

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

SUNDAY POSTAL WORK AND TRAINS.

THE recent breaches made in the quiet observance of the Lord's Day by Sunday Post-office work and starting trains on each Sunday evening from Montreal and Toronto are both much to be deplored. Canada has heretofore been honourably distinguished by the calmness of its Sundays. Visitors from the Old World as well as from the States have praised the people of the Dominion for this feature in our national life. Settlers here from Europe are all charmed with the quietude of a Canadian Sabbath. The best immigrants we receive, those who bring honourable principles as well as working powers, who will help to give moral dignity as well as material strength to this young nation, have in our restful Sundays a strong attraction and an enduring bond drawing and knitting them to the land of their adoption.

It has been no slight praise of Canada, in the fields from whence our immigrants are drawn, that here we observed the command, "Six days shalt thou labour." Yielding to a most vicious example set by certain railways in the States, the Grand Trunk has commenced running Sunday trains to and from East and West. Yielding also to a still less excusable, indeed utterly inexcusable demand, the Government has called upon certain of its staff to work in the post-offices on Sundays. We shall not open the Sabbath controversy, we address Churchmen who do not need, we hope, any instruction as to the position the Lord's Day holds in the economy of His Church, nor as to its relation to the Jewish Sabbath, which it superseded. Those who need exhorting to observe the sanctity of the day of days are beyond our reach, for they are hardly Christians. Christians would voluntarily long ago have made a Sabbatical day if their Creator had not. Knowing now that the rigidity of the Mosaic law which imposed it has been relaxed, the people of CHRIST have imposed an even more rigid law of observance, by the Church associating the Church's Sabbath day with His sacred name and His most glorious manifestation of Godhead. Indeed, were we asked to give a ready test of any man's spiritual condition, other than such as the Word points out, we should ask "what thinks he and how treats he the Lord's Day?" The test is infallible. If with GEORGE WITHER he asks, while conscious of the large freedom of the Catholic Church, "What Sabbath rites Thou dost require?" or with HERBERT deems it the "Day most calm, most bright, the week were dark without thy light;" or with LEIGH HUNT rejoices in "The silent sunshine of the Sabbath Day;" or with HOWITT deems this the day when "Love awakes, and heaven dwells once more with men;" or with GRAHAME can sing

Hail Sabbath! thee I hail, the poor man's day:
The pale mechanic now has leave to breathe
The morning's air pure from the city smoke.
While wandering slowly up the river side
He meditates on Him whose power he marks
In each green tree that proudly spreads the bough,
As in the tiny dew-bent flowers that bloom
Around the roots; and while he thus surveys
With elevated joy each rural charm,
He hopes (yet fears presumption in the hope)
To reach those realms where Sabbath never ends.

Or with the dying HERMANS say

O my God! I bless
Thy mercy, that with Sabbath peace hath filled
My chastened heart and all its throbbings still'd
To one deep calm of lowliest thankfulness!

If free in CHRIST, free to use the words of St. PAUL and bid no man judge him as to Sabbaths, he yet makes the Sabbath a delight, there is the evidence, for there is the phenomena, of spiritual life. Speaking then to Churchmen to whom the Sunday rest is so especially sweet and precious in freedom from Puritanic gloom, and in the knowledge that to them it is not so much an observance of law as of love, we urge them to protest against a movement which will be a sore temptation to many, a grievous oppression to many, a cruel injury to many, an offence to the whole religious community, and a most mischievous precedent for grasping and tyrannous employers of labour. All for what? That a few persons may receive business letters a little earlier and give restless people a chance of killing their Sunday evenings on board a train! In these days of telegraphing the earlier receipt of letters-plea is an outrage on the common sense of the business world. There is not a shadow of business necessity in the new Post-office Sunday work. Indeed it is all the other way, for the persons who are so feverish about this rush of letters would be served better by being kept quiet a few hours. Such impatience is not business, it is the indication of mental disturbance such as too often leads to lunacy, as has been demonstrated by recent returns.

