

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 11. FIFTH SUNDAY IN LENT

Morning Exodus iii.; Mark x. to 30.

Evening Exodus v., or vi. to 14.; 1 Corinthians iv. to 18.

THURSDAY, MARCH 8, 1883.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 30 Adelaide St. East, west of Post Office.

WHAT THE DIVINE WORD SAYS ABOUT SCHISM.—It would save a great amount of trouble and conduce much to the settlement of several vexed questions, if Christian men would come to some understanding in regard to the authority of Scripture. It is a mere delusion to suppose that any such agreement exists amongst those who make the very loudest professions of belief in the inspiration of the Bible. The truth is that there is a standard outside the Word of God to judge its authority, and that standard is the sentiment of each sect or its traditions. The subject is too large for this page, but we would ask whether it is not a notorious fact that the command of God, "MARK THOSE WHO CAUSE DIVISIONS AMONG YOU AND AVOID THEM," is not treated as having no obligatory authority whatever? Pray, who repealed this plain command?

A DANIEL COME TO JUDGMENT.—The so called "Bishop" Cridge, of British Columbia, has been conspiring with a few malcontents to break up the bond of peace in another diocese besides the one he has already so much disturbed. To justify his sin he has been telling the people that "schism" means dividing a Church inside it, and that "schism" ends when there is a permanent break ing away of one part from the other! The so called "Bishop" is as weak in philology as he is in theology and common sense. Taking Mr. Cridge on his own ground, he has committed "schism" by dividing the Church inside, as he puts it, for how could he and his adherents have split the Church if they had been outside? The flock was cut in two by Mr. Cridge, and the division, says he, was no division because now the separatists are united! Again, Mr. Cridge and his sect are strong upholders of the Invisible Church notion; this sect is manifestly a division inside this Invisible Church, therefore it is a schismatical body.—Q. E. D.

CHICKENS COMING HOME TO ROOST.—In a report of the mission work of Presbyterian students, the Queen's College Journal says:—"There is one feature, in the reports of men from the West, to the Society which of late years has been painfully apparent, and that is the antagonistic feeling displayed to our college by the eldership and laity in many places. We have, during the past five or six years, continually heard such accounts as these:—'The people looked with suspicion on us when they heard that we came from Queen's.' Another tells us, 'that the Session threatened to lock the door on our student when they heard from whence he came.' Another; 'Can any good thing come out of

Queen's.' Another: 'They moderate frae Queen's.' Now, the question naturally arises, from what influence springs these mutterings? Can you or any of you readers inform us? It was always the opinion of the Society, that we were a united Church in feeling as well as work: have we been mistaken? We ask, whence this undercurrent of feeling? and what is it? Is it jealousy? groundless prejudice? or what? We ought to know, so that whatever is wrong should be rectified. There is no doubt that such a feeling exists: that it is widespread and carefully fostered, and we should like to know who does it."

A REPLY TO QUEEN'S.—To which we respectfully answer that those who mix with and help division breeders must expect to catch their malady. Queen's went out of its way to strengthen the hands of those who are creating these groundless prejudices, exciting these senseless suspicions, stirring up this wicked party antagonism in the Church of England, and it is God's way of teaching such meddlers to bring them into the same troubles at home, which they have fomented abroad.

THE BLACK GOWN UNDER SUSPICION.—The surplice, from almost immemorable time has had the reputation with our friends without, of being a rag of popery, and has been obliged to endure the reproach unpitied and alone. But at last it is given, and in unexpected quarters, a companion in misery. A Presbyterian minister in St. Louis ventured recently to officiate in a black silk gown, which is thought to have originated in Geneva. Quite a commotion was made in his congregation, and if we trust to the secular press, it has been thought to indicate a leaning to popery. Had it been a scarlet robe we might have seen some show of reason in the accusation, but we should have thought a black gown might have escaped all reproach. The sextons of some of our churches, who appear in solemn black, should take notice of the danger, and beware of an excess of that kind of ritual.

Perhaps the black gown is the thin edge of a wedge? We advise its wearers to avoid suspicion and cease tampering with so suspicious a garb.

