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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 9.—SECOND SUNDAY IN ADVENT.

Morning—Isaiah v. 1 John ii. 15.

Evening—Isaiah xi. to 11., or xxiv. John xvii.

THURSDAY, DEC. 6, 1888.

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

FAITH NOT A MONOPOLY.—We remarked lately that "faith" is the universal factor in all religions. It cannot but be so. The very essence of religion in any form, however debased, is faith in some invisible power. Granted the existence, say of the gods of the heathen, it must be the case that to these gods the poor believers in their existence are, to them, "justified by faith," and condemned for want of faith. So far from a belief in the doctrine of "Justification by faith," or its rejection being, as is so constantly said, "the sign of a rising or falling church," it is impossible to construct a church or a religious system without this principle. It is not alone in religion but in business, in all phases of life wherein obligations and relative duties arise men are "justified by faith." The Record having said that "the necessity of faith was one of the great truths which Luther brought out from under the superincumbent corruption of Rome," the Church fortnightly thus takes it down:—"Faith," according to the Council of Trent, "is the beginning of man's salvation, the foundation and root of all justification."!! As a matter of fact, therefore, "justification by faith" is rank Popery. But if we cut out of our belief everything which is held by the Romish Church, we shall have "not enough Gospel left to save the soul of a mouse." On the other hand if the Romanist would cut out of his creed all we reject he would have all the Gospel left, and a thousand times more would he recognize it as God's good news.

CONVERSION OF A VERY OLD SINNER.—Whatever failures may have attended the Church revivalists of the last thirty years they have won one convert, whose "conversion" is one of the triumphs of the Church revival. The Record has gone on for many years breathing out threatenings and slaughter, harrying the Lord's disciples, and helping to ban them into jail, like a modern Saul. It is now in a better mind. It has heard the protest of the Master and His appeal. It has had a revelation of light, by which the scales have fallen from its eyes and it now recognises those it has so violently assailed, abused and persecuted, to be brethren in the faith. But the Record, although converted to charity, has still a remnant of "the old man" of its unregenerate tendencies left. It is not frank, it is not yet generous, it has not yet made a free and manly confession of its sins. The Record says that the Churchmen it has so terribly slandered are making advances in Evangelical truth, and that

there is a large element of sound, Evangelical teaching among the High Church clergy. What a pity it has taken the Record a quarter of a century to find this out! It was there all the time, shining clear as the sun, but the eyes of its understanding were blinded by thick veils of party prejudice, which have now fallen away like the scales from the eyes of the persecutor Saul.

HOPES OF THE REVIVAL REACHING CANADA.—Here in this free land men have taken the veil of the Record and deliberately hung its dense folds of bigotry and non-knowledge between their eyes and their brethren. Instead of charitably and with brotherly love acquiring a knowledge of their brethren, their ways of life, their work, their faith, and their teachings, they have suspected them, charged them fancifully and falsely, circulated all manner of untruths in regard to them, even persecuted their fellow Churchmen, all in the name of JESUS, the Lord of love. The Record being corrected we have great hopes of the revival spreading. When the hearts of a few party leaders are turned from the stone of prejudice to the flesh of charitable, brotherly sympathy, the chariot wheels of the Church will run more smoothly. We shall begin to realize what some of us have longed for and worked for, a sense of freedom from the galling tyranny of party bigots, who have so long prostituted sacred names and sacred causes to secure their usurpation over the purses and consciences of their brethren. The more we work together, the more we associate in all forms of social and church life, the more we know each other, the more we help each other, the more we shall mourn over the alienations and deplore the uncharities of the past. The more will "Evangelical" see and lovingly admit that he has no monopoly of divine truth or divine grace, the more will "High" manifest the fervency of his Evangelical convictions, and the more will he use and lovingly admit that he has no monopoly of fidelity to the Church. No longer will the world mock us for our divisions, and those separated from us question our spirituality, because we shall demonstrate beyond cavil to the former that our unity is as real as that of the Father and Son, and to the latter that we have indeed "passed from death unto life because we love the brethren." That is the revival the Church needs, those will be the fruits of conversions.

