

ated, or born again: whence it is called by the Apostle, 'the washing of regeneration.'"

#### The Real Presence—

Now on the Sacred Table laid,  
Thy Flesh becomes our Food,  
Thy life is to our souls conveyed  
In Sacramental Blood.

**The Eucharist Sacrifice.** "If the most holy Sacrament was celebrated in one place only, and consecrated by one only person in the world, with how great desire would men be affected to that place, and to such a priest, that they might enjoy those Divine Mysteries. But now there are many priests, and Christ is offered in many places; so that the grace and love of God to men may appear greater, the more this sacred Communion is spread through the world. . . . We believe there is, and always was, in every Christian Church (whether dependent on the Bishop of Rome or not) an outward priesthood ordained by Jesus Christ, and an outward Sacrifice offered therein, by men authorised to act as ambassadors of Christ, and stewards of the mysteries of God."

**Auricular Confession.** We grant confession to men to be in many cases of use: in case of public scandal; private, to a spiritual guide for disburdening of the conscience, and as a help to repentance."

**Prayers for the Dead.** "In this kind of general prayer for the faithful departed, I consider myself to be clearly justified both by the earliest antiquity, by the Church of England, and by the Lord's Prayer." What the kind was, may be judged from one example: "O grant that we, with those that are already dead in Thy faith and fear, may together partake of a joyful resurrection."

These are merely specimens of a number of tenets which are not merely neglected by modern Wesleyans, but disavowed and censured by them, while upheld by John Wesley to the end of his life. And on the chief issue of all, we here abridge his *Twelve Reasons Against a Separation from the Church of England*, printed in 1758, and reaffirmed by Wesley in 1785, and indeed in 1789.

I. It would contradict our solemn declaration. II. It would give huge occasion of offence to all enemies of God. III. It would prejudice good persons, and prevent their benefitting from Methodist preaching. IV. It would hinder multitudes from hearing at all. V. It would cause hundreds of thousands to separate from the Methodists. VI. It would stir up strife and contention between those who left the Church and those who remained in it. VII. It would substitute controversy for plain, practical religion. VIII. To plan a new Church would require more wisdom and depth of thought than any Methodists possess. IX. It would increase the evil fruits already visible, of prejudice against the clergy, and bitterness of language towards them, unbecoming gentlemen or Christians. X. Previous experiments of the kind have all failed, and new sects did but lose the spirit of religion in the spirit of controversy. XI. None of the actual sects is doing any real good or prospering. XII. Such a separation is to throw

away the peculiar glory of Methodists, and to contradict the very end for which they were raised up. Their first work is to the lost sheep of the Church of England, and they cannot be tended by separatists from that Church.

No wonder, then, that the Wesleyan roll diminishes fast and steadily, and that the numbers and influence of the society decrease in an increasing ratio. They have abandoned Wesley's real teaching, they have flung away his precious ointment, and kept only the dead Lutheran flies that have caused it to send forth an evil savour; while Wesley's true teaching can be had in this country only in the ranks of the Catholic or Ritualist school, with whom he would be working if alive now, and not with those who are eager to build his tomb after having first buried his doctrine.—*Church Times*.

