

OTTAWA

Church of England Magazine.

Calendar for March, 1893.

March 5—	Third Sunday in Lent.
" 12—	Fourth Sunday in Lent.
" 19—	Fifth Sunday in Lent.
" 25—	Annunciation of Virgin Mary.
" 26—	Palm Sunday.
" 27—	Monday before Easter.
" 28—	Tuesday before Easter.
" 29—	Wednesday before Easter.
" 30—	Thursday before Easter.
" 31—	Good Friday.

EDITOR—Rev. H. POLLARD, Park Avenue.

SECRETARY-TREASURER—Miss BAKER, 5 Arthur Street, who will supply the magazine and receive the subscriptions, and to whom notices of change of address should be sent.

ASSISTANT-EDITOR—Mr. A. N. McNEILL, who has charge of all matters connected with the advertisements in the magazine.

CHANGE OF ADDRESS.—Will subscribers please notify Miss Baker, 5 Arthur st., of any change in their residence.

Clerical Visitations.

PROTESTANT HOSPITAL.—The Clergy visit in turn each week.

CHILDREN'S HOSPITAL AND CONVALESCENT HOME.—The Clergy in turn.

NORMAL SCHOOL.—The Religious Instruction Class every Friday during the session, Rev. H. Pollard.

GAOL—Rev. J. J. Bogert.

HOME FOR FRIENDLESS WOMEN—Rev. W. J. Muckleston.

PROTESTANT ORPHANS' HOME—Rev. J. M. Snowdon.

HOME FOR THE AGED—Rev. T. Bailey.

CHURCH UNITY.

Dean Carmichael writes on this subject in the *Toronto Globe* last month, to remove certain misconceptions which prevail in many minds.

1. Some think that the unity of the great bodies in Canada would be the absorption of all into the Church of England in Canada, but the Dean's vision of the future is the absorption of all into one great "Canadian Church," the essentials of its unity being the Word of God, the Apostles' and Nicene Creeds, the two Sacraments, Baptism and the Lord's Supper, and the Historic

Episcopate, locally adapted to the varying needs of the nations. Outside of these proposed essentials the fullest freedom would exist. All existing forms of worship and methods of service could remain as they are: not one change would necessarily have to be made in any denominational institution, save when the exercise of the work of the episcopate demanded change, as in the case of confirmation, and even then, so long as the episcopal act would be performed, the service connected therewith would probably vary.

2. As to absorption into the Church of England in Canada, because of the episcopate, the Dean says: The ruling episcopate would certainly have derived its historic succession from England, but that would no more make it the Church of England than the derived succession of the Protestant Episcopal Church in the United States makes that Church aught else but what it is. In the Lambeth articles relating to the subject of "Reunion," the idea of absorption seems wholly absent, for the four articles are offered as a basis on which approach might be, under God's blessing, made towards reunion; and the American House of Bishops emphatically stated, that the Church did not seek to absorb other communions, but to co-operate with them on the basis of a common faith and order, to discountenance schism, and to heal the wounds of the "body of Christ," and that it was prepared to make all reasonable concessions on "all things of human ordering and human choice."

3. As to the government of the United Church, the Dean says: It would scarcely be correct to style the government of such a Church "government by bishops," as if they alone governed. The bishops would certainly be the chief spiritual officers of the Church, administering such spiritual acts as have ever appertained to the office of a bishop, but, legislatively, the bishops as an order would have no rights beyond those which the clergy as an order, or the laity as an order, would possess. Such a synod would rule through the united wills of the three orders that constituted it, and not by the will of any one order.

The first movement in the matter came from the Provincial Synod in 1880. The upshot was a meeting of authorised delegates from the Presbyterian, Methodist and Church of England bodies, held in Toronto a few years after. Why should not such a meeting be held again? The Church of England practically called the Presbyterian and Methodist committees to that meeting. Why should not the Presbyterians now call the Methodists and Church of England to another meeting of a similar description? Surely the cause is worth the brotherly summons? "Though it tarry," says the Dean, "I will wait for it" in the earnest hope that we may meet again face to face, and make one other step towards that unity for which our Master prayed, and whose absence is the Church's sorest humiliation and shame.