

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wootten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 York Chambers, Toronto St., Toronto.

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### LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 26...TWENTY-FIFTH SUNDAY AFTER TRINITY.— Morning...Ecclesiastes 11 and 12. James 5. Evening...Haggai 2 to 10; or Malachi 3 and 4. John 9, 30, to 10, 21.

THURSDAY, NOVEMBER 23, 1882.

**A**MID the flood of articles on Marmion no able editor seems to have unearthed "Marmion travestied, a Tale of modern times, by Peter Fry, Esq." published in 1811. The *British Critic* of February that year spoke of it as "an unsuccessful attempt to turn Marmion into ridicule," and expressed the very kind regret that "paper so excellent in quality should be doomed to envelop ounces of butter and pennyworths of bread." Ridicule is a terrible weapon against the ridiculous only. Marmion, therefore, was not hurt by Mr. Fry, any more than it has been and will be by the Romish bishops, who have an undoubted right to object to the young of their flock being compelled to read it in schools which the State compels them to support. But as a matter of fact in this wicked world, there is no advertisement of a book so valuable as denunciation against it as immoral, when the immorality is so latent as to require the fine morbid scent of a Romanist to nose it out.

A book may be "chaste as ice and yet not escape slander" as immoral when unbelief in an ecclesiastical system is held to be immorality, as it is by Romanist casuists. Their position in this matter is not wholly contrary to Protestant practice, however, much as it may be to Protestant theory. What good Methodist ever permits his family to see anti-Methodist books? Especially the early attacks on this sect. We have seen recently that even a Presbyterian D. D. is without an elementary knowledge of the doctrine and liturgical teaching of the Church of England. Probably some of us are not as well read in the dry-as-dust literature of modern Churches as we ought to be to realize fully how infinitely rich are the treasures of our own, and how nearly all that is worth reading in Nonconformist books and periodicals is hashed up out of Church of England joints, and bereft of all the juices and flavour in the cooking, deficiencies hidden by pungent sauce dressing.

A body of working men who assist at open air preaching and mission prayer meeting in the par-

ish of St. John's, Hammersmith, of which the Rev. W. Allen Whitworth is vicar, have just formed themselves into a branch of the Church of England Working Men's Society. This is only one of some hundreds of like cases of working men taking up Church work under direction. The C. E. W. M. S. has many thousands of earnest, hard working members all over England, especially in the large towns. These men are enthusiastic Churchmen; their organisation is almost wholly in the hands of those whom it is the absurd and rude custom to nickname Sacerdotalists, etc. They are bringing back the masses to the Church. We commend this movement to Dr. Grant, of Queen's College, as it will show him that his theory about the Church party emptying our churches is concocted out of party spleen and defective acquaintance with facts.

We quote the following from the *Church Times*:—"Bishop Ryle's defence for his late act of schism in Scotland, is not merely that there was no Church of England place of worship open to him, though there was one of a Church with which the Church of England is in full communion, but that he had "a perfect right to worship in a 'church' where the Queen herself worshipped when in Scotland." That is, what the Queen chooses to do must be right, and she is to teach the bishops and clergy their religious duties, but not they to teach her—a principle which, logically carried out, would oblige Bishop Ryle to go to a mosque in Turkey and to a heathen temple in Japan. Clearly, the "First Lord Bishop of Liverpool" is not made of the stuff of that High Priest Azariah who resisted King Uzziah when intruding on the temple functions." The Bishop seems to have acted very selfishly in this matter. He went to please himself to a Presbyterian Church, forgetting the scandal that would arise to the Church, and especially forgetting that this act would grieve and wound thousands of his younger brethren in the ministry, and offend and disturb the minds of all loyal Churchmen the world over. For what? To please Dr. Ryle!

