

ly words to mothers and daughters at the various parochial gatherings she proved her knowledge of their troubles and her desire to help them. The Girl's Friendly Society was very dear to her, and its progress in the neighbourhood owes much to her zeal. It is impossible to enumerate all the good works in which she was engaged, but that nearest to her heart was work among the fallen. During the London Mission of 1884 she left her home, and resided in a house secured for a temporary refuge in a populous district that she might more readily be of service. Her Home for Young Penitents at Walthamstow, where much blessing attended her loving labours, will sorely miss her. The last meeting at which she spoke in its behalf was at her own house, in the presence of the Princess Christian. Her words addressed to women only were said to have been singularly touching, and to have melted all who heard them."

WHEN I consider the wickedness of the world; when I think of the hordes in the great cities of Christian Europe and America whose trade is crime; when I look at the low moral tone of so many of the journals of the day, and the reckless disregard that so many of them manifest for the rights and feelings of individuals and the sanctities of private life; when I reflect on the menacing problems that grow out of the discontent of labor, and at the real or alleged selfishness of capital; when I look abroad over the earth and see that the barriers between Christendom and heathendom are swept away, and that countless millions, comprising a great majority of the race, barbarians or trained under a heathen civilization, are brought face to face with the adherents of the Christian faith, to overwhelm it or to be conquered by it, I am profoundly impressed with the absolute need of holding fast the Gospel of Redemption as the one hope of the world, and I am equally struck with the mischief resulting from the distracted condition of the Church, and with the gross folly as well as guilt of the spirit of faction. Christ prayed for the unity of His disciples, that the world might be convinced of His Divine mission—might know that the Father had sent Him. The Gospel of salvation is the world's only hope. Ethical teaching can never reach to the depth of the evil. I have no harsh words to utter against any who are honestly trying to do good to their fellow-men. But when you can dispense with sunlight and make your wheat fields flourish by the agency of moonshine, then may you expect to break the power of sin by mere ethical culture. But if the Gospel is to exert its strength, its disciples must not waste their energies in strife with one another.—*Dr. G. P. Fisher.*

WESLEYAN CONFESSION OF DECADENCE.

We sometimes read of the wonderful advance which Methodism is making, and people are misled by the *couleur de rose* statements made in sermons and papers, as to the satisfaction felt within their body regarding an assumed position as a Church, with duly consecrated and empowered Clergy, and as to its progress in England and elsewhere. The great Central Conference of this body in England—these styled Wesleyans—was held lately in Manchester, and we may assume that what was spoken there *en famille* in regard to the condition of Wesleyanism in England, and as to the marked "drift" from it to The Church, and the causes of it may be taken as true. In the discussion which took place on this subject, the Rev. E. E.

Jenkins, an *ex-President*, is reported to have said:—(The italics are ours).

"I wish to say one or two words to-day in the presence of the representatives of entire Methodism on our relation to the Church of England. We are making contributions to that Church year by year, contributions of Methodist families, contributions of areas of population within Methodist circuits. With regard to this latter contribution, I am happy to find that the Home Missionary Committee is dealing with it in a way that will help in the restoration of what really belongs to us in the villages of the country. As to the contribution of Methodist families every year, I want to ask whether we are *in transitu* to some other and remoter position. Our fathers thought that they belonged to the Church of England, and rightly thought so, because they did belong to the Church of England; but we, their descendants, do not belong to the Church of England, although we are grateful to that Church for the benefits we have received. But we must teach our children in our own families that Methodism is the Church of Christ (!) We must show by our own example that we are in earnest in this conviction (!) For the Methodist Church is the best Church—the best Church to us. That we know. Let us make that opinion prevail in our own households. If we are doing the work of God as a temporary body and organization let us say so and be honest before the world; but if we are really the Church let us say that. I know that we labour at this time under considerable disadvantage. We belong to the Church of England in our ancestry and the principles of our organization were founded on that fact. We are now, as we hope, and as I believe, a distinct Church built upon the Apostles, and we intend to stay there. Sir, why do our people drift away? Is it not because there is something like a misgiving as to whether we are firmly and permanently a Church or not? That is what we have to resist, and if we do not resist it we may multiply our appliances *ad infinitum*, but we are breaking up. Now the Church of England, which was once apathetic is now an exceedingly vital and active body; and in villages where we are not present there it is omnipotent. I was very much pained the other day in visiting Cornwall, and I sympathize with the representatives from Cornwall, because they represent a Methodism that is stationary and not advancing. Our ministers there are comparatively few; our local preachers are many, and the villages that lie outside the circuit towns cannot be pastorally visited by the ministers, and they are in the hands of curates, and there are a large number of curates in Cornwall. They cannot preach, but they can visit. They have gentlemanly culture; they have kind hearts; they have a munificent charity at their backs; and I should like to ask how poor, partially instructed and totally uncared for Methodists can resist temptations of this kind? They do not resist and they are going into the Church. We ought to face these things, and we ought to strive by all possible means to arrest this going over, year by year, not only of poor and village families, but of high and respectable families to the Church of England."

