

of Truth against Error,—of Christian Faith against Unbelief, and what in many cases was much worse, mis-belief.

But, long, long ago, she allowed herself to be overcome with an insatiable desire for power; and, in allowing this desire to dominate her, she failed to exercise the slightest charity or forbearance towards other branches of Christ's Church, whose charter was as valid as her own. Her want of toleration manifested itself in many cruel and un-Christ-like ways; and, eventually, the other members of Christ's family felt themselves compelled, as in their corporate capacity, to separate themselves from her. But even this alienation of many who, but for these hideous abuses, would still have been in fellowship with her,—even this severance of ancient ties, has not produced any radical change in her methods of operation, as the centuries have rolled by. She still persists in her adherence to the narrow principle of "Aut Caesar, aut nullus." Lately she has expressed a desire for re-union,—(which is much to be desired, if it is based on true principles), as, for example, in the letter, with the papal imprimatur attached; but, in that letter, she plainly shows that what she wants is simply to absorb the whole Anglo-Catholic Church, and make it more or less subservient to her arrogant and tyrannical dictates.

To the Pope's letter, many Anglican theologians have individually replied through the medium of the press; and, during the last few months, the whole question has been carefully and ably discussed in every community of English-speaking people. Now, the two Archbishops, of Canterbury and York, have, in their official capacity, sent to Rome a reply to the Pope's letter.

Both Dr. Temple and Dr. MacLagan are singularly fitted for this task, without exception one of the most delicate, and most important, of this century's problems. Their letter, which, like that of the Roman Pontiff, was written in Latin, is a wise document, pregnant with sound learning, bristling with unanswerable arguments, and showing an intimate acquaintance with all the details of the case. Perhaps some may feel themselves too rusty in Latin scholarship to tackle an intelligent perusal of the document in the original. For them, more than one excellent translation has been provided; and, this being so, it must be the bounden duty of every good Churchman, lay and clerical, to procure the same, and carefully weigh this clear and able and authoritative pronouncement of the two Archbishops.

They have not spoken to the Pope only, but to "the whole body of Bishops of the Catholic Church." They go on the ground that the Anglican branch of the Church has suffered wrong at the hands of the Bishop of Rome, and so they appeal to the whole episcopate. They do not, however, show the slightest sign of resentment; they do not utter anything of the nature of a passionate appeal; but quietly, and with logic and learning, that are irresistible to the unbiassed mind, they "make plain for all time our doctrine about Holy Orders. All throughout, they show the greatest respect for their "venerable brother, Pope Leo XIII;" but, they are careful to point out to him the utter fallacy of the arguments he uses in his letter, and they

bid him beware of the dangers of the course on which he has entered.

The world has been flooded of late with talk about the unity of the Church. Sometimes it is spoken of as if it were utterly non-existent, as if it were to be called into being by some ingenious combination of human policy. Sometimes it is treated as if it could not even be marred so that all who do conform to an arbitrary standard of unity must be regarded as altogether exterior to the Church. In the Encyclical of the English Archbishops we see exemplified the truer conception. There is an abiding indestructible unity of the Church—the unity of the undivided episcopate—and conscious of this the Primates lay their case before all the Bishops of the world as their brethren. That which concerns one is the concern of all, for we are all members one of another. On the other hand, this unity of the Church is marred by divisions, and the Archbishops, recognizing the real devotion of Leo XIII to the cause of peace and unity, wish to make known to all men their equal zeal for the same holy cause. They acknowledge the good will of the Pope; they find much that is very true in his various Letters Apostolic. "For the difference of debate between us and him arises from a diverse interpretation of the self-same Gospel, which we all believe and honor as the only true one." But they pass judgment upon the inveterate error of the Roman Church, the substitution of the visible head for the invisible Christ, which "will rob his good words of any fruit of peace."

Our space, however, will not allow us to say more of this important document; we can only strongly commend it to the careful perusal of our readers.

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The Rev. Dr. Thomas A. Hoyt, a Presbyterian minister, of Philadelphia, in his sermon one Sunday recently, said:—"How different are the actions of some modern preachers from what should be done and said in God's house. The altar is changed in many places to the lecture platform, and large audiences are amused, instead of instructed. Ministers of the Gospel preach sermons, telling congregations what their ideas are, and what they think should be done. It is I, I, I, all the way through. Instead of the Bible, lessons are drawn from newspapers, many ministers acting as if they had exhausted all that is in the Holy Book."

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