HOW TO MAKE POPULAR PREACHERS.—The formula for making a popular preacher involves these ingredients: One-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases; a little extra allowance of heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the properties should be blended about as we have indicated. Does the Inquiring Theologue remonstrate that all this seems to have little to do with preaching the Gospel, enlightening the blind and helping the needy? We admit that it is open to that objection. But we have only undertaken to give a recipe for a popular preacher, and if we have omitted to include such matters as those just mentioned, it is because they have little to do with the art of popular preaching.—Boston Journal.

WORTH NOTING.—The Bishop of Tuam, in Ireland, in an address to his Synod, says, speaking of the iniquity of disendowment, which he calls legalized robbery and sacrilege, "Not a thing belonging to our Church had ever been in possession of the Church of Rome, not a glebe-house, not a glebe land, not a tithe; nothing, in fact, had ever been possessed by any other Church than our own." This is a fact to be remembered.

AN AWEWARD CONCESSION.—To concede that the English Church was founded at the Reformation is to concede that the Church of Rome was robbed of enormous properties; and this granted, the ground is clear for taking Church property and giving it to whomsoever the State determines upon. The historic continuity of the English Church in there-

fore a very serious question. Happily there is no dispute nowadays about this amongst intelligent people.

THE LATE BISHOP OF ABERDEEN.—Although there was an element in the late Dr. Cheyne's teaching we deplore, still he was a "man of God," faithful as his light shined. During his long incumbency of St. Andrew's, Aberdeen, which he resigned in 1880, he was highly esteemed by his own congregation both as a preacher and friend of the sick, afflicted, and distressed. Through his energies the large and flourishing day-schools were established. During the last twenty years of his episcopate he has won the affection of his diocese by his liberal and genial course of administration. As a preacher, he was marked by a clear presentation of evangelical truth in singularly dignified and harmonious diction, under which ran a vein of genuine pathos, derived from a varied experience of those ills to which all flesh is heir. In Synod, he was always able to state an independent view of the multifarious questions, practical or speculative, that naturally arise in all religious bodies from time to time; and, while allowing to his own presbyters great latitude of opinion, he personally held fast by the time-honoured watchwords of Scottish Episcopacy, "Evangelical Truth and Apostolic Order." But, perhaps, his greatest charm was felt in the domestic circles of his many friends. There, the Bishop, father, and friend united to make him an ever-welcome visitor, no matter whether in the houses of Episcopalians or Presbyterians. Through much suffering he had learned the sacred secret of sympathy, and many who read this hurried "In Memoriam" notice will say—

He was rich where I was poor,
And he supplied my want the more
As his unlikeness fitted mine.

THE SET OF THE DRIFT.—The American Church has been growing in vigour of every kind, precisely as the mere negative and Protestant element has dwindled and become subordinated to the Catholic and positive one; contrariwise, the Roman Church in the States is being steadily modified by the atmosphere of America, and is drifting ever further from the Italian and French types, and nearer to the Anglican, on the other hand the Protestant sects are losing their distinctiveness, are being modified from without, and are being ground to powder by the Evangelical Alliance and the Young Men's Christian Association, each of which is a witness against the necessary existence of any of the sects of which they are composed. All of them, when not drifting to infidelity, are drawing towards the Church. What then is the problem before Churchmen? Just to find out the simplest terms on which any vital union is possible, and to make these simplest terms the organic law of the Church.

The Official Year Book of the Church of England says—It is estimated that one million pounds sterling was spent in nine years preceding 1881 upon church building and restoration in the diocese of Manchester; £660,000 in the diocese of Lincoln; £607,718, in the diocese of Ripon; £473,596 in the diocese of Winchester, and so on. Besides this there was contributed to the augmentation and endowment of benefices in the Church of England during the five years preceding November, 1881, by private benefactions, £724,117 13s. 4d., besides a capital sum of £163,808 10s. 3d., from the Ecclesiastical Commissioners. The largest amount of private benefactions was in the diocese of Manchester, Lincoln, Ripon, and York. Strange to say, the wealthy diocese of London, and its neighbour of South London, misnamed Rochester, are amongst the smaller contributors through the Commissioners, who claim to have increased the incomes of 4,700 benefices in the forty years, preceding October 31st, 1880, from augmentation and endowment to the extent of £765,500 per annum, representing the income which would be derived from a capital sum of £23,000,000.