

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

October 30rd, TWENTY-FIRST SUNDAY AFTER TRINITY.
Morning.—Daniel iii. 2 Timothy i.
Evening.—Daniel iv. or v. Luke xx. 27 to xxi 5.

THURSDAY, OCT. 27, 1887.

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

TO CORRESPONDENTS.

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

BISHOP MACLAGAN ON REUNION.—In his address at the Church Congress, the Bishop of Liebfeld, said:—I feel sure that the great majority of Churchmen have only the kindest feelings towards those who are separated from us; our hearts desire is that we might indeed be one. What would England be, what might it not do for Christ if, in the face of the growing power of evil, at home and abroad, and in the prospect of the coming Antichrist, we were all of one heart and one mind, "holding the faith in unity of spirit, in the bond of peace, and in righteousness of life?" In these very words the Church of England offers up her daily prayer for home reunion. And the answer will surely come. It will not be by any watering down of creeds, nor by any fusion of incongruous elements, nor by any faithless compromise on the one side or the other. Perhaps we must look to affiliation rather than to comprehension. But our greatest hope lies in the law of spiritual attraction. There is no more certain fact in the recent history of the Church of England than the deepening of its spiritual life and the increase of its spiritual power. Even now that power is making itself felt in the gathering in one by one of many from the ranks of Nonconformity, weary of political discourses and of the strife of tongues. In this power lies our strength and our hope. *Wherever the Spirit of God is most manifestly working, there His children will seek their spiritual home.* The Church of England has suffered in past days from the operation of this very law. We must never forget that we owe to it, in a large degree, the very existence of English Nonconformity. It is

true that the cause no longer remains. Amidst all our weaknesses and shortcomings no one can refuse to confess that the spiritual tone and ministerial earnestness of the Church is at least as high as that of any religious community in England. But as it has been well said by a recent historian of the Irish Church—"Religious divisions survive their causes, and continue to exist long after the original grounds of differences have disappeared."

It is not our eloquence, nor our learning, nor our diligence in our work which will bring back to the Church our brothers and sisters in the great family of God; it is the hidden power of a spiritual attraction ever tending to draw nearer one to another all those that love the Lord. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The words in italics are almost the same as were used by us in this column in a recent number.

REUNION WITH ROME.—"There is, indeed, one body of Nonconformists," said the Bishop, "with whom reunion may seem far more hopeless, although it is not less earnestly desired—those who owe their allegiance to the Bishop of Rome. A supreme and infallible Pope is a barrier which seems to shut out all hope. The claims of Rome are destructive of Catholicity."

"If Rome would have listened to the words of her own St. Bernard, written to one of her Popes seven centuries ago, how different might have been the whole condition of Christendom at the present time. "Remember," he says, in writing to Pope Eugenius. "Remember, before all things, that the Holy Roman Church, over which God hath set thee, is the mother of Churches, not their mistress: and that thou act not the ruler of Bishops, but one of them." "Consideres, ante omnia, sanctam Romanam Ecclesiam, cui Deo auctore praece, Ecclesiarum matrem esse, non dominam; te vero non dominum episcoporum sed unum ex ipsis."

It is said that after the Vatican Council, a great ecclesiastic of the Roman communion exclaimed, "Thank God, we have done with history." The Church of England has no desire or need for any such deliverance. She has nothing to fear from history. It is to history that she makes her appeal, as we shall hear in our discussion this morning; to its earliest chapters written in the Acts of the Apostles, and in their Epistles to the Apostolic Church; to the Apostolic Fathers, and to the Church of their day; to the history of nineteen centuries, even with their chequered story of success and failure, of victory and defeat. Through them all she fearlessly traces the unbroken continuity of her Apostolic descent, and her faithful maintenance of the creeds of Christendom. Days of darkness—times of dissension—waves of error—storms of doubt—through all these she has passed, because in her constituents she is human; but has passed through them safely, because in her origin she is divine; the treasure is in earthen vessels, but the excellency of the power is of God. The power of revival and restoration in the Catholic Church is a witness of her unquenchable life. In no branch of the Church has that power been more convincingly manifested than in our own, and never more than in the present day.

SPECULATIVE OPINIONS ON DEEP SUBJECTS.—"It may perhaps seem that in this hopeful estimate I am forgetting the difficulties which still disturb and divide us. It is well to consider what these difficulties really are. They belong almost entirely to one or other of two classes. They are questions of ritual and questions of discipline. The former derive all their importance, not from their mere outward manifestations, but from the significance which is ascribed to them, involving considerations of a highly metaphysical character as to the method of the Divine operation, in one of the great Sacraments of the Church. On such a matter men may well differ in speculative opinion without any real

divergence in faith. It is in reality above the reach of human understanding, and beyond the powers of human language. There is no question as to the Sacrament itself; there is no hesitation as to the truth of our Lord's own consecrating words, or as to the reality of the blessing; the disputants on one side and the other draw near with faith and take the Holy Sacrament to their comfort. But as to the conditions and circumstances under which our Blessed Lord communicates Himself to the faithful soul; in what sense and in what manner His words find their fulfilment; is it wonderful that in a matter so far above our thoughts, men, when they begin to inquire should begin to differ, and that human infirmity should deepen that difference into contention and strife? Every attempt to define these mysteries too rigidly must tend to narrow the limits of Christian faith. There is no narrowness in the Apostles' Creed. Revelation itself has left many mysteries unsolved. A little self-restraint and a great deal of humility might draw together those who appear to be far apart from one another. Even now one ventures to hope that the process has begun. It has been not a little helped by such meetings as this; for it has been well said, that to bring men together is half way to make their differences disappear. Forty years ago the contention was as sharp about the other great Sacrament. The last mutterings of that storm have long since died away. Men differ still, although they differ less, about the operation and effect of baptismal grace. But every little child of the Church is taught to say and to believe, "In my baptism I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."

The above deliverances of Dr. MacLagan on our position in regard to Nonconformists, to the Church of Rome, and towards our fellow Churchmen, are eminently wise and timely. How infinitely more noble, more Christ-like the tone of the latter passages than the party cries which are inspired by partial and narrow views of subjects "above the reach of the human understanding, and beyond the powers of human language."

A FRENCH WIT ON SCOTCH CALVINISM.—Max O'Rell, in his new book "L'Ami MacDonald," says of the Scotchman's religion, "It is barren as the land of the country, lean as the body of the inhabitants, thorny as the thistle, the Scotch national emblem," and "I have never known a Christian so sure of going to heaven, and so little in a hurry to get there." But this prayer, which he says was offered by a Scotch minister during a visitation of cholera, can hardly be true: "Lord, protect us against the cholera, which is at this moment making such terrible ravages in Glasgow; grant wisdom to the doctors of that city; grant them also safety, especially to James Macpherson, who is old, and is not rich enough to pay a substitute. And you, my dear brethren, do not be imprudent; take care to keep yourselves warm, it is necessary; clothe yourselves in flannel. If you have none in the house, go quickly to Donald Anderson. He has just received from London an assortment of the best flannels, which he sells at a low price. I have bought some myself at a shilling a yard, and am quite satisfied. Donald Anderson's address is 22 Lanark Street; do not go elsewhere."—*Church Review.*

Dr. A. T. Pierson says:—No congregation is so small or weak that it needs or can afford to pass missions by. The weakness assigned as a cause is often in consequence of such neglect. It keeps a church weak to do nothing for those who are without; unselfish effort quickens its pulse and strengthens its sinews. Self-extension reacts to promote self-support; and if churches now having only a name to live would nourish and cherish their spirit of missions there would be growth both in numbers and in graces.