

Dominion Churchman.

THURSDAY, JUNE 21, 1877.

TO OUR SUBSCRIBERS.

IT is now some months since we announced that a great many of our subscribers are still in arrears. The amount as a whole is very considerable, although the sum to each individual is very small. We need scarcely say that we shall be glad of an immediate remittance. Each subscriber by examining the address label of his paper can easily see the date up to which he has made his payment. Thus, for instance, a label addressed—John Smith, 25 May 6, means that he has paid up to the twenty-fifth of May, in the year 1876.

THE WEEK.

THAT truth is many-sided is a somewhat favourite expression now-a-days; favourite, because, in the first instance, it is in the abstract true, and, secondly, because in using the phrase we flatter ourselves that we are manifesting charity and toleration towards those who take a chronic view different from our own of

That target discussed by the travellers of old, which to one appeared argent, to one appeared gold. But the use of a tolerant phrase neither cures our own colour-blindness nor palliates our obstinacy in persistently looking at only one side of a question. We smile at the child-like simplicity of the uncultured and unclothed man who, when first shown a picture, perceives that only one view of the subject is represented, and turns the paper over in expectation of finding the reverse view on the other side. But, though we may smile, we shall do well if, in Parliament, in Synod, in public discussion, in our private thoughts, we are impressed with the same desire to see the whole of a thing, and are not content with just that one view—truthful though it may be, as far as it goes—which a word-painter puts before us.

Such thoughts are forced upon us by reading an account of the first meeting, held in the schoolroom of St. Alban's, Holborn, of the "Church League," a body, apparently, of extremists who maintain that "the separation of Church and State is the moral necessity of the age," as their first resolution puts it. We read that one Mr. Mortimer said that "if the Churchmen of Canada were polled from one end to the other he did not think there was a single man who would vote for Establishment, for they were fully convinced that the maxim of a free Church in a free State was the best." But, *pace* Mr. Mortimer, creating an established Church *de novo* is one thing; ruthlessly destroying an Established Church is another; and if the Churchmen of Canada belonged to an Establishment that had grown up with the State, that still very fairly represented the nation, that undoubtedly had great opportunities of influencing the national will and policy for good, that had a grand historic past and a possibility of

an equally grand future, they would hesitate before entering on a reckless agitation that must, if successful, unsettle the faith and practice of two-thirds of the nation, and leave the State without even that nominal religion which, at least, is better than none at all.

There may come a time in which true Churchmen, who cannot accept Dean Stanley's conviction of the infallibility of the State,—that is, of the Premier for the time being—may all be compelled to demand separation from the State, but we cannot honestly see that that time has yet arrived. We may distrust and disagree with the interpretations which State lawyers put upon the Church's laws; we may dislike the semblance, and still more so the reality, of State control; we may feel that the old unelastic frame represses the growth and stops the circulation in the living body. But we hope that sound Churchmen will not be led away by peevish excitement to cast off the State, to forget that they have duties to the State as well as to the Church. At the meeting referred to, one gentleman moved that Church Endowments are "contrary to the fundamental principles of Christianity," and expressed his belief that "truth was blasphemed wherever it had endowment to support it!" We all know the tendency of endowment to act as an opiate on the endowed; and we also know more than English Churchmen do of the troubles and drawbacks of the voluntary system. And we also know that in free Churches there is not likely to be nearly as much latitude allowed to extremes as is the case now in the Established Church of England. If extremists hope to obtain greater liberty by disestablishment they will find themselves grievously mistaken.

The fourth Old Catholic German Synod met at Bonn in the last week of May. The statistics show a steady, if small, increase in numbers and influence. The Council, after long discussions, was instructed to ascertain what, if any, legal hindrances stood in the way of the abolition of compulsory celibacy, and to report next year. The draft of the general Congregational Confession, as a preparation for Communion, was accepted and allowed. "This service, (a correspondent remarks) it is expressly said is not proposed as a substitute for private confession, which is left to each man's conscience, but it is easy to see that it will largely supersede it." The Synod authorized the adoption by congregations of a German translation of certain portions of the Mass Service—and most important of all—repudiates the doctrine of the "application" of a mass to any specified persons or objects; that is, the Roman doctrine that, by using the formulary "This Holy Sacrifice is offered for, &c.," the priest in an especial way "makes over the fruit of the Sacrifice of the Mass" to a specified person or society. The old Catholic clergy are to teach, while special prayer may be offered for

individual persons or objects during Mass, yet that "in all its celebration, prayer is made for the whole Church and for the congregation, and that the best means to obtain grace at the Eucharist is to communicate. By these resolutions the whole system of Mass-mongering is swept away; private Masses, paid Masses, solitary Masses are all abolished, and the Mass becomes a congregational, Eucharistic service."

We trust that the visit of Revd. G. F. Wilson to Toronto and its vicinity will do much, not only to excite an interest in the particular work carried on at Shingwauk, and to which he has devoted himself, but also, indirectly, will call attention to the pressing needs of Algoma as a whole, and the equally pressing claims which our Missionary Diocese has upon the Church collectively, and upon churchmen individually in Canada, and especially in Ontario. Many persons, we are assured, have lately been awakened in a manner and to an extent hitherto unknown to them, to a sense of their privileges and responsibilities as members of the Church of Christ. Are some of them now casting about for some work in which to engage as a consequence and as a proof of their faith? Here, at our very doors, is a mass of heathenism which it is undoubtedly our duty to Christianize; here are Christians and Churchmen establishing settlements far away from the influences of existing schools and churches; here is a Missionary Bishopric which the Canadian Church has solemnly pledged itself to support, but towards which support Toronto has, with a petty narrowness that is contemptible, and with a niggardly stinginess that is deplorable, hitherto declined to do its fair share. The Bishop has his representative, besides being frequently here himself; there is a Missionary Society specially advocating the claims of Algoma; there are no lack of agencies through which the charitable can work; but in some quarters, and high ones too, there is an apathy, and, what is worse, a miserable suspiciousness that damps enthusiasm, represses work, and ignores the moral claims which our Missionary Diocese has upon us all. We send its Bishop a-begging in distant lands to make up a deficiency, the existence of which is a disgrace to ourselves and a scandal to the Church. Cannot we turn over a new leaf? Late despatches tell us that Lord Harrowby's proposal to allow Dissenters to be buried with a service of their own, in churchyards, has been accepted by the House of Lords against the wishes of the Government, who are now considering what course they will pursue regarding the Burials Bill. For our part, we still think the concession a mistake, even though Archbishop Tait upholds it, and the safeguard that the services shall be "of a Christian character" is no safeguard at all. Besides, a footing in the churchyard is only preliminary to a claim for the use of the

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