A LEARNED LORD MAYOR.—At the last banquet at Guildhall, London, the new Lord Mayor quoted Homer and Horace, not from translations pray observe, but from the Greek and Latin texts. We make the remark in fear and trembling, but we do make it, that this looks as though the old country were not quite so uneducated as some enthusiastic young Canadians affirm. Lord Mayors are usually merchants, the present one is a business man. One may well say to him, therefore, "Canst thou speak Greek?" But although the first to quote Homer at a civic banquet, he was not the first English mayor by any means capable of doing so. Some of us have known, and others have read about mayors of very high attainments, and at the same time thorough business men, successful in all their enterprises. It will be a happy thing for Canada when public offices are filled by educated men. It is too much the case in this Dominion that while it is very popular indeed to boast of our educational system and status, any speaker who does this with a sneer at the old land, is sure of a cheer, it is not popular to be highly educated. But on the contrary the very persons who applaud high-flown patriotic allusions to our educational system, and swagger so much about it, as a rule select uneducated persons to represent them in representative bodies, such as parliaments, synods, corporations, school boards, and the like. High educational attainments are not honoured in Canada as they are in the old country, either in social, political, municipal, church or any other circles. We are fast losing the idea that honour is a precious element in national and

social life, to be bestowed with discrimination only for honourable causes. The "One man is as good as another" theory is bestial. The principle it involves only applies to the lower animals, the very lowest indeed, for one hog is not as good as another, for weight and quality of bacon are affected by culture and breed!

A NOTORIOUS NOVELIST GOES OVER TO ROME.—It is reported that "Onida" the female novelist who disgraces her sex and her language and literature by novels written down to the tastes of blacklegs and their congeners, male and female, has turned Roman Catholic. If she has turned a Christian of any sort it is well; better that than a heathen, as she has been, judging by her writings. It is a problem worth studying by those who desire women to fill public positions, why it is that women novelists send out the worst books, that is the most immoral, ever published? No female writer of any fame is as pure, as sweet, as full of delicate chivalric tenderness towards women as Anthony Trollope. A female name on a new novel is quite enough to make one cautious of placing it before our wife or daughters before being examined. How is this? It seems to indicate that public life in any form has peculiar dangers to the sex in the destruction of their native modesty. That some women have escaped the danger, that some have combined authorship with angelic purity is no answer to the question why female novelists are so generally indelicate, to put it mildly.

WHAT DENOMINATION IS UNIVERSITY COLLEGE?—Those who are asserting the claims of this College to further aid from the State, that is the right of the College to tax the whole people for its private benefit, are incessantly speaking of the College as not belonging to any "denomination." The statement is an utter fallacy. University College, Toronto, is as much a denominational institution as Trinity, Queens, or Victoria. The very fact that these three other universities exist puts University College into a denominational position, precisely in the same way as say Victoria is put into a denominational position by the existence of Trinity, Queens and University Colleges. It is mere verbal fooling to speak of the other Colleges being "only denominational" but University College "non-denominational." Whoever so speaks is not a lingual "instrument of precision." What then is the denomination of this vain-glorious and greedy College, it is this, it represents those who believe that the religion of Jesus Christ has no place in the education of the young, nor indeed any other religion? That creed is definite and positive. It denominates University College which rests its claim to public support upon that creed. Some will reply, that is merely a negative creed, but so is the Protestant creed as such, and Protestants are entirely barred from raising such an objection. Of course this creed could be put in another, more positive form as. We believe that education ought to be secular. But that University College has the shadow of a claim to be called non-denominational we deny, for its own claim to be such constitutes a demonstration of its denominational character!

CLERICAL LOGIC.—A neat bit of logic was found in some notes scrawled by the Bishop of Peterborough on his blotter after a discussion on the "Eastwood position" in Convocation. The question was: What is the meaning of the word before in the phrase, the priest standing before the table? The table had but three sides, one being fixed against the wall. All present contended that before meant at the north end. Dr. Magee had written: "The piper played before Moses." There are three ways in which he may have done this. He might have played antecedent to Moses, before he was born; or he might have taken precedence of Moses and so played before Moses played; or he might have played in front of Moses. But he did none of these; he played at the north end of Moses."