

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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LESSONS for SUNDAYS and HOLY-DAYS.

March 7th—QUINQUAGESIMA.
Morning—Genesis ix. to 20. Mark vii. 24 to viii. 10.
Evening—Genesis xii; or xvi. Romans xvi.

THURSDAY, MAR. 4, 1886.

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.

ACKNOWLEDGEMENTS.—We regret that accidentally omission was made last week to credit the very able and interesting article "Little Children" to Dr. Norman McLeod, in Good Words. This may have the effect of drawing more attention to the article, which contains matter well worthy the earnest consideration of all who are concerned with the young. In some of our Sunday Schools the wretched system is in vogue which Dr. McLeod so eloquently denounces. We need hardly say that Dr. McLeod is a Presbyterian, so that his testimony against any attempt to "convert" young children is most valuable. Such efforts are totally opposed to Scriptural direction, are a violation of human nature, are calculated to produce an invincible repugnance to religion on the part of the young, and can only result in changing the heavenly simplicity and self unconsciousness of childhood into mere priggish conceit, vanity and revolting spiritual pride.

A WORD ON THE MONTAGUE LETTERS.—We take this opportunity of stating again that the article containing the correspondence republished in these columns between Lord Robert Grosvenor and Cardinal Manning, was taken as it was re-printed by us from the "English Churchman and St. James' Chronicle," which had also a leading article on these letters. Dr. Lynch, Roman Catholic Archbishop of Toronto, has denied that such letters ever were written. We, however, believe them to be authentic. They have not been challenged in England. They were published within a few minutes walk of Cardinal Manning's residence, by a number of news-

papers, yet no denial has appeared of their authenticity. It suits the policy of Rome to cast doubts on all evidence against her of this kind. But it is vain to attempt the suppression of such facts.

We commend to the notice of Dr. Lynch the following facts. Some years ago a lengthy letter was placed in our hands to read in order to discover for whom it was intended, as it had gone astray. The letter, many pages long, was from a priest under Dr. Doyle, then Bishop of Southwark, to a priest at Douay. In that letter were remarks on the bishops and priests of the Roman Church, far, far, more severe, than those in the Montague correspondence. This letter was unsigned save by a mark, its authenticity was beyond all question, it was lost out of the pocket of a travelling friend of ours, a Thurifer at Southwark, pro-Cathedral, and we repeat, contained revelations as to the private opinions of Roman Catholic priests of the most damaging character.

A VULGAR ERROR EXPOSED.—The Church Review trenchantly exposes the vulgar error which makes the unity of the Church to consist in a mere agreement as to certain doctrines, regardless of organization. This notion is indeed the great heresy of the day, and is eating out of Christianity its very life as a cancer does the life of the body. "Now the thesis that organization is not an adequate basis of unity is absurd, and inconsistent with common sense and fact, as well as doctrinally false. As a matter of fact, there is no other form of real organization. Thus the unity of the family rests upon the parental organization, the unity of a nation upon organization of race, the unity of a sect or religious body upon organization of government or outward rules, and the unity of any society whatever, such as the Freemasons or the Oddfellows, takes the same indispensable shape. Holding the same opinions on certain subjects may cause men to be very amiable to each other, and not to pull each other's noses, but it does not make them one. Neither does mutually consenting to sink differences make them one; it is simply agreeing to differ. Nor does toleration make men one; it is simply refraining from abusing each other. To be mutually amiable, to hob nob together, to agree to differ on non-important subjects, is a usual result of being united organically; but the relation of the two sets of facts is never that of ideality, but is always that of occasion and consequence. The Protestant mind is especially subject to these misnomers, which lead to the formation of false generalizations, and unfortunately these latter stand to it in the place of a theology. Very comical results are often exhibited, one of these being the present suggestion that the Church of England should modify her doctrines for the purpose of uniting all bodies of Protestants. This is to assume that organic unity is in itself a thing of no value as compared with the truth, but nevertheless to propose that the Church should abandon her views of truth in order to secure organic unity.

