

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Weotten, Proprietor, & Publisher, Address: P. O. Box 2649, Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

### LESSONS FOR SUNDAYS and HOLY-DAYS.

Sept. 2... FIFTEENTH SUNDAY AFTER TRINITY.  
Morning—2 Kings xviii. 1 Cor. xii. to 28.  
Evening—2 Kings xix. or xxiii. to 31. Mark vi. 14.

### THURSDAY, AUGUST 30, 1888.

WHAT'S IN A NAME?—This question is not the wisest ever asked, for a great deal is in a name. Take for instance the name Reformed Episcopal Church—these are words, not one of which separately has any truthful application to the body it is used to designate, and the combination of which forms a phrase without meaning. The body alluded to is not a Re-formed body, for the body it proposes to have Re-formed, that is the Church of England, is just what it was before this sect arose and what it will be when this sect is dead. The so-called R. E. C. is simply a coterie made up of a few discontented people who left the Church and proved their unfitness for being its members by endeavouring to set up a rival to the Catholic and Apostolic church in which to the very day they left they had expressed their belief. Then the word "Episcopal" is not correct, for in the sense of the Catholic Church, they have no Bishops but only a few presumptuous Presbyters who have been raised to a so-called Episcopal office by persons totally unauthorised, as they would well know if they were fit for Bishops. Then the word "Church:" in one sense they are a Church, just as every one of the thousand private religious associations may claim to be a Church. But this body calls itself "The Reformed Episcopal Church." As, however, it is not reformed at all, but a brand new manufacture, it cannot properly be recognized as a Church, except we admit that any handful of men can cut loose from the Catholic Church and organize a new Church. To admit that is to admit that any individual can set himself up as a Church, and that our Lord and Master is no longer the "Head" of His own Body. The other alternative which the sectarian position demands is that there is no "Body" and therefore we get the blasphemy that there is no "Head," which is the logical outcome of sectism. The Churchman's position is, "I believe One Catholic and Apostolic church," that is not only scriptural, but it is the only common sense view.

THE HULL CLERGY AND THE METHODIST CONFERENCE.—A Correspondent of the Guardian says:—"Our readers would see from our last issue that certain clergymen of Hull presented an address of welcome to the Methodist Conference, which has been holding its sessions in that town. The question cannot but suggest itself, What is there in the present attitude or tendency of Methodism to account for this clerical demonstration at Hull? Have the Methodists shown such a desire to return to the "Scriptural and Apostolical constitution" and "primitive practice" of the Church of England as to suggest that, with a little friendliness

and expression of brotherly kindness, they may be united to her once more? Would that we could think so! But facts are against our encouraging any such thought. Any mention of reunion is scouted at once: they assert they are a Church, as true and Scriptural a Church as any other can claim to be: they may at one time have been only a number of societies in the Church of England, but now, somehow or other, with their growth in numbers, they have developed by evolution into a full-blown Church. Unity they do not care for—indeed, more than once the opinion has been expressed that it is rather a gain than otherwise that there be many sects, seeing that, by the competition thus arising, they are stimulated to greater activity and zeal. How to reconcile such an opinion with our Lord's words we must leave to them. But if there is not any disposition on the part of Methodists to return to the Church of England, do they, in the independent attitude they assume, regard her with increasing love and esteem? Far from it. Take up their literature, especially their newspapers, and it will be found only too often that when the Church of England is referred to it is to denounce her as "blighted with sacerdotalism and sacramentalism," and to warn all against her formalism and ritualism. They may occasionally make an exception in favor of that section of the clergy which approximates most closely to Dissenters; but even with regard to these, they oftentimes express a wonder that they can reconcile it with their consciences to use certain parts of the Prayer-book, and declare, as they do, that the doctrine contained therein is agreeable to the Word of God."

THE METHODIST BODY SEPARATING MORE AND MORE FROM THE CATHOLIC CHURCH.—The writer goes on to say:—"This leads us to another point. Is Methodist doctrine so one with the doctrine of the Church of England that, though not formally united, they may still be regarded as two divisions of one and the same army? To a certain degree this may be accepted as true; but so it might be with regard to the Quakers or the Salvation Army. Strong, however, as the latter body is in Hull, we have not heard that the clergy of the town have thought fit to send a deputation of welcome either to the old original army or to the split under Captain Gipsy Smith. None who have noticed the proceedings of the Methodist Conference, during the last few years will have failed to perceive that instead of approximating to the Church of England as regards doctrine, the Methodists are separating from it more widely than ever. Wesley asserted again and again that his theology was the theology of the Church of England; that what seemed novel in his teaching was not really so, but was simply the old truth contained in formularies and homilies, rescued from the neglect of past ages, and brought forward to take its rightful place in hearty and stirring preaching. This we may allow, though we must at the same time point out that the constant insistence on one or two favourite doctrines led practically to their being regarded as the main substance, if not the whole, of Christianity. But will any one say the same now?"