Lord Plunket, the Bishop of Meath, at the annual visitation of his clergy in Dublin last week, referred to the ordeal Ireland and the Church had passed through during the last three years. They had been enduring the throes of a social revolution, as it had ever been with that unfortunate country. This last agitation was marked by individual deeds of cruelty and brutality which made the blood run cold, and the country a bye-word amongst the nations of the earth. However, the crisis had not affected the Church of Ireland so much as if it had been established. Therefore Disestablishment, which at the time was thought disastrous to the Church, had turned out for their good. The separation from the State had taken away at least one of the handles whereby their enemies were wont to bring them into disrepute. The Church of Rome, not merely as an aggressive, but even as a defensive power, was becoming daily weakened by the present movement. The popular idol of the hour was a Protestant, and, if reports were true, he was not only out of sympathy with his Ultramontane associates, but had spoken of them in the most gallant and contemptuous manner. Mr. Parnell would do well not to emphasize his Protestantism or he will awake such a spirit in the Romish hierarchy as will effectually silence him. The Romish Church has a supreme contempt for patriotism not of its own stripe. First the Pope, next the Queen—that is the order they love.

"The Church and the People," recently published, is an inquiry into the neglect of public worship, by the Right Rev. the Lord Bishop of Lichfield. The *Church Times* says:—"Dr. Maclagan has proved his right to speak on this important subject, and all who are interested in it will do well to ponder his words. Young priests could scarcely do better than follow out the lines of work here laid down. At the least they will be en-

couraged to loosen some of the strings of the strait waistcoat in which the Church of England has been confined. If ever "the people" are to be won over to a more active allegiance to their mother Church, she must cease to be respectable." We insert this for the benefit of a correspondent who is greatly exercised by the airs of superiority some of his people put on, much to the injury of the Church, as the poor are offended thereat. It is a sad fact that Churches have become so select as to keep out the poor. We are not alone in this. John Wesley would turn livid with rage, if he saw some Wesleyan congregations. Turn, please, to what we say upon a germane topic in an editorial, and pass this number round amongst your Wesleyan friends and neighbours.

Lieut. General Lowry has issued a stirring appeal in England for help towards the Church in the North-West, which he concludes as follows:—

"Other denominations of Christians are losing no time in planting religious colleges and schools, and in sending forth their ministry. Will not the National Church of Great Britain do her part as promptly, and by efforts not unworthy of her position and of her privileges, seek to confer on the Great Britain of the future, in this crisis of its early and marvellous growth, the blessings of her teaching and ministrations."

But a few years since, when danger seemed to threaten, Canada offered to send some thousands of her hardy, loyal sons to stand by the mother land. Let it be ours now to aid the development of the vast Dominion, and to benefit our own people going forth from us in such numbers, by prompt largess for their highest good.

And may it not be wisely left to the Church's most ancient almoners—the Society for the Propagation of the Gospel in Foreign Parts, and the Christian Knowledge Society, to apportion as each sees well, whatever may be sent to either. Those venerable societies know well the needs here urged, and their admirable organization enables them to apply funds to the best advantage. Only, I would add, let no response, however generous, to this appeal for Central and North-Western Canada subtract one farthing from the much-needed and all too scanty support given to the general funds of these beneficent societies.

The Archbishop of Canterbury, in a recently published paper, says very truly:—"The marked change which has, with the general approval of the clergy and laity, taken place during these very years in the arrangements and architecture of our churches and in the conduct of divine worship, is to be observed beyond the limits of the Church of England. It is not less evident amongst the Presbyterians of Scotland, and even the most rigorous of English Dissenters have thrown themselves into the æstheticism of the day. It is doubtful whether the fathers of Nonconformity, if they were to rise from their graves, would not be scandalised at the ritualism of their descendants. The movement is, as men say, in the air, but whencesoever it came, we thankfully find in it a centre which brings divergent elements together. Leaving out of question a few enthusiastic and ill-advised persons who have sought to revive in England the dresses appropriate to some of the doctrines identified with the Church of Rome, union has sprung up in the very ground which is sometimes supposed to be abandoned to the mere shibboleths of party strife.

In the same paper the Primate wisely remarks:—"I believe that the best men of the time have a dislike of all 'schools of theology.' They desire a religion which shall serve them and their neighbors in life and in death, without tying them up to unnatural phrases, or locking up their feet, whether they will or no, in the stocks of some antiquated system of discipline, Christ and God ever present, the Holy Spirit blowing where He listeth, the regularly ordered and familiar ordinances of the Church, are far more to them than any technical definitions or strict orders of the schools."

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