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## THE BEGINNING OF A NEW DE- PARTURE IN THE CHURCH OF ENGLAND.

Everything tending to promote a closer drawing together of different branches of the Church of Christ must always be welcomed by all true Christians. Especially must this be the case, when it is seen on the part of any church which has been slow in showing a brotherly feeling toward branches of the Christian Church outside of itself. Episcopal churches, and amongst them, the Church of England, have been conspicuous in this respect. True, there have always been good men in them, who, in heart and spirit, have been most friendly to non-Episcopal churches. This, however, has often been more in secret than shown openly, and when it has been openly expressed, it has frequently, though not always been in language guarded and apologetic. Lately a position has been boldly taken by Canon Henson of Westminster Abbey, in favor of a larger and heartier recognition and fellowship with non-Episcopal churches by the Church of England than it has shown in the past. His action as set forth in a book which he has just given to the world, entitled, "Godly Union and Concord," is made the subject of a lengthy editorial in the last British Weekly under the heading, "The New Spirit in the Church of England." From this we shall largely borrow in what follows.

Indications of a similar kind appear from time to time in church dignitaries in Canada. The position of Canon Henson is the more noticeable, because he, some years ago, took a position against the recognition of non-Episcopal churches, and has now taken an opposite one, because he has seen that he was wrong. He says, "The time has come for churchmen to remove barriers (to the recognition of non-Episcopal churches as churches) for which they can no longer plead political utility, and which have behind them

no sanction in the best conscience and worthiest season of our time." Episcopal churches, we fancy, though in this we may be mistaken, imagine that those which are non-Episcopal are longing for recognition at their hands, and that it is an act of condescension on their part to gratify this longing. This is certainly not the case; although non-Episcopal churches for reasons affecting the highest well-being of the nation, the churches themselves, and the building up and spread of Christianity over the world, gladly welcome the breaking down of all the walls of separation. It is a cause of sincere sorrow to all Christians not belonging to Episcopal churches, that so long and so persistently the barriers have been and are still kept up, which prevent the fullest and heartiest co-operation in all Christian work. "Those who refuse," says the editor of The British Weekly, "to recognize Christians as Christians incur the most serious responsibility. To refuse to recognize as a church any organized body of believers is an act which can be justified only on the ground that a particular organization has been laid down by the Master as essential to the existence of a church. If there is any such essential form of organization, it must be essential to the existence of piety, and the presence of the Holy Spirit. Now, the extremist partisans of exclusive Anglicanism, will hesitate to deny the existence of piety, the reality of goodness, and the blessing of the Holy Spirit in other denominations."

"It is to be remembered also that the New Testament enjoins as a main duty of Christians and as a badge of discipleship the love of the brethren." "It matters not," says Canon Henson, "by what name they may be called, whether they follow with us or not, if they bear the image of Christ, those who fail to recognize and honor them, fail to love the brethren; they reject and despise those whom Christ has received, and have reason to consider seriously lest Christ should say to them, 'Inasmuch as ye did it not to one of the least of these, ye did it not unto me.' It would avail us little in such a case to say we did not regard him as a brother, for that is the very heart of the offence." "To refuse," The British Weekly goes on to say, "to recognize as brethren those whom Christ has recognized as disciples, is a direct violation of Christ's command. No differences in church government excuse such a refusal, any more than a difference in colour or in politics or in culture would justify it." "By the profession of the true church is meant, the acknowledgment of fundamental faiths. Churches may fall into grave errors, but so long as they hold the faith that saves amidst whatever corruptions and negations, they are Christian churches. What they believe, not what they disbelieve, is the essential point."

Referring to the practice of close communion Baptists in refusing to admit to the Lord's table, or sit at it with those who have not been immersed, The British Weekly goes on, "this is the same deadly error. Christian communion is a communion of men as Christians, not as Baptists or Presbyterians or Methodists or Episcopalians." Even the Roman Catholic Church, because it holds and teaches saving truth, in spite of

all the errors and doctrines of men with which it is overlaid, is to be regarded as a Christian church. In defence of this position, Dr. Charles Hodge states, that church holds the doctrine of the Incarnation, the whole doctrine of the Trinity, that of the Atonement, the necessity of the Divine Influence, the forgiveness of sins, the resurrection of the body, and eternal life and judgment.

We welcome the growth, wherever it is seen, of this spirit of Christian charity and enlarged and true understanding of the spirit and teaching of Christ. Canon Henson's desertion from the exclusive views so largely held still in the Anglican church, the British Weekly considers, "a notable event, and he will not be without his followers. Free churchmen (that is the adherents of all non-Episcopal churches) may well take heart. The tide runs steadily in their favor. Already the stoutest of their opponents admit that the orders of Presbyterianism and Congregationalism may be valid. The facts of the spiritual life are forcing themselves on the most reluctant eyes. The path to unity is hard and high, but the Lord's prayer, 'That they all may be one as Thou, Father, art in Me and I in Thee,' will be answered at last."

## A NEW BOOK ON GENESIS.

There is as yet no English book on Genesis from the standpoint of the most recent linguistic and historical study; we are dependent for that upon a translation of a German word, namely, that of Dillmann. A small book by Dr. Ryle, now Bishop of Worcester, on "The early narratives of Genesis" is an attempt on a small scale to deal with a part of the subject in a reverent spirit and with a scientific method. There is also a volume just out on "The World before Abraham" by an American Professor, but we have not seen this book. We have before us one of the latest publications of the Open Court Co. (Chicago), entitled "The Legends of Genesis" which an examination turns out to be an English translation of the Introduction to a recent German commentary on Genesis by Hermann Gunkel, Professor of old Testament Theology in the university of Berlin. The Introduction thus taken by itself forms a small, neatly bound volume of less than 200 pages, and though special students will need to consult the commentary for the critical processes, this treatise will serve the purpose of bringing to the intelligent layman and the busy minister, the results of long, laborious work on one of the most interesting books of the Bible. The present translation is by W. H. Carruth, Professor of German in the university of Kansas, and is both faithful and clear. We notice one case where translation was practically impossible, and an imitation has been given, e. g. on the subject of popular etymologies. "How many there are who believe that the noble river which runs down between New Hampshire and Vermont and across Massachusetts and Connecticut is so named because it 'connects' the first two and 'cuts' the latter two states! Manhattan Island, it is said, was named from the exclamation of a Savage who was struck by the