

# Dominion Churchman.

THURSDAY, OCTOBER 4, 1877.

## TO OUR FRIENDS, THE CLERGY AND LAITY.

THE announcement we made last week of the Premium Photograph to be given to the subscribers of the DOMINION CHURCHMAN, affords a suitable opportunity to our friends for increasing its circulation. Laymen sometimes have unusual facilities for introducing the subject to their friends and acquaintances and for procuring subscribers; and we should imagine there is scarcely a clergyman in the Dominion who could not get us forthwith five or six additional subscribers. Our clerical friends should also remember that the circulation of a church paper in their respective spheres of labor forms a valuable auxiliary to their own ministrations. The inducements now offered are unusual, and cannot occur again, while the season of the year is specially favorable. All exertions for this purpose should therefore be made at once, in order to ensure the desired success. We hope special efforts will be made during the present month by both clergy and laity, in order to obtain as many subscribers as possible in their various parishes.

AT the request of many of our readers we reprint in this week's issue the sermon preached by the Right Reverend the Lord Bishop of Fredericton before the Provincial Synod recently held in Montreal. A copy will be sent to each clergyman in the Dominion and in Newfoundland and to the other members of the Provincial Synod. For those who are already subscribers to the DOMINION CHURCHMAN the extra copy will be for distribution.

### THE WEEK.

IN the daily political life of the world, as in the religious life of churches and individuals, new discoveries, new acquirements, new advantages bring with them frequently so many drawbacks, such great difficulties, such unexpected temptations, that it almost seems, at times, as if the gain was more than counterbalanced by the law, and as if the world with all its science, skill, and wealth, was as unable in the nineteenth century to grapple with physical, political, and moral difficulties as it was ten centuries ago. Pessimists will now, for instance, warn us that the increased value set on human life and the skill and patience shown in preserving it, are rapidly reducing the average healthiness of the race, the weaker members of the community, who would, if left to "natural selection" and the operation of natural laws, have succumbed and died out, now becoming the perpetuators of weakly offspring. In the same way the recurrence of famines in India is attributed, to a great extent, to the civilization and humanity accompanying Christian and European

rule, the population in olden times being so kept under by war and massacres, that it seldom or ever overtook the productive powers of the land. In both these allegations there is first that sprinkling of truth that makes us see how universal is the law of the universality of evil influences. When we flatter ourselves we have mastered one form of evil, another unexpected phase of it crops up in another direction. It is not for man as for nations, to rest from their labors and put off their armor; and such instances as the above, so far from causing discouragement, should only brace us for continued exertions. The last news from India is more encouraging, rain having fallen in the Madras Presidency in tolerable abundance, but in other districts, towards the north, the supply is still below the average. At the last accounts the Mansion House Relief Fund had reached over £150,000.

The pastoral of the "Order of Corporate Reunions," to which we referred last week, has been really published in England, and "promulgated in an official manner" in every diocese. The uninitiated and the ignorant (amongst whom we rank ourselves) miss much of the point of the document and fail to appreciate its weight and significance by not being acquainted with the authorities under whose sanction it has been drawn up and promulgated. It is signed by "Adrian de Helte, Notary Apostolic," and "health and benediction" are invoked on the faithful to "Thomas, by the favour of God, Rector of the Order of Corporate Reunion and pro-Provincial of Canterbury; Joseph, by the power of God, Provincial of York; and Lawrence, by the power of God, Provincial of Caerleon." Imposing, however, as is this array of names and titles, we incline to the belief that English Churchmen can and will protest against every intrusion and interference of the civil power in things spiritual, can maintain the doctrine of the Catholic Apostolic Church, and can pray and labor for the reunion of Christendom, without submitting themselves to the guidance of "Adrian de Helte," and without the benediction of Thomas, Joseph, and Lawrence, and other anonymous assumers of vague and unauthorized titles. The new schism which, by the original programme, was to have been promulgated by three bishops from the west part of St. Paul's, has availed itself of the more humble agency of the Penny Post. It has said its little say—it has begun and—ended.

Indefinitely multifarious as are the duties of a Mayor, we never imagined that, even where the Church is by law established, His Worship is to be looked upon as the official champion of the laity of the Church; but, the Bishop of Exeter in opening a Mission at Plymouth having made some reflections on the want of religious life and earnestness among Churchmen, the Mayor took Dr. Temple to task, and insisted on a reply being

sent to his letter because he had written it in his official capacity. We do not know upon what conditions or for what purposes the Mayor of Plymouth holds his position, but it is safe to say that his office confers upon its holder no necessity nor authority for interfering in Church affairs. As in official work it is most desirable that the individual should be merged in his office, so in unofficial work it is equally desirable that the office should not be compromised by the individual. Take, for example, a judge. While he is on the Bench his personality should be, and generally is,—even though he may not now-a-days be metamorphosed by a wig,—lost sight of in his official entity; but when he descends from the Bench and mixes in the life and interests of those around him, his individuality returns to him. Supposing, for instance, that a person holding such a high office were to lend his name and his influence to a narrow clique that made it its business to insult its Bishop, slander its fellow Churchmen, and stir up strife and uncharitableness in the diocese. The respect which we should still feel for the Judge's office would not attach to his undignified vagaries in his private capacity. And so—*pmgnis componere parva*—a Mayor had better confine himself, *qua* Mayor, to his Municipal duties.

In his reply to the Mayor the Bishop of Exeter made use of the following words: "There are men who desire to carry the Church of England back to what it was before the Reformation, and many of them are good and conscientious men, whose faith in their own principles and sacrifice of everything else to their own convictions make them in one sense the more dangerous; and I am very far from underrating the importance of making a firm stand against any such retrogression as these men advocate. But I cannot think it would be wise or right to stop other most excellent work in order to give our whole minds to dealing even with such dangers as these; nay, I believe that such dangers would be greatly increased if we were to adopt that course—if we gave occasion to say that our religious life and teaching has no positive substance, but consists of nothing but protests and negations. And in this diocese assuredly the number of those who advocate extreme doctrines or extreme practices is not so large as to justify us in turning aside from far more important work to deal with their errors. It should never be forgotten that the position assumed by such men is in reality based on an exaggeration of the Protestant principle, and is sure to assert itself and to bring with it its necessary consequences. It may be necessary in some cases to have recourse to law where law has been persistently disregarded; but as a general rule toleration is the true Protestant weapon."

What the ultimate result may be of the Russo-Turkish war it is quite impossible to

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