

## PAY YOUR SUBSCRIPTIONS.

In last number of the DOMINION CHURCHMAN envelopes were enclosed for subscribers (who have not yet paid), to remit their arrears and also their subscriptions in advance. All arrears must be paid up to the end of 1889 at the rate \$2.00 per annum, one dollar additional will pay to 31st December, 1890. We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favor by forwarding \$1.00 for a new subscriber, so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be in having a "Merry Christmas and a Happy and Prosperous New Year."

### A NEW FORM OF SACRILEGE.

THE profanation of sacred things has ever, even by pagans, been regarded with abhorrence. That a new form of this crime has made its appearance is a sad commentary upon the boasted enlightenment of the age. That it is a commentary on something else our readers will conclude. Our churches are being visited by coarse, illiterate men, who go solely to make a mock of the ceremonies of divine service, to pick up notes of certain details in order to give a lying account of them to those who employ them as spies, and to use such falsehoods in tracts to be spread broadcast amongst our people. We have seen several of these abandoned men in a church, laughing, mocking, mimicking, sneering at one of our clergy, and after service thrusting slanderous and offensive tracts attacking the Church's ritual and doctrines into the hands of our people. This is done at the instigation of a party committee, organised we need not say where, as the party organ all but proclaims its responsibility for the crime. But more widespread are these sacrilegious practices than some imagine. There is an organisation at work which employs agents to attend divine service wholly and solely to pick up details to be reported to the Committee in Toronto who have undertaken to "tune the pulpits," and discipline all our clergy according to their notions. Holy Communion even is being taken by these party spies in order to catch some excuse for a slanderous report to headquarters. Sacrilege in this new form and for this novel and indecent use is so utterly disgraceful, that it cannot but meet with the sternest condemnation of all sober minded men of all parties. Such tactics may be temporarily of service, but in the long run such mean wickedness as inspires the spy system, must bring shame upon its concoctors. Such an outrageous attack upon the christian liberty of our congregations and dioceses as is the attempt to rule the Church by an irresponsible and secret patronage Committee in Toronto, must turn to plague the inventors of this criminal assault upon the rights and privileges and peace of our clergy and laity.

We have letters complaining that the influence of this system is not only disastrous to the welfare and prosperity of the Church, particularly in small country parishes, but is seen to be ruinous to the spiritual character of those who have been drawn into this conspiracy. Young men who were devout and regular communicants have become captious and sacrilegious critics of the Eucharistic service, they attend seldom and then only to find some excuse for indecent irreverence in attitude and speech. They openly declare that their inspiration has been derived from the party organ, and assure their pastors that ere long that journal will compel our services to be fashioned on the Reformed Episcopal model!

If our laymen are so blind as to fancy that their freedom, their "emancipation," as the cant word now is, is secured by placing themselves under the heel of a central self-elected Committee, they have indeed lost all their Protestantism except the shell of an empty name! Noble laity indeed, to be willingly dragged in chains behind the chariot of a party organiser!

There are some clergy of *all ranks* to whom these proceedings are offensive, but who by silence give countenance to agitations they condemn. Is silence at such a time the duty of those under vows to promote charity and peace? Would not *duty* be the *safer* course? Has not party strife been in the past a boomerang, which before hitting its intended victim sprang back to wound its thrower? Those who raise a storm need to take heed lest their own ships slip their anchors in the gale. When an incendiary with a fiery torch is going through the land, his friends may well fear for their own barns! Are all those who sit in complacent ease watching with indifference the efforts of their party organ and associates to set clergy and laity at loggerheads, quite sure that their own flocks could not be affected by the epidemic of suspicion, and unrest, and querulous criticism which is being propagated by the centre of this dangerous contagion?

"Let us cast aside the works of darkness,"—the darkness of such strife as tends to sever the sacred bond of love and confidence between pastor and flock!

### THE CATHOLIC CHURCH.

#### THE EPISTLES.

BY THE REV. W. BEVAN.

WE may, of course, imagine an ideal company of the elect to final glory upon earth, known only to God, but as far as we can learn, such a company is never called a "Church" in the New Testament.

Pronounced systematic views on individual election and predestination have been held by a school of thought in the Church from Augustine's day, but they did not necessarily involve a belief in two Churches, one visible and the other invisible. In fact this modern deduction from Augustine's views he distinctly disavows when dealing with the Donatists, "That Church which now contains an admixture of bad men is not different from the kingdom of

God where there will be no such mixture. It is one and the same Holy Church, existing in one condition now, and in another condition hereafter."

The Epistles to the Galatians and Romans are the epistles of individual Christianity, personal religion. In the later Epistles, Ephesians, Philippians, and Colossians, we have pre-eminently the conception of the Catholic Church.

It is one of the modern objections against the authenticity of the Ephesians that this conception is so clear; that therefore it belongs to a much later date than St. Paul's day. This epistle (like the 1 Corinthians) is addressed to the "saints," (at Ephesus). The election and predestination spoken of in the opening verses, St. Paul applies to himself and those to whom he is writing, without even the suggestion of a doubt. It was an election to the Church. Even when pressing a moral duty upon the members of the Ephesian Church, (such for instance as that "a man should love his wife even as Christ also the Church") it was because *we* are members of His Body. The text book on the ecclesiastical polity of the New Testament used by the "Reformed Episcopalian" student is written by a clergyman of the Church of England, Dr. Jacob, he says on this point, "All baptized persons are spoken of (in N. T.) as true disciples of Christ until the contrary is known to be the case. This, however, even in the New Testament, is only the judgment of charity, the judgment of man," (page 253). So it comes to this, we have "only man's opinions" in the epistles after all! Why, with the moral certainty that members (at all events at Corinth), were not in the modern sense "believers," did not the Apostle solemnly warn them? If this were St. Paul's idea of "the Church," his so-called judgment of "charity" is the most *cruel* thing one could possibly imagine. The *Greek* of those few passages beginning "if so be" which seem in English to suggest a doubt, is only another way of making his affirmation that they were all the stronger. In Ephesians v. 25, we have "Husbands love your wives as Christ loved the Church, and gave himself for it, having cleansed it by the washing of water in the word, that he might present the Church to Himself, a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Here we have a *process* through which the Church passes before she reaches the state of pure preparedness; first she is sacramentally separated and sanctified. The *same* Church before as after the process of sanctification. These Ephesians were told not only that there was "one spirit," "one faith," and "one God and Father," but also that there was one "Lord," one "baptism," and one "Body." We are not Docetæ, we do not believe our Lord's body was a phantasm, but a real visible body, that he was a real man, as then our Lord had the inward invisible spirit and the outward body, and so was a complete man, and as baptism has the outward visible sign as well as the inward graces, so Christ's mystical "Body," the