#### EVANGELICALISM.

THE Church in Canada has been afforded a fine field on which to exhibit the best fruits of what is popularly called Evangelicalism. There the Evangelical party have for a long series of years had it all their own way. All the bishops and the vast majority of the clergy belong to the Evangelical school. Church principles have only been of secondary importance. Now the question may fairly be asked: What success has attended the teaching of the Church in Canada on this basis? We claim the indulgence of our readers for a few figures which we put before them on the authority of *Church Bells* of last week. The entire population of Canada amounted to 3,485,761 in 1871; of these 494,049 were members of the Church of England, 567,049 were Methodists, 544,998 were Presbyterians, and 1,492,029 were Roman Catholics. Ten years later the entire population had reached 4,325,810; and of these 564,818 were Church of England, 742,406 were Methodists, and 676,165 were Presbyterians. Thus we perceive that, while the total population of Canada increased in ten years 24 per cent., the relative denominational advance was as follows: The Methodists had increased from 16.27 of the whole population to 17.17, the Presbyterians barely held their own, while the Roman Catholics had declined from 24 to 21 per cent., and the Church of England from 14.17 to 13.90. Or, if we confine our view to the Province of Ontario or Upper Canada, we find that the Methodists have increased in ten years from 23.20 to 30.70 of the population, the Presbyterians are at a stand-still, the Roman Catholics show a slight decline, while the Church of England falls from 20.7 to 19.05 per cent. of the population of the Province. What conclusion can any reasonable person draw from these figures unless this—that a Church worked on Low Church principles cannot hold its own in the battle with Dissent. While such are the figures for Canada, the state of things is exactly reversed when we pass from the Dominion into the United States. Here the Communion which above all the rest is making acknowledged strides is the Episcopal Church of the country, and it is so because the majority of the bishops and clergy are

working the Church on what are avowedly High Church principles. These principles in themselves may be right or they may be wrong; we are not discussing the question here; but we are only pointing out the fact, as shown in the above figures, that Low Church in Canada is a weak and retrogressive Church, while High Church in the States is a strong and progressive Church.—*Irish Ecclesiastical Gazette*.

#### TO CORRESPONDENTS.

It would not be possible to print all the letters we receive on the affairs of Algoma, even if they were all such as might be issued with advantage. We trust the Bishop will see the moderation and justice of the demand being made for full and particular statements of the finances of that diocese. Other dioceses issue such statements, why not Algoma? It is not an unkind spirit that dictates letters asking this, but otherwise, for the absence of such information is injurious to the diocese and its staff. We are asked to furnish details of the expenditure on the Yacht *Evangeline* and to specify its services. This is not our province, but we suppose that subscribers generally have a right to know how their money is spent? We find that clergymen are being asked questions for which they have no answers. This is not well. There should be the utmost frankness and confidence shown in matters of this kind, and then the laity would be left utterly without any excuse for refusing help to Algoma, on the present plea that they do not know to what uses subscriptions are put, or whether they are needed. We trust after this, our friends all around, far and near, will let the matter rest to see whether the information they ask is forthcoming.

#### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### MONTREAL.

**MONTREAL.**—*St. Mary's Church.*—It is always a pleasure to see the Church renewing her strength in any field, old or new; and as evidences of the church's vitality are always welcome to your readers, it will not be thought unworthy of note, that, on a recent visit of the writer, the work of the Church was found to be making excellent progress in this goodly field where railway and factory people abound. These are learning to value the common family altar in God's House more and more, for the Church is now being well filled at the weekly services, and the attendance is rapidly increasing. New parochial societies, through whose endeavours it is expected much good will be done, are now being organised. On the 10th of October, a "Mite Society" was formed to promote general Church objects. The incumbent, the Rev. J. Edgecombe, presided at the meeting called for this purpose, and Mrs. Thomas Hawkins was elected President of the Society, Mrs. Edgecombe general manager, Miss Truell secretary, and Mrs. James Jackson treasurer. The following ladies were appointed collectors: Miss McLarey, Miss Edgecombe, Miss Bennett, Miss Jackson and Miss O. Edgecombe. On the 17th inst. a ladies' association which should be called the "Ladies' Guild of St. Mary's Parish," was formed at a meeting called by the incumbent for that purpose. There was a large attendance, and the interest manifested was most encouraging. The object of the guild is to advance the interests of the parish by various means, such as systematic district visiting, succouring the sick, destitute, and the helpless, and providing for bazaars, &c., &c. The Guild will meet weekly at the residence of Mrs. Thomas Hawkins, 848 Notre Dame St. The first officers elected are as follows:—President, Mrs. Thomas Hawkins; Secretary-Treasurer, Mrs. Edgecombe. A most harmonious and well attended vestry meeting was held here last week, which afforded much gratification, as exemplifying the renewed interest of the people in the work of the Church.

**MONTREAL.**—*Grace Church.*—The harvest thanksgiving services on Sunday at this church were of an