

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

- Feb. 12. SEXAGESIMA SUNDAY:—
Morning...Genesis 3. St. Matthew, 24, to 29.
Evening...Genesis 6 or 8. Acts 27, to v 18.
- 19. QUINQUAGESIMA SUNDAY:—
Morning...Genesis 9, to v 20. St. Matt. 27, to 27.
Evening...Genesis 12, or 13. Romans 3.
- 22. ASH WEDNESDAY:—
Morning...Isaiah 58, to v 13. St. Mark 2, 13 to 23.
Proper Psalms: 6, 32, 38.
Commination Service to be used.
Evening...Jonah 3. Hebrews 12, v 3 to 18.
Proper Psalms: 102, 130, 143.
- 24. ST. MATTHIAS, Apostle and Martyr:—
Morning...1 Samuel 9, 27 to 36. St. Mark 1, v 21.
The Athanasian Creed to be used.
Evening...Isaiah 22, v 15. Romans 8, to v 18.
- 26. FIRST SUNDAY IN LENT:—
Morning...Genesis 19, v 12 to 30. St. Mark 2, 23
(to 3, v 13,
Ash Wednesday Collect to be used every day in Lent.
Evening...Gen. 22, to 20; or 23. Romans 9, to 19.

THURSDAY, FEBRUARY 16, 1882.

THE London Diocesan Mission Fund will receive £100,000 by the will of the late Mrs. Maria Mary Fussell.

Mr. Gladstone has consented to preside at the national Eisteddfod, to be held at Denbigh in August next, if his official duties will permit.

Bishop Talbot tells the story of one of his early experiences in Nebraska, where, in the dimly lighted school-house at night, to which each brought his own candle, they were beginning the service from the Mission Service books; when a farmer, who was not disposed to be cheated out of his part, called out from the congregation, "Hold on, parson, I have not found the place yet." The Bishop replied with his accustomed bonhomie, "All right, I will wait for you."

During the episcopate of Bishop Lightfoot, of Durham, twenty-three churches have been erected, at a cost of £61,139; thirty churches restored and enlarged, at £31,870; burial grounds at £1,050; school buildings, £8,178; making a total of £102,237. The number of persons ordained during the same time, is 104 deacons, and eighty-seven priests; and the number confirmed is, males, 7,765; females, 11,328; total, 19,093. "Durham Diocesan Magazine."

We may add, for the information of our readers, that Dr. Lightfoot was consecrated less than three years ago, and that in addition to the above the endowment for the new See of Newcastle has been secured. These facts show conclusively the strong vigorous life of the Church, even under very adverse circumstances.

The primary Charge of the Bishop of Rochester, to which, some little time ago, we directed the notice of our readers, is already bearing good fruit. On January 7th his Lordship opened a mission-room or hall on the Milkwood estate, erected among a crowded neighbourhood, at the cost of £1,500. On Christmas-day he received a communication from a London merchant offering to build a church, if means were raised to erect nine others, and in response another London merchant has promised £2,000 towards building those nine.

QUINQUAGESIMA SUNDAY.

AS the direct and immediate preparation for the Lenten season, the Church has brought before us the crowning Christian grace—that of Charity. And here it may not be out of place to remark that in the recent revision of the English translation of the New Testament, the change of the word "charity" for that of "love," is somewhat unfortunate; and shows the incompetency of the body of "revisers" for reproducing any thing equal to the so-called "Authorized Version," as far as the beauty, the purity, and the force of the language are concerned. However, Charity is the subject of the day; and with quite as extensive an application as the new revision would give, it is just as effective negatively as positively. It disclaims all injury to others. It "worketh no ill to its neighbour;" it will not permit us to injure, oppress, or offend our brother; it will neither allow us to insult our superior, nor to despise those who occupy a lower sphere; it will restrain every inordinate passion, and not suffer us either to gratify our envy at the expense of our neighbour's reputation; but it will preserve us harmless and innocent; for "love worketh no ill to his neighbour." This deduction of particular duties from the general principle was made by St. Paul when he said: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." Now, this statement of the Apostle will lead us to the true meaning of a passage in St. James's Epistle, which might otherwise appear somewhat unreasonable: viz., "Who-soever shall keep the whole law and yet offend in one point, he is guilty of all." All laws are founded upon one and the same authority—the law of God: and therefore every offence against any law is a contempt of the authority upon which all laws depend; consequently every act of disobedience is a breach of the whole law, because subversive of that authority upon which the whole law stands. And the charity spoken of by the apostle in the Epistle in the Communion office, is the practical exhibition of that love which is the fulfilling of the law: that is to say, it is the carrying out in practice of the principle which lies at the foundation of the Christian system, considered as a system of ethics.

"TEACHERS ASSISTANT."

IN a former issue of the DOMINION CHURCHMAN we called attention to the new department we had inaugurated of a series of lessons and explanations of the Church's teaching in connection

with the seasons as they present themselves in the Christian year. We now desire to give additional emphasis to our former statement, by pointing out that the Lessons in that department of our paper devoted to the assistance of Sunday-school teachers is prepared by three very able Theological writers, and that their contributions furnish exceedingly valuable papers which must be of great service to all who are connected with the training of the young in the principles of the Church.

In future the teaching of the Church, with special reference to the Sunday next after the issue of the DOMINION CHURCHMAN will be discontinued in the Editorial columns, and will be found in the department of the "Teacher's Assistant."

RITUALISM—WHAT IS IT?

AS at one time the terms "Puseyite," "Tractarian," and "High Church," were regarded by a large number of otherwise intelligent Church people, so now the term "Ritualist" is used by a large class as one of reproach. We would enquire in what the reproach consists. None will deny to the so-called Ritualists, purity of life and conversation, and zeal for the saving of souls. In the mouth, then, of a member of the Church, the implied reproach must be that of "zeal without knowledge," or of "unfaithfulness to the Church." Both these expressions are, however, exceedingly vague, and cannot be weighed or measured unless by application to some universally recognized standard of knowledge and faithfulness. What then is the standard by which a "Ritualist" is content to stand or fall in the estimation of all brethren who are not "blinded by party prejudice?" The Bible, as to his faith; and the Book of Common Prayer, as to his faithfulness to the Church.

We are, of course, addressing only such as, in the case of the clergy, have subscribed *ex animo*, and in the case of the laity acknowledge, the Book of Common Prayer, as it is, to be the standard of the doctrine, discipline, and ritual of the Church. Let it be plainly understood: We are not to be governed by the "I like this," or "I do not like that" of the individual, but by the Book of Common Prayer, as it is. We, therefore, propose in a few brief articles to glance at the history of the Book of Common Prayer. We note, however, at the outset that the Prayer Book of 1882 is that of A.D. 1661-2.

The Prayer Book is no new composition, nor one of the novelties of the Reformation period. It is a link which binds the Church of to-day, with that British Church which Augustine found when he landed in England, A.D. 595. The Prayer Book is developed from the most ancient formularies of the Church of England. It has nothing whatever to do with Rome. The origin of the ancient liturgies of the Church of England was, undoubtedly, with Ephesus: For, (1), a close connection existed between the Churches of Gaul and Britain; (2), Apostolic Christianity undoubtedly passed its wave across the Island; (3), we know that the Gallican Liturgy came from Ephesus. Thus, when Augustine arrived in England, a difference at once arose between him and the seven British Bishops; the cause of which was that the