We cannot but extremely regret that the Central Government has set public opinion, the opinion of all the religious bodies, and the law of liberty and fair play at defiance in compelling work to be done on Sunday. Any of its clerks who have conscientious objections to such work, must either as they think break God's law or lose their situations. Canadians are poor in spirit indeed if they allow a government thus to trample on religious liberty. But a government has no conscience. The only way to move our rulers is to show them that those who honour and love the Lord's Day have votes. We earnestly press the urgency of strong protests being made against the Post-office work and the special train service on Sundays.

We see that an official has explained how little work is done. Of course, these innovations always begin on a very small scale, but they develop and the principle is the same, be the labour for a few hours or the whole day. It is a pandering to a wholly vicious appetite, which will, like all other evil appetites, grow with what it feeds upon.

The State cannot be approached on religious grounds, although, strangely enough, the sects are up in arms demanding that the Government shall observe the Sabbath because it is God's ordinance! The Government may well answer, "In Canada religion is liberated from State patronage and control." The ground to be taken by the general public is that the rest-day, called the Sabbath, is essential to the health, comfort, and general good order of society. The seventh day rest is a physical necessity, and in order that none may be deprived of this rest, it is absolutely essential that one day in seven be consecrated by the nation to this divine use and service to humanity. The Sunday law is needed so that the humblest may be protected in his enjoyment of the blessing of its peace and quietude. There are many in the Government service and on Railways who hold the Sabbath to be a divine obligation: the vast mass of our people sympathize with and very largely

share that conscientious belief. It is therefore contrary to the principle of civil and religious liberty for a Government or a Railway to compel its servants to do violence to their consciences by working or to suffer penalties for refusing to work on the day which the wisdom as well as the piety of Christendom has consecrated to rest.

THE INCARNATION.

IN the July number of the *American Church Review* is a most instructive article on "The Theology of to-day as it centres the doctrine of the Incarnation," by the Rev. HENRY MASON BAUM. The writer bases his main argument upon a statement of the fundamental distinction between Paganism and Christianity being the conception by the former that God is a remote, absent being, while Christianity is the relation of God present, not in nature only, but in human nature. This truth declared and set forth in the Incarnation of JESUS CHRIST is the new theology, new as springing up out of the decay of theories which have been allowed to grow up among Christians, obscuring and choking the true vine wherein is the life of the Church.

The writer truly says, "Fifty years ago the burden of preaching was to the effect that CHRIST was once present in the world, and that it was the atonement upon Mount Calvary which united this wondering world to God. Now, while it is just as truly maintained that that one act was the historical and official impact of the SAVIOUR saving the world, the other great truth is brought to the light with a new power and meaning, and when we think of God we think of Him as to-day one with His Church by the contact of a living faith, and not only and alone as one who 1800 years ago was with His people for the mere fragment of a life time."

So that we get this result, that whereas the Catholic Faith is based upon the Incarnation, by which we realize an ever present CHRIST, the faith as perverted by Puritan, by Calvinistic teaching, is closely akin to the notions of Paganism, for it puts the Divine Redeemer outside the life of the Church of to-day, and tends to relegate him more to the historical sphere rather than to that which he promised to occupy as an abiding Presence in His Church for all time—as Emmanuel, God with us. The writer says with force that "it was this belief," we think he should have said "this consciousness," which made the disciples strong and gave the Apostle to the Gentiles his overwhelming command over his fellow-men. For CHRIST did not promise His disciples the gift of an infallible Book, or an infallible Church, or an infallible Vicegerent. He promised them Himself. JESUS, the great Master pilot, said to them, "I am with you; I am in the ship. And the difference between Christianity as a force among the other forces of human life, and Christianity as a theological science, built up out of traditions, syllogisms, metaphysics and ecclesiastical conventionalities, is the difference between CHRIST present in His Church and in the world He came to save, and this or that human interpretation of the doctrine of His presence."

The writer points out with fervid, eloquent words how this grand revelation affects different souls. "The power hidden in the doctrine of the Incarnation links itself to our human history, and becomes part of the inheritance of the race. Once in the order of time, the SAVIOUR came, once the blood-drops of His atonement fell upon the place