steps which are to be taken towards re-union, we feel bound to express our conviction as to the magnitude and difficulty of the work which lies before us, a work which can only be accomplished by earnest, and, so far as possible, united, prayer to our Heavenly Father for the help of the Holy Spirit that we may be delivered from all hatred and prejudice, from everything that can hinder us from seeing His holy will, or prevent us from accomplishing His Divine purpose.

The Lambeth Conference of 1888 adopted the following resolution:

"That this Conference earnestly request the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter."

We consider, however, that the time has now arrived in which the constituted authorities of the various branches of our communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities in

the English-speaking races, but should themselves originate such conferences, and especially arrange for representative meetings for united humiliation and intercession.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—His Lordship Bishop Bond's appointments for the Iberville Deanery visitation in the latter part of the month are:

Sunday, Sept. 19, 10 a.m., Noyan, the Rev. Rural Dean Robinson; 3 p.m., Clarenceville; address, the rectory, Clarenceville, Que. Sept. 20, 10 a.m., Lacolle, the Rev. W. C. Bernard. Sept. 21, 10.30 a.m., Edwardstown, the Rev. T. Y. Ball. Sept. 22, 10.30 a.m., Havelock, the Rev. W. M. Beattie; Sept. 23, 10.30 a.m., Franklin Centre; address, Franklin Centre. Sept. 24, 10 a.m., Huntingdon, the Rev. T. B. Jeakins.

Point St. Charles.—Grace Church.—Large congregations worshipped at this church last Sunday. Amongst those present at the morning service were Sir Charles Rivers Wilson and Lady Wilson, Sir Charles Freemantle and Mr. Reeve, of London, England. The lessons were read by Sir Charles Rivers Wilson, and the sermon was preached by the Rev. Dr. Ker, the rector, from the Gospel: "He took him aside from the multitude." In the afternoon Sir Charles and Lady Wilson, accompanied by Sir Charles Freemantle, visited Grace Church Sunday school. The proceedings were commenced by Mr. Harry Powles, superintendent, opening with prayer, Sir Charles Rivers-Wilson then briefly addressed the scholars, nearly five hundred in number. He assured them of his deep interest in their welfare, congratulated them on the prosperity of the church and school, and urged them to love duty for duty's sake. At the conclusion of Sir Charles' address a little girl from the infant class presented Lady Wilson with a very pretty bouquet, for which her Ladyship expressed her acknowledgements to the school in a very graceful little speech. It was a pleasure to her to come amongst them, and she would look forward to the pleasure of meeting them again. At the evening service there was again a very large congregation present. Dr. Ker preached upon the power of kindness, taking for his text the words: "So the bands of Syria came no more into the land of Israel."

Back River.—On Friday night last the new hall of St. Andrew's church was filled to overflowing with an enthusiastic audience, who enjoyed one of the best concerts and entertainments that have ever been given in that place. The whole affair was entirely the work of the summer residents, under the leadership of Messrs. Radford and Gurd, and the aim in view was to raise money for the building fund, while at the same time affording the audience an evening of wholesome pleasure. This summer has been one of great encouragement to the Church people of St. Andrew's, and they appreciate very much the cordial feelings exhibited by the summer residents.

ONTARIO.

T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON.

Tweed.—Harvest Thanksgiving services were held in St. James' church on Thursday, 26th ult. The church was tastefully decorated with a profusion of fruits and flowers. The services were three in number, viz.: Holy Eucharist at 8 a.m., evensong at 3 p.m., with sermon by the Rev. Edward Costigan, Queensboro., second evensong at 8 p.m., when Canon Muckelstone, rector of Perth, preached an able sermon on "Thankfulness and Sincerity." The services were all well attended, the church, especially at the concluding service of the day, being