ORGANIZATION ALONE GIVES UNITY.—As organization is the only possible basis of complete unity—so that it is, in fact, of the essence of it—it is also easy to prove that it is the best means of producing the results which Protestants pretend to prize, such as mutual tolerance, complaisance, and agreeing to differ; not to mention that, apart from organic unity, these highly prized results very commonly proceed from a feeling of indifference about truth altogether. The toleration so much canted about in these days every one knows to be, in the majority of instances, the extremely liberal process of making a present of that which we care next to nothing about, while in all other instances it comes, not from the heart, but from the head. It is rarely the case that oneness of feeling among the members of the same family is guaranteed by similarity of views on all topics; its guaranty is the family connection, and this is organic. The same thing is notoriously true of all bodies of men who

are associated together by an outward bond independent of mere feeling, and in proportion as it is so independent. They are animated by *esprit de corps*, and the feeling operates to modify their individual differences, lest the sense of fellowship should be infringed. St. Paul never instructed his Corinthian converts that so long as they contrived to think alike upon every imaginable subject, it was a matter of indifference whether they continued within the apostolic organization or formed new societies of their own. He taught them the reverse, viz., that so long as they avoided making fresh parties—that is, so long as they preserved the integrity of their personal connection—they ought not to expect a minute similarity of opinion on points upon which the Church had not pronounced. Intellectual differences existed even between the Apostles themselves, for we suppose that St. Paul laid stress upon one side of a doctrine, while St. James laid stress upon the other. But there was only one Apostle's fellowship, and while all belonged to it the whole truth was preserved in its coherence and its power. It is when religious leaders form pretended Churches of their own that difference of opinion sets them off at a tangent away from each other, and that it may be said with truth that they no longer agree to differ.

ORGANIZATION ESSENTIAL TO TRUTH BEING KEPT.—Organization precedes truth, for truth is simply describing organization in words. Indeed, to be all for "truth" and nothing for organization, is to make not only Church, and priesthood, and Sacraments, but God, and Christ, and the acts of Christ, words, and not beings and objects. It is to treat our notions about a thing as everything, and the thing itself as nothing. Mr. Gladstone enjoys a considerable following among English politicians, each one of whom has formed an opinion about his excellencies, and possesses a more or less distinct image of general personality, in his mind; but it is not their opinions about their leader that join them together, but the fact that he exists, and, in their view, deserves their encomium. A true belief in Christ is of the highest moment, but it is the act of the Redeemer and His Person which really alter man's condition, and create their relations to Him, and in Him to one another. Belief is the act of the mind which is preparatory to our individual appropriation of the Redeemer's acts, but unless the Redeemer existed, and His operations were in progress towards us, belief would be inoperative and useless. *Men are saved and are united to Christ in one body, not by their own opinion of what He has done, but by His own actual deeds and His own actual outcoming to them as objects of His power and beneficence.* As the Redeemer of mankind become a visible organism for the purposes of redemption, it is at least antecedently probable, that, as in the old Church, so in its universal development, this organization would adopt by Divine appointment, an outward and efficient counterpart, and on the face of the Prayer Book this is the fundamental belief of our Church. Organization is the basis of all forms of social unity, a Divine organization is the basis of Christian unity. Men's opinions may be sincerely entertained, nay, they may be commendably accurate, but apart from the divine organization they inevitably lead not to unity but to division.

A NOBLE OFFER.—We are informed that the Rev. Professor Boys, M. A., Trinity College, has offered to give \$500 towards paying off the debt of the Toronto Diocesan Mission Fund, on condition that nine others pay a like sum before June next, so that the whole debt of \$5,000 may be wiped out. We trust this noble offer will meet with early responses from our well-to-do laymen.

—Pardon, peace, and sanctification is like a golden chain which Christ hangs around the neck of his followers.

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