

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 31. FIRST SUNDAY AFTER CHRISTMAS.

Morning. Isaiah xxxv.; Revelation xxi. 1 to xxii. 5.

Evening. Isaiah xxxviii. or xl.; Revelation xxii. 6.

THURSDAY, DECEMBER 28, 1882.

TO SUBSCRIBERS.

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1882 AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to end of 1883. As at this period a number are falling due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription that of one or more from his friends or neighbours; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a HAPPY AND PROSPEROUS NEW YEAR.

T. W. C., in *Church Bells*, sarcastically dubs the following as "Newspaper Theology;" it is intended to be a sketch of the Baptismal controversy. We know that such utterly "mixed" notions are held by the authorities of the Baptist Church in Canada:—"After noticing controversies between Pædobaptists and anti-Pædobaptists, without clearly stating their era, he goes on to say that there is now no dispute about the main facts once at issue. Every one admits that in the Apostolic age Baptism was the act of initiation into the Christian fraternity, the neophyte being plunged into any pool or stream, and rising up a recognized Christian. Then the Church prospered, and the rite became a magical charm. Next, the doctors taught, that without it there could be no salvation. From this they reasoned, logically that infants unbaptized must be "relegated to perdition." After this it became a matter of humanity to baptize infants without delay, and thus Children's Baptism arose. The change in the method, of affusion for immersion, took place just as simply; not by Decrees of Councils or Acts of Parliament, but by the general sentiment of Christendom directing the modification, in view of the climate and habits, the convenience and feelings of the Western world.

Next, the writer states the position of the Baptists; they object to a change thus effected, and

contend that 'christening' is nowhere commanded in the Bible, but is of ecclesiastical origin, and is 'a shameful instrument of superstition.'

If this rapid sketch of the situation were true, there can be no doubt but that the 'Baptist' has much the best of it. He maintains the order of Christ and the Primitive Church against the changes of later times, and a careful survey of the stream of history, conducted under the auspices of this writer, leaves no doubt that, whatever infant baptism is, it arose from superstition and false doctrine! It takes two to make a quarrel; but, though the Baptist still does a good deal towards it, it would seem that those who differ from him are contented with this view of the truth, and do not deny the justice of his reproach.

This sort of mangle-mangle of true and false, of one age with another, and of head with tail, makes it probable that some latitudinarian, untheological 'chiel' interviewed a Baptist, and reproduced his ideas in his own way. Ecclesiastical history and ancient writings must open wonderful things to those who have learned in this easy but eccentric way the development of doctrine. They must then be amazed to find the close connexion between the Old and New Covenants, the baptism of households, and the ancient practice and testimony of the primitive Church."

Our neighbour *The Canada Presbyterian* has been fighting very gallantly, and with a high degree of skill, with the Baptist heresy, and Mr. McKay's little work on Infant Baptism is ably written. Our Presbyterian friends are much too sound in the faith, much too well read in the Bible, much too well trained in history to regard complacently the false, unscriptural, and unhistoric theories of the Baptists.

The *Church Times* remarks in reply to an article in the *Record*, in which the Catholic revival is spoken of as a mere "fashion," and based upon a temporary antiquarian craze:—"It would be unreasonable to expect the *Record*, which represents the least lettered section in the Church, to make any mention of the copious theological literature which has been produced by the Oxford movement. A school which does not read the works of its own friends, cannot be expected to read those of its opponents, and we need not enter on that discussion. But we may say a word of agreement with one part of our contemporary's manifesto. We are fully convinced that much which seems now of prominent importance in the Catholic revival will quietly drop into the background by-and-by, and notably most of the present excitement about points of ceremonial, which occupy for the moment an altogether disproportionate place amongst Church questions. But that is simply because the whole idea of worship had to be resuscitated after a sleep of two centuries; and when the Church has fully recovered it, the exaggeration will drop away just as the preaching of Baptismal Regeneration has dropped away, not because it has been rejected, but because it is so generally accepted that incessant repetition of it is no longer needed."

It is almost an impossibility to convey to those not born and bred in the English Church at home, any true idea as to the relative standing of the Church organs in England. The *Record*, for instance, was recently quoted here as an authority. Now, no person would do that in an English paper. We once entered suddenly into the presence of a highly distinguished dignitary, a thoro' Evangelical, on hearing the door open, he quickly covered over a paper on his table, and as we joked him on the secrecy, he was showing, he said, "To tell you the truth it was the *Record*, and no gentlemen likes to be caught with that paper in his hands, but they will send it to me."

How closely parallel to our own position in educational affairs, that is of the Church at home, may be gathered from the following which appears

in *Church Bells*:—"Under cover of the Bible reading at present allowed in the schools, the advocates of the Board's policy—some of whom make no secret of their preference for absolute secularism—are working silently but steadily; and it is the duty of every ratepayer to look forward to the end, which is already nearer than some men fancy." The Board's policy is simply anti-Church and anti-Christian, and yet this policy is pursued "under cover of Bible reading at present allowed." So it is in Canada, Bible reading is a mere blind to cover over the practical godlessness of our school system.

We are glad to hear that a movement is on foot in Nova Scotia to organize a Church Congress on the English model. Our eastern friends will have our heartiest sympathy and help in this, and we trust that the Congress, once inaugurated, will become a permanent institution in the Dominion.

The *Church Review* in an obituary article on the late Archbishop of Canterbury says:—"Dr. Tait's support of the extreme Board Church party was a mistake equally with his continued public opposition to the Ritualists. His undisguised repugnance to the latter looked curious by his side of his countenance of the heresies of Colenso, and his smiles for extreme Latitudinarianism in the speculations of Dean Stanley. Greatly did he admire the labours of Lowder and Mackonochie; but it is questionable whether there was not something keener in his sympathy for Dean Stanley's turning Westminster Abbey into a showroom for working men; and curious was the scrupulosity which could not stand a Latitudinarian treatment of the Thirty-nine Articles, but was not offended by the boldness which prostituted the great typical sacrifice of Isaac into a compliance with the detestable practice of heathenism. His assault upon the Athanasian Creed was part of the same system, and was equally inconsistent with the fierce stickler for uniformity. The result is that the Athanasian Creed is more firmly placed; the Broad Church party is all but extinct, as it has long been all but useless; and the descendants of the Tractarians of 1841 are admittedly victorious all along the line."

At the close of Dr. Tait's twenty-six years' Episcopate and Archiepiscopate, the Church of England is still further removed from the model which Dr. Tait worshipped than it was at the beginning. The scheme of an Establishment to satisfy the tastes of "reasonable Englishmen" has utterly failed, and—which must have been more surprising to the arch-patron of breadth, amiableness, and easiness of belief—the more successfully the Church has manifested her Catholic character, the more popular she has become. The next age may possibly witness an outburst of infidelity, but at all events Taitism and Erastianism are to all real intents dead and buried. Yet, peace to the good man who has left us, and with whose soul we can now feel a fuller and richer communion!"

The Church in Liverpool to which we alluded recently as being for sale has been purchased by General Booth, of the Salvation Army. That disposes of the question as to the absence of a population needing Church accommodation and reflects very darkly upon the Bishops of Liverpool for allowing a Church to be first emptied by anti-Church practices, and then sold because of their being no congregation!

At a recent meeting of the Oxford Union a resolution was adopted declaring that "the present condition of the Established Church in England calls for large and vigorous reforms, and that such reforms should be based upon a recognition of the constitutional right of the Church of England to self-government in spiritual matters." An amendment in favour of disestablishment was lost without a division.

Ask all your friends to subscribe for the DOMINION CHURCHMAN.