

Oct. 11, 1888.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY DAYS.

Oct. 11th, TWENTIETH SUNDAY AFTER TRINITY.  
Morning.—Ezekiel xxxv. Colossians iii. to 18.  
Evening.—Ezekiel xxxvii.; or Daniel i. Luke xi. 29.

THURSDAY, OCT. 11, 1888.

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

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.

## 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.

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

A WISE COUNSELLOR.—The Revd. Canon Smith, who is well known in the South West of England as an earnest Evangelical thus writes of the proposed prosecution of Dr. King. The Canon's words are worthy the grave attention of those of his school who are "biting" at a Canadian Bishop.

Is there no *via media* by which litigation may be avoided and the Church delivered from the obloquy which this extreme ritual is bringing upon it? I think there is. Let the Bishop of Lincoln be approached with the respect and sympathy to which one of his sincere convictions and personal piety is entitled, even when misguided, as many think.

Let threats of legal prosecution cease, and let him be entreated, not by the menace of penalties, but for Christ's sake and for the peace of the Church, which he loves, to abandon all such novelties in ritual as were unknown in the use of his predecessor, whose example he reverences. St Paul said: "If meat makes my brother to offend I will eat none while the world standeth;" and surely the principle holds good here with regard to ceremonial

observances which are beyond the letter of the law and give offence to many.

Let an affectionate entreaty be drawn up and signed by the multitudes of Churchmen who belong to neither extreme, of a reckless Ritualism on the one hand, or a mere negative Protestantism on the other, who prefer the Church to party and religion to ritualism, humbly representing to the Bishop that by making a small concession (on points which not even those who cling to them with a passionate devotion will seriously maintain to be essential to vital godliness) he may heal the bleeding wounds of the Church. If such concession does not at once extinguish litigation, it will at least make its continuance by those who prosecute inexcusable. What may have been the precise limits of the ritual observed by Bishop Wordsworth I know not, but this seems to be certain, that all Churchmen, except a few fanatics, were satisfied under his paternal rule. It is also certain that the Church Association could find no cause in him for which they might bring him into litigation. They could not, therefore, consistently prosecute the present Bishop for the amount of ritual which his predecessor practised without offence. Why should not Bishop King and his assailants signify to the Primate, as, under Christ, the spiritual head of the Church, that if he would recommend the ritual practice of the late bishop to be accepted by both parties, they would consent thereto as an *eirenicon* over which they would shake hands and cease from strife. This would avert deplorable calamities from the nation as well as from the Church. It could not be considered as a defeat on either side, or as an exhibition of timidity on the part of Bishop King, but rather as a blessed victory—the victory of Christian love and forbearance over bitterness and strife. Neither party would give up anything that is essential, nor gain all for which it had contended, but both would win the approval of conscience and the smile of Him who is above conscience, above party, above ambition, above logical consistency, above law, above rubrics, above ritual exaltation—the smile of Him who said, "By this shall all men know that ye are My disciples, if ye have love one toward another." There is another and sadder alternative, for the warning of those who will never give up a jot of their own private fancies for the public weal. It is said by St. Paul—"If ye bite and devour one another, take heed that ye be not consumed one of another."

PERSECUTION DEFEATS ITS OWN END.—Unless persecution is thorough enough to destroy all of the vast mass of those it seeks to repress it usually helps their cause. Every Church institute that has been attacked for party purposes in past years is flourishing far more than it would have done had its friends not been stirred up by persecution. Lord Nelson in the *Church Times* points the same moral.

"It is patent to all that nothing has hitherto done more to advance the cause of Ritualism than the several actions of the Church Association against Ritualists; and it may be taken for granted that, after all the fresh bitterness and fresh scandals that such suits are sure to cause, nothing but the same results can ensue. The Ritualists have never sought to force their views on others, and, fortunately for the peace of the Church, have hitherto restrained themselves from all attempts to enforce upon others strict uniformity to the law. And, after all, what good can accrue to the Christian cause by any such rigid enforcement? St. Paul reminded the Galatians, who were anxious to bind on all strict legal observances, that Love was the fulfilling the law. and cautioned them against that internecine strife by which they ran great risk of being consumed one of another, and which must ever be a scandal to our national Christianity. If any really wish to influence their fellow Christians, the pure way to do so is not by conten-

tion, but by striving to understand each other's different views, instead of endeavouring to exaggerate and distort them, and by sitting forth in our daily life that large-headed spirit of love, which will convince others that we have attained to some semblance of the likeness of Christ. Thus, and thus alone, can we lead others to accept all that is good in our own teaching, and to avoid those exaggerations which may be found to cast unnecessary offences in a brother's way."

WHAT IS THE BIBLE ITSELF?—In a lecture on the High Church movement, Bishop Barry shows that the critical enquiries it originated brought in the enquiry, "What is the Bible itself?" That it is one whole in idea and in actual power, no thoughtful critic could doubt. But its unity is the manifold unity of an organic whole, having many living parts, each perfect for its own purpose, but all subserving a gradual development of Truth. Men began to study the date and the human authorship of the various books, the internal structure of each, and the relation of each to its place in the history, the mutual relations of all to one another, the differences in fulness and perfection of revelation, from the simplicity of Genesis to the maturity of the Gospel of St. John; and out of this emerged the clearer conception that the Revelation of the Word and Person of the Lord Jesus Christ was the true central element of Holy Scripture, in relation to which alone all else can be rightly understood—viewed as anticipation in the Old Testament, as deduction in the New. So again that the Bible is in the true sense supernatural—a book utterly unlike all other books in itself and in its spiritual power over the whole world of human thought and life—a book, therefore, plainly implying a special and unique inspiration, which is to lesser inspirations much what a miracle is to the ordinary workings of God's Providence in nature—is equally beyond all reasonable doubt. But it is also clear that it contains what has been called a human element—that the writers, known or unknown, of Holy Scripture were penmen and not pens; that under the inspiration of God they still preserved not only their own individuality of character, but the impress of their time and their race. Clearly their inspiration could not be mechanical; 'verbal' in a true sense it must be (for the suggestion of word is a part of the suggestion of thought), but not dictation; so that God spoke at sundry times and in divers measures through the prophets, but in fulness and perfection only in His dear Son; so that the inspiration of each writer, and the revelation given through Him, were perfect, relatively to the work which he had to do for humanity, and to the needs also of the age in which He lived. Under the unity of Holy Scripture was thus traced a progressiveness, and in its supreme inspiration the crown and perfection of all lower inspirations of God.

Of these ideas it is impossible to exaggerate the importance. They stirred, as new ideas must stir, much questioning and controversy, some serious perplexity. I believe that their effect has been to bring out in Holy Scripture a marvellous increase of living power over the thought of mankind; but in any case, they inaugurated a new era in its interpretation, pregnant with great spiritual issues for good or for evil."

IRISH WESLEYANS AND HOME RULE.—In the annual address of the Irish Methodist Conference to the British Conference, just published in the *Minutes of Conference, 1888*, occur the following important sentences: "We wish also to convey to you an expression of our united and earnest desire that the ties which bind our country to yours may not in any wise be loosened. We would deeply deplore any measure which would tend to the disintegration of the United Kingdom of Great Britain and Ireland."