

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 12... TWENTY-THIRD SUNDAY AFTER TRINITY.—
Morning... Hosea 14. Hebrews 6.
Evening... Joel 2, 21; or Joel 3, 9. John 3, to 22.

THURSDAY, NOVEMBER 9, 1882.

A RETURN made for the House of Lords sets down the amount spent on church fabrics between 1840 and 1876, only taking into account those churches on which more than \$2,500 have been expended, at the immense total of \$180,000,000 (one hundred and thirty million dollars). Similarly, the gross annual incomes of the clergy have risen from sixteen million dollars in 1880, to twenty-two millions in 1880. The Church Missionary and other similar Church Societies have a revenue of more than \$2,000,000.

We quote the above for the especial benefit of some of our friends who are apt to get down hearted about the slow progress the Church is making in Canada. It is well to remember that the Church here is but a very small corner of her heritage, so that we may not be distressed when our little sky is overcast. "Comfort ye, my people," by cultivating a habit of looking on her grandeur as Catholic, and fret not yourselves because of evil doers whose power in this regard is so insignificant.

At a temperance meeting held at Southampton last week, the Earl of Lichfield stated, that having been a total abstainer for twelve months, he would now join the blue ribbon army, and he was forthwith decorated with the badge of that association by Canon Basil Wilberforce. The Earl of Lichfield has for many years worked hard for the social welfare of the working classes. We ever found him full of sympathy, genial courtesy, and liberal both with his means and his time, when help was needed for encouraging adult night schools, and ever glad to give assistance and advice in working those admirable benefit societies which provide medicine and food for sick workmen, etc. This true nobleman, like a thorough Churchman, is always busy, not in dousing the light of those who differ with him, but in letting his own light cheer and illumine the path of the sorrowing and lowly.

The Church Congress at Derby recalls an incident in the life of Bishop Wilberforce. One of the

labourers on the Midland Railway heard him preach, and "made so bold" as to write and ask him to come and preach to the railway workmen at Derby, which the good Bishop did, much to their delight. The example being thus set, it became quite a custom for bishops and our eminent preachers to stay over at Derby Station in order to address the large body of mechanics engaged in the Midland workshops.

At a meeting at Victoria, B.C., Bishop Cridge, of the Reformed Episcopal body, and Senator Macdonald gave an account of the visits to the Indian Missions. The following resolution was then passed:—"That while passing no opinion on the respective merits of church organizations, this meeting is strongly of opinion that the endeavour to establish a rival church at Metlakatla, contrary to the expressed will of a large majority of the natives, is not only inimical to the peace and harmony of the village, but also the spread of the gospel among the surrounding tribes." Carried.

We have no means of knowing whether Satan is ever moved to laughter, but if so, he must have been convulsed on hearing the above resolution. Only fancy Bishop Cridge, who was one of the establishers of a rival Church to that one established by Jesus Christ, obtaining the passing of a resolution condemning rival Churches as inimical to the spread of the Gospel! Physician, heal thyself.

That rivalry in Churches does hinder the Gospel is old enough news; St. Paul found that out. But now-a-days rivalry is all the rage, and men meet to gush over their Evangelical Alliances, Y.M.C.A.'s, and so on, and part to go to their party committees to organize building churches right under the shadow of those which are not half filled, and which they mean still further to empty while professing so much brotherly love towards the half-starved pastors thereof. Satan has cause to laugh at all this, but only he sees it without grief and shame, for, for one soul saved by sectarian agencies, a thousand are left unsaved, or ruined by the scandal of Church divisions and weakness from lack of unity.

Mr. John Motley, editor of the *Fortnightly Review*, has resigned. This clever and notorious serial acquired a certain amount of transient popularity, by its being recognized as the organ of Agnosticism. How high the writers of its infidel papers held their scornful noses over Christianity, which they choose to speak of as "dead and awaiting burial," we all know. How some poor timid souls shook in their orthodox shoes at the potent, too, we know. But Lucifer is fallen. The Son of the morning seems as usual to have been wrong in his reckoning, and we are told by Mr. Ex-Fortnightly-Review-Editor that Agnosticism was after all a mere evanescent fashion,—a sort of metaphysical comet which is losing its tail very fast, and the tiny fraction of solid nucleus is fast rushing to that place from whence no travellers return. We do not speed this parting guest with a kick of contempt, for even that is more than Agnosticism is worth.

