## CHURCHMAN. DOMINION

member of the Church of England. If, howbut its felicity rises to boiling point when it

gets a Bishop in its teeth. On the 24th June it fell foul of Bishop Baldwin and some of his clergy in terrier style. The Bishop and clergy it seems have accepted as facts the statements made by the correspondents of the Mail and Telegram in regard to the French schools in the diocese of Huron and elsewhere in Onwhere words have win a treat tario.

These gentlemen gave facsimiles of pages from books they had seen used in the French schools, which proved that the dogmas of Popery were daily taught in schools supported in part by the taxation of Protestants, in schools classed by the Government as Public undenominational schools, in schools that are not "Separate" schools. These gentlemen also gave drawings of the interiors of certain of these schools, (see the Telegram of the 22nd June), which show that in these public schools there are altars, crucifixes, pictures of the Virgin, and other Saints, such as are used for R. C. devotions.

Bishop Baldwin, like every other person, having read these reports, and seen these facsimiles and drawings, came to the conclusion that such schools ought not to be subsidized out of the funds of this Province, as they are agencies not so much for instruction, as for training our people in Romanist superstition, in ideas of French isolation, and in anti-Canadian pre-

only one of many signs. If the reverse custom Emerson retreated from Unitarianism into a manner of wickedness, chiefly of a scandalous prevailed we could understand it, but no person vague Pantheism. Such a step is not wholl breach of the ninth Commandment ! It declares can understand, for no reason can be given for unintelligible. Socinians used to say that it is that the Bishop had " no personal knowledge " of it, why the lay congregation should be made difficult to comprehend a threefold Personality. to merely gaze on a ceremony done for them They were pressed by the further question : these facts, therefore he was bearing false wit-Is it not difficult to understand how Absolute ness in stating them ! The Globe writer is in by a priest, when they might and ought to Being should have Personality at all?" The a little fix, for he had no personal knowledge show that the act is one in which they are lively result in the United States was that many bethat Bishop Baldwin ever used the words reparticipators. Standing up when the offertory came Churchmen; but some, instead of rising ported of him ! The argument of the Globe in is presented is therefore far more "evangelical "|sank, and became Pantheists. To confess that much of Emerson's dreamy meditation is unthis is ludicrous, for it destroys all the testithan sitting down. intelligible required some courage. But now mony of its own columns by one cruel stroke ! that so gifted an intellect as that of Professor If we cannot speak of anything unless we have DR. CHANNING AS AN UNITARIAN Goldwin Smith has made this avowal, others personal knowledge of it, what is the Globe will probably follow suit." issued for ? We look to our papers for/ infor-We mentally cross the ocean and come back PHOSE who have not read Channing's sermation of events and discuss them upon such mons have a literary pleasure in store. to British shores. Here is Dr. Martineau. He, and his sister Harriet, were both brought up evidence. As we have said, the Editor who From a criticism of the position held by this Socinians. There came a day when they censured the Bishop of Huron, was bearing celebrated Unitarian in the Scottish Guardian parted company; Harriet, sad to say, having false witness when writing his article, for he gone downward in the direction of Atheism we cull a few extracts. had taken as his authority for the Bishop's "Channing had unfortunately been led to The brother has taken a different route; and associate with Trinitarian doctrine, a very ex. not many months have passed since a large words, the report of a newspaper, that is, he had no personal knowledge of the very matter he treme form of Calvinism. There does not seem assemblage of thinkers drawn from nearly any necessary association between them, but every class of Christian communions, signed a was writing about. But our contemporary has had his fling at a 'this libel on his Heavenly Father' (as he document expressive of deep respect for Dr. Church dignitary, to secure which enjoyment termed Calvinism) was, no doubt, extensively Martineau, and of gratitude for the services taught in the New England of Channing's boy- which he has rendered to the cause of anti-mathe Globe at any time is ready to sacrifice truth, hood by many earnest upholders of the Catho- terialism, and the cause of belief in God and and even its own interests, for this policy of lic Faith concerning the Holy Trinity. Con- in the moral law. Some able journals therevituperation has done the Globe more harm than sequently this association, in his mind, of ex- upon cried out : "How dead must be the notion Its great and most laudable enterprise and skill treme Calvinism with the doctrines of the Holy that Social is grievous heresy. Here Trinity and the Incarnation, seems to have is a firm Socinian receiving the homage of all The Popish-French schools are a scandal, prevented the presentation of those sublime sorts of Christians, of whom the great majority does it good. mysteries receiving from his mind that fair are Trinitarians !" In one such case the editor they are an outrage upon this Province, and and unbiassed reception which it otherwise had his attention called to some counter-evidence. The editor courteously (and perhaps not whatever political partisans may say, they will might have done."