The statement of the Rev. Dr. Osborne (a well known leader and if we mistake not a President of the Conference), must have caused still greater uneasiness if not dismay. He referred to his success in getting more complete statistics for the last six years than before, but admitted that his mind was greatly exercised at the losses they have sustained. From the statistics referred to, he found "that the number of new members admitted from 1881 to 1886 was 309,069. During this time 81,806 members had died, whilst the number returned as having "ceased to be members" reached the enormous amount of 160,125, the two numbers together being 191,081. Deducting this total from the number of new members admitted, they ought

to have had an increase in these six years of 117,188; but the actual increase was only 82,207. What had become of the difference between 82,000 and 117,000. This filled him with concern. They were labouring in all kinds of ways some very questionable, and some unquestionable in their character—labouring by an immense variety of agents, but either they did not gather in the results of their labour, or if they did gather them they lost them almost as fast as they gathered them. This very year 46,000 new members were reported as admitted; when deaths, imigration and those who "ceased to be members" were deducted, a balance of 12,600 was left. Had they an increase of 12,600? The answer was they had a decrease of eighty-six. To him the prospect was alarming, especially in view of the increased activity of the clergy of the established church in regard to the young. These men were patterns of attention to the schools, and their constant, devoted, untiring labour amongst the children would tell powerfully in keeping large numbers of children out of the Methodist society during the next generation. Children taught by them would be very much harder for Methodists to win." What a commentary upon the necessity for and advantage of true Church teaching; and what a rebuke to those of the Clergy of the Church who fail in this respect.

The following remarks of another speaker in regard to the utter abandonment by the followers of Wesley of the position first assumed are worthy of careful note: "Methodism had developed from a religious association which almost passionately disclaimed a Church position which fiercely repudiated the idea of being a Church, until they had arrived at the state of things when they were prepared to fight to the death any one who in any degree disparaged their full Church position (!) Meanwhile one institution had remained. But the class-meeting no longer held the same relation to the entire organic life of Methodism that it did in the days when they were unencumbered with the duties and responsibilities of a great church system, and it was no longer capable of doing for the Methodist Church sect what it had done for a few generations for the Methodist society." Dr. Rigg spoke of the body as the "loosest Church in existence,"—how could it be otherwise? The body cut itself off from the National Branch of the Church Catholic, it repudiated the advice of its founder and the basis upon which he acted thus virtually separating from him too, and it remained headless, without foundation—unattached—Sectarian—or as Dr. Rigg declares—the loosest Church on earth. Would that these utterances of their leaders might set the members of the Wesleyan and Methodist Societies to serious thinking; and serious thinking lead them to search out the old paths, and walk in the old ways as better, retracing their steps to the Mother Church which is not "loose," but stable, sure, and true.

NEWS FROM THE HOME FIELD.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's*.—Rev. James Simpson, is resting for a few weeks at Trinity College School, Port Hope. Rev. A. C. James, lately of Milton, is in charge of the parish during the incumbent's absence.

Recently the Church grounds have been graded and enclosed by a substantial fence. A very handsome window by Kemp, of London; G.B.—a memorial to the late Priest, Rev. Geo. W. Hodgson, has been placed in position, completing the windows on the north side of the Church; and a portrait of the same has been hung in the sacristy. It is from the brush of Mr. Robert Harris, R.C.A., at one time a member of the congregation, and is a gift from the artist to the Church.

An unusually beautiful piece of Church embroidery, in the form of a banner was presented