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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Nov. 10th.—TWENTY-FIRST SUNDAY AFTER TRINITY.
Morning.—Daniel 3. Hebrews 3, 7 to 4, 14.
Evening.—Dan. 4; or 5. John 1, 29.

THURSDAY NOV. 7, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE GROWTH OF THE CHURCH.—The Church had gradually to grow. On the Day of Pentecost it came into existence, and began to live. And as it was alive it proceeded to grow, developing first one and then another spiritual power, or organ, because the Spirit of God was the vital force which pervaded it. The germ was complete on the Day of Pentecost; its unfolding was not complete until the closing of the Apostolic age. This work of growth, however, began as soon as the life was given. For we read of the quickened germ putting forth at once its rudimentary organs, and thus showing the true notes and marks of the nascent Church. We are told that the baptized believers "continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers"—words which contain for all time the

enumeration of the germ rudiments, which the Church was to expand, as it grew, by the vital force of the Holy Spirit infused into it. The true meaning of this passage is unhappily obscured in the Old Version, and not made clear in the New. For St. Luke, writing some thirty-five years after the Day of Pentecost, does not say that the first members of the Church continued in any sort of 'doctrine and fellowship, and breaking of bread and prayers'; but in the doctrine which the Apostles, especially St. Paul, had during that time been preaching, and the fundamental articles of which had been embodied in 'the form of sound words' which they handed down to others; in the fellowship—the association or community which existed between the Apostles and their followers, and which every one was accustomed to see; in the breaking of the bread, which was already well known by that name, and which, therefore, did not require any further explanation; and in the prayers, the duly authorized and commonly recognised prayers of the Church. No doubt the object which the inspired historian had in recording these facts was this—that future generations should perceive that these leading features of the Church, to which they had been all their life accustomed, had been stamped upon it from the very beginning, and they ought to be looked for, and proved by sound historical evidence to exist, in every religious community claiming to be a part of the Church of Christ—that Church which is 'built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.' Such is the authoritative teaching of the Church of England upon this point; for in Art. xix. we read, 'The visible Church of Christ is a congregation'—that is, one general congregation, including all particular congregations, which are homogeneous parts of the one congregation—'of faithful men,' of those who hold and have been baptized into the faith—the faith in the three fold Name professed in Baptism—and have been so admitted into the Apostles' fellowship, 'in the which' congregation 'the pure word of God'—the Apostles' doctrine as expounded in Holy Scripture and summed up in the Creeds—'is preached' by those who have mission to preach; for 'how shall they preach except they be sent?' 'and the Sacraments'—the breaking of the bread with the accompanying 'prayers'—'be duly ministered' i.e. by men properly appointed to minister them as 'stewards of the mysteries of God'—'according to Christ's ordinance in all those things that of necessity are requisite to the same.'

THE IVY IS NOT THE TREE.—What is to be said of those multitudes who, while they 'profess and call themselves Christians,' are not visibly added to the Church? Whatever portion of the truth is found and taught among them, that truth, if faithfully accepted, will produce its fruit in the life and conduct. But, at the same time, it is right to bear in mind that the mere conscious possession of truth alongside of the Church can no more make any one a member of it, than the possession of vitality can make the ivy a branch of the oak, around which it grows, and from which it derives its sustenance and support. I will conclude with the words of the late Rev. W. Archer Butler, professor of Moral Philosophy in the University of Dublin; "The Divine and exclusive authority of the constitution of the Church is consistent with the strong probability that where it should be lost the mercy of God would not suffer that unhappy error to prevent the gift of His graces to those who sincerely sought them. In the general analogy of Divine dealings there is what may be called the principle of accommodation, the principle observable in God's merciful dispensations of suiting himself to the infirmities of His creatures by occasional variations of His stated laws, without any repeal of those laws themselves. It is the primary purpose of God that all within His Church should be holy, and that all holy men should be within His Church,

The blessed design has been contravened in both respects. Millions within the Church are but nominally its members; thousands beyond it appear in the enjoyment of its real graces; these special arrangements of God as to individual souls in no respects altering either the duty of men or the nature of the Church as the Kingdom of Christ, and the sole appointed school of immortality. 'Remember, therefore, my brethren,' he adds, 'that if your place is prominent in the eye of Heaven, your responsibilities are awful. If I magnify your office, it is that I may magnify your obligations. If no men speak from Heaven so directly as we, from no men does Heaven expect so faithful a message.'

DECLINES TO BE TICKETED.—At the Cardiff Congress Bishop Lewis said he had been accused of unfairness to Evangelicals, and his defence was: "There have been as spokesmen of the Evangelical party the Dean of Peterborough, Mr. Stephen Bourne, Major Seton Churchill, and Bishop Barry." During the applause which greeted the President's statement, Bishop Barry was observed to be vigorously shaking his head, and as soon as silence was restored, he rose and said good humouredly: "I cannot allow even the Bishop of Llandaff to identify me with any ecclesiastical party."

A REFORMED EPISCOPALIAN'S OPINION.—The Rev. Edward Owen, of the R. E. body at Montreal, has been airing at great length his objections to the Prayer Book. At the end of his tedious and exceedingly shallow and tiresomely stale address, he twists aside to say:

"The work of Wycliffe College is a splendid and solid superstructure built on an unsound foundation. An unreformed Prayer Book must give instability to whatever is built upon it." We need offer no comment on the enthusiastic terms, "splendid and solid," applied by this schismatical and pragmatist writer in praise of Wycliffe College. Nor need we impress the warning attached to the praise of this Reformed Episcopalian prophet. His praise is significant, and his warning merely relates to the party concerned.

ENGLISH BISHOPS ON BROTHERHOODS.—The Bishop of Durham, now happily recovered, recently said: "It would be a great step towards the evangelisation of the masses if we could organize a body or bodies of unmarried clergymen, pledging themselves for a limited period—say, four or five years—to live together, submitting to a simple regulated mode of living, denying themselves all personal luxuries which are not shared by the rest, and observing the regulations and orders of the institution, which would necessarily involve obedience to the head. Is there anything very alarming in this? I should not despair of it being turned to good account. Nor indeed, with proper precautions, which defined its relations to the parochial clergyman and gave him a proper voice in the direction, ought there to be any danger of the dualism which was one of the great drawbacks of the orders in mediæval times."

The Bishop of Rochester's charge to his clergy on Tuesday at St. Saviour's, Southwark, will furnish subjects for discussion for some time to come. His comments on the proposed brotherhoods are a thoroughly good example of sanctified common sense. The Bishop is not frightened by the word vows, and he shrewdly hits some of those gentlemen who contributed their opinions to the *Church and the People* when he calls St. Augustine to his aid:—"He did not live in the middle ages, nor was he a Roman; and most of us quote him when he is on our side." There was a breath of fresh air in the Bishop's exhortation not to be too much scared by the ghosts of past mistakes.

MANY consult God about their safety who would never consult Him about their duty.