It is one of the tricks of this school of sophists to talk of Science, Science until like "Gospel, Gospel" in certain sects, the word becomes "cant." They would fain persuade the people—alas! they have so persuaded many young ones, and more who are half educated,—that the Church and science are naturally opposed one to the other. Among abundant proofs of this not being so, one is found in Bishop Hurd's Dialogues. In our copy, dated 1788, we read, "I may be allowed to boast of a readiness in the learned languages, and am not without a tincture of such other studies as the successful prosecution of physics, and still more of divinity, requires." Evidently these late in the 19th century patrons of science are a century behind the good Bishop of Worcester, who thus linked physics and divinity as co-ordinates.

In a paper read before the Richmond, Va., Church Congress, the Rev. William R. Huntington, D.D., Worcester, Mass., said:—"A prophet is one who speaks for God to man, and a priest is one who speaks for man to God. The prophet must antedate the priest. Accordingly, prophets there have been from the outset—alas for us if there had not been. In the deepest sense of all, there is but one prophet; in the like deepest sense there is but one Priest. Jesus Christ stands at the centre of history, the articulate Word of God to man. He is the standard divine. His, and His only, is the authentic message from heaven to earth. Then as to the priest. What is it that makes sacerdotalism the bugbear it unquestionably is to the race over which once swept that great wave of change known as the Reformation? Is it that these people have grown weary of the very idea of priesthood? I think not. I believe that priesthood will prove itself as permanent a thing as religion itself. There is an absolute necessity for the emphasizing of the principle of representation in all matters of a collective character. So it is in a free State, so it must be in a free Church. The only sacrificial rite known to the Christian religion is the Eucharist. The Eucharistic service is not only an act of worship, but of collective worship, in which the priest, in the name of the people, pleads the merits of the sacrifice made once for all. Whence then all this sensitiveness?

But, asked Dr. Huntington in this paper, need a zeal for prophecy necessarily carry with it a disregard of priestly duties, of attention to worship? Let us take care how we commit ourselves. Let us beware of believing that eloquence can make up for irreverence. Heartiness, dignity and reverence there must be always; sometimes majesty and grandeur. The writer then turned his attention to the oncoming revolution—the tendency toward churchly ways. The Puritan looks at it with dismay. The mere art student watches the same phenomenon with a smile of interested attention. Meanwhile the Catholic Christian is glad at heart, suspecting, hoping, believing as he does, that behind the movement is the guiding hand of the Father of us all.

A remarkable illustration of this tendency we gather from the address of the chairman of the Congregational Union of Ontario and Quebec:—"I may say, however, that many times having worshipped in an Episcopal Church in the morning, and a Congregational or Presbyterian Church in the evening—and having heard, especially in England, on the same day, the best of both—my judgment invariably gave its verdict in this direction—that for purposes of solid edification, the service of the English Church was as superior to that of the Nonconformist Church as the preaching of the later was superior to the former. And the superiority I believe largely consists in the great quantity and variety of the divine word which is introduced. For "the entrance of God's word giveth light."

But the Chairman of the C. U. is not consistent. He boasts of their superior preaching, and justly. But why? Surely it is because his body makes preaching the sole aim and business of their pastors. Such being the fact, he ought not to have said in his address:—"It is one of the most deplorable symptoms among us, that in large cities the pastoral function is in danger of falling altogether into disuse. The minister may become a mere lecturer. He does not feel responsibility for his congregation. Where this pestilent heresy creeps in there is no cure of souls; no watching, therefore, for souls; no shepherding, guiding or governing, except as it can be done by talking to a crowd of people. To talk of exercising a watch for souls in that way is an absurdity." Without this pestilent heresy nearly every "ism" Church would break up as their very existence depends upon popular preachers.

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