METHODISM AND THE SACRAMENTS.—"e.g. about the doctrine of the sacraments? We know that many—perhaps we shall not be far wrong in saying a large proportion of—Methodists regard them as mere outward acts, which may or may not be observed without any great spiritual gain or loss. How can we otherwise account for the lamentable infrequency of the celebration of the Holy Communion in many parts? True, in towns it is celebrated, we believe, once a month as a rule, and we have met with a Methodist here and there who has expressed a desire for more frequent Communion; but in the country parts once in three or six months is as often as Methodists have the opportunity of fulfilling the Saviour's command; and so it comes to pass that whilst weekly meeting in class is regarded as the test of membership in the Methodist

body, and regularity therein as a gauge of advance or decline in spiritual religion, a quarterly, or even less frequent, reception of the Holy Communion is considered quite sufficient for those who profess and call themselves Christians. As to the sacrament of Baptism, the case is even worse. It will perhaps be in the recollection of our readers that, at the meeting of the Methodist Conference held in Leeds last year, the Baptismal Office was revised, with the express purpose of eliminating from it any expressions that would at all favour the idea of grace being conveyed in that sacrament. That at least was the aim; and the doctrine of baptismal regeneration, in any form, was heartily, and, as far as we could see from the newspapers, almost unanimously condemned. And yet this is the time chosen by the clergy of Hull to approach the Methodist Conference with an address of congratulation and welcome, when in effect that body has declared that baptism is only 'a sign of profession and mark of difference whereby Christian men are discerned from others that be not christened.'

A COMMON SENSE VIEW OF THE RELATION OF THE CHURCH TO METHODISM.—"In truth the whole of the affair savours of unreality. Let us illustrate our meaning. It is well known that whilst political men give and receive heavy blows in public, yet in private relations they (as a rule) meet and talk as though no such hard hitting had taken place. But what should we say if, at a meeting of some Conservative association, with Lord Salisbury in the chair, a deputation of the Liberal party, headed by Mr. Gladstone, were to be introduced with an effusive address of welcome, and an assurance, that there was really very little difference between Tories and Liberals? We should smile and murmur 'Credat Judaeus.' So with the Methodist Conference. There is no reason why the clergy should not be on friendly terms with Methodist ministers; why, without abating one jot of the truth as regards the constitution, doctrine, and practice of the Church of England, they may not wish them Godspeed in their endeavours, noble and arduous as they have often been, to bring the Gospel to bear on the lives of their fellow-men. But to approach them in their corporate capacity with an address which practically says to all, 'It makes no difference whether you are a Methodist or a Churchman; you lose nothing by being the former, you gain nothing by being the latter,' is a proceeding which in view of the actual relations between the Church and Methodism, will not, we venture to think, raise the Hull clergy in the estimation of the Methodist conference on the one hand or of Churchmen on the other."

DEFLECTIONS FROM METHODISM.—"Notwithstanding," says the Church Review, "that the new Wesleyanism of the Wesleyan Conference has declared Wesleyanism to be 'ecclesiastically as real a Church as any in Christendom, a part of the Church Catholic, there are evident traces in it of Protestant degeneracy. It seems that large defections are taking place from its ranks in consequence of the recent decision on baptism. Among these defections is the rather important one of Dr. Osborn, Professor of Hebrew and Classics in Richmond College, a member of the Old Testament Revision Committee, and a descendant of one of the earliest Methodist preachers."

AS AN EVIDENCE OF THE REVIVAL IN THE CHURCH IN ENGLAND, we give these statistics:—"In England, within the last thirty years, over 2,000 new parishes have been created. The bishops and clergy have increased from less than 15,000 to nearly 24,000. Over \$250,000,000 have been expended in church buildings. About \$500,000,000 have been contributed for Church endowments. In the last twelve years more than \$80,000,000 have been subscribed voluntarily for the day schools under Church control, and the net increase of accommodation in these schools during the same period has exceeded one million and a half."

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