THE GLOBE ON BISHOP BALDWIN, have to be suppressed as Roman Catholic institutions, or some day there will be very TERRIER delights not more in shaking serious trouble. We cannot tolerate the taxaa rat than the Globe does in worrying a tion of non-Romanists for such mockeries of education, and such nests of superstition as ever, its victim is a "parson," its joy is intense, these schools are which Bishop Baldwin justly own decree ! condemned.

PRESENTING THE OFFERTORY.

CORRESPONDENT asks "Why does is presented ?" He remarks that in what are he admits the Bible and does not admit hell styled "Low" Churches the people sit when this is done, but in "High" Churches the Christ is, and the sense in which He is not the people rise up.

This distinction like many others, when made a party question is so entirely without a reason, as to be fantastic. In rising the congregation asserts and exercises the priesthood of the laity, they make themselves participants in priestly function. When the congregation sit down and gaze at the presentation of the offertory, they declare that the officiating minister is, in their opinion, the only priest present at that service, or that they, as lay people, are Channing. What is a rationalist who admits not, as such, privileged to share in the presentation of their own alms! If the assertion of the priesthood of the laity is "High Church," it is certainly scriptural, and if the denial of the right of the laity to share in a priestly almost like a witness against himself. He function is "Low Church," such denial is could not be content with the spiritual solace directly opposed to the usually asserted opinions found in writers of his own school. In many of Low Church teachers.

The plain truth is that those partisans who author was Fenelon ! are so fond of exalting the laity, in flattering Three other men, whose names have been ohrases, are the greatest strickless for clerical associated with Unitarianism, have been proexclusiveness, of which this refusal to allow the minent during a portion of this nineteenth century: Emerson and Theodore Parker in judices. Man tanta ai Alerita laity to share in the offertory presentation is America; and in England, Dr. Martineau. For this the Globe accuses Dr. Baldwin of all

This is another instance of the evil done by the Creed which denies that the Almighty is a free agent by declaring that the number of the elect cannot be changed : The Wesminster Confession makes God to be the slave of His

In the Revue des deux Mondes for December 15th, 1884, Renan wrote as follows :---

"Does Channing avoid any better than Catholic theologians the objections of incredulity ? Alas ! no. He admits the resurrection the congregation rise when the offertory of Jesus Christ and does not admit His Divinit He employs all the subtleties of a schoolman to establish against Trinitarians the sense in which Son of God. Now if one grants that there has been an existence real and miraculous from one end to the other, why not frankly call it divine ? The one demands no greater effort of belief than the other. In fact in this course il n'y a out le premier pas que coute; one must not make compromises with the supernatural ; faith must be complete (va d'une seule piece) and, the sacrifice once made, it is not becoming to reclaim in detail rights of which one has made once for all an entire cession. Herein lies, in my judg ment, the narrow and inconsistent side of miracles, prophecies, or Revelation?"

" It is not only orthodox Trinitarians, nor only a Mrs. Humphrey Ward, or an Ernest Renan who testify to the inconsistencies of Channings position. To a certain extent he looks respects he could sympathise with the Oxford movement of 1833, and his favourite religious

a seriou prepare les; and letter fi our read a firm "I ai intellect tion go sects, 0 Arians, unfavou exhibit the who I am c are in a of my ( to unle: early t favour v I derive fails me literatur of ours Tauler, Church the line fasten o else seer help thi perversi founded widely s One Early in in Engla respecte earnestn same se the out was Ma ters. T decided] Maurice was a st Oxford and he other ch direction and tha untenab all, we t Once

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