

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

The "Dominion Churchman" is the organ of the Church of England, 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.

May 14...FIFTH SUNDAY AFTER EASTER:

Morning...Deut. 6. St. John 4 to v 31.
Evening...Deut. 9 or 10. 1 Tim. 3.

18...THE ASCENSION DAY.

Morning...Daniel 7, v 9 to v 15. St. Luke 24, v 44.
Proper Psalms 8, 15, 21. Athanasian Creed.
In Communion service, Proper Preface till 25th inclu.
Evening...2 Kings 2 to v 16. Hebrews 4.
Proper Psalms 24, 47, 108.

THURSDAY, MAY 11, 1882.

IN the schools of Bishop Tuttle at Salt Lake City there are about seven hundred pupils from Mormon families. Two hundred have been confirmed from these schools, and a clergyman was not long since ordained who had been rescued from Mormonism.

Rosita, Colorado, stands in the middle of majestic mountains, close to the Sierra range, and 9,000 above the level of the sea. Pine forests are growing all around, and mining is extensively carried on. St. Matthew's church is surrounded by a population of near two thousand. It is gratifying to learn from a correspondent of the New York Churchman that on Easter day the congregation was large and attentive. The missionary, the Rev. Francis Byrne conducted the services. The music was churchly, consisting of anthems and chants, and was well rendered by a voluntary choir, assisted by an organ. The floral decorations were tastefully arranged, and the great fact of the Saviour's victory over the grave was impressed upon the worshippers.

Bishop Doane, in an article in the last number of the American Church Review—"A last word on the Revision," says:—"I greatly dislike recurring again to the Revised Version. Longer examination diminishes and conceals its many and great excellencies, and makes its defects more offensive. Certainly condemnation—of which it gets much—has not yet produced the reaction in its favour which the Professor"—Professor Gardiner, in the Church Review—"shall I say?) fears. And it seems almost like the cowardice that strikes a man when he is down, to speak any more against the R. V., after it has suffered what it has at the hands of Bishop Wordsworth, and of Burgon, Cook, Espin, Trevor, my own Chancellor Dean, and others. Its chief wounding will be found to be in the house of its friends, Westcott and Hort, the peculiar processes of whose textual criticism have amazed many of the admirers of the Regius Professor. I am on the one hand glad that its Greek has disturbed scholars, and its English, 'the unlearned,' to a degree that seals its fate for authorized use. I

am sorry that the long labour of such learned men should have failed to produce what might have been, but for its wilful Greek and its woeful English, a valuable commentary upon the New Testament."

A recent number of *The Living Church* meets a remark in the *Advocate*, a Methodist paper, styling Episcopalians "a smallish Church," in this way: "Truth is not to be determined by majorities. Still since the question has been raised, it is just as well to know the truth of the matter. Statistics divide the English-speaking peoples of the earth as follows: Churchmen, 18,500,000; Methodists of all sorts, 14,500,000; Roman Catholics, 18,500,000; Presbyterians all sorts, 10,250,000; Baptists all sorts, 8,000,000; Congregationalists, 6,000,000; Unitarians, 1,000,000; Minor Sects, 8,500,000; Total, 81,750,000. So much for the English-speaking peoples of the world. And greater yet will be the proportion of the Episcopalians (to use the term of the *Advocate*) if the whole Christian world be brought into the estimate. There are in the world some four hundred millions of Christians, and of these three hundred millions are 'Episcopalians.' And yet Episcopalians are spoken of as 'a smallish Church.'"

At a recent meeting of the Old Catholics at Baden, Bishop Reinkens gave some interesting particulars of the Count di Campello, and it was decided to send him a letter, expressing much gratification at the decided course taken by him against the degenerate papacy. Resolutions were also passed affirming the adherence of the body to the Catholic Church, in accordance with the position taken at the first Old Catholic Congress at Munich. The Vatican definitions concerning the personal infallibility and absolute power of the pope were declared to be a violation of the constitution of the Church and subversive of the principles of the faith; and the acts of the Vatican Council relative thereto were pronounced illegal and unjust. Old Catholicism is essentially in harmony with the high vocation and the ideal task of the German people; while on the contrary, ultra-montanism as the caricature of the Church, is in its real nature both false and unpatriotic.

In renouncing Romanism Count di Campello has not renounced Christianity. In a definition he has recently given of his personal faith, he has the following:—"I accept whole and entire the faith of the Christian, Catholic, and Apostolic Church which was formally expressed in the ancient creed of Nicæa, and developed into conformity with the Divine revelation in the six Ecumenical Councils. I accept, in a word, that faith which the Catholic Church has always and everywhere taught, and which was by all received as Divine. In conformity with this catholic faith I hold the sacred hierarchy to be of Divine institution. This according to the evidence of Clemens Romanus and of St. Ignatius, martyrs, both disciples of the Apostles, and also by the witness of the Apostolical canons to the fact that it preserved to us the discipline of the first three centuries consisting of bishops, priests, and deacons, who are ordained by the laying on of hands, and are all called by St. Paul 'ministers of Christ, and stewards of the

mysteries of God.' . . . I hold the sacred Liturgy, or the public worship offered to the Divinity, to be of Apostolic and therefore Divine institution. . . . I hold the institution of confession to be wholesome and Divine, but it must be free and moral."

Darwin, the great naturalist, who recently passed away, perhaps did more than any other man of his time to stimulate inquiry into the phenomena of external nature. It has been well remarked that he reversed the teaching of St. Paul, and may be said to have taken for his motto:—"We look at the things which are seen, and not at the things which are unseen." And yet the system he advocated (not initiated) and which goes by the name of Darwinism lacks just that proof from observation of fact which a materialistic philosopher would be expected to place at the basis of his system. But no men are so credulous as sceptics, and extremes meet here as well as in churchmanship. Charles Robert Darwin was born in Shrewsbury, England, in 1809, and was son of a physician of that town. His grandfather was the celebrated Dr. Erasmus Darwin, F.R.S., the poetical and scientific physician of Lichfield. Mr. Darwin's mother was the daughter of Joseph Wedgwood, the founder of English pottery. He was educated at Shrewsbury Grammar school by Dr. Butler, and afterwards studied at Edinburgh and then at Cambridge. His great work on the Origin of Species was given to the world in 1859.

THE PEW SYSETM.

THE Church impresses upon her children that they assemble in the house of God as a "Royal priesthood," to honour and adore Almighty God. Their functions involve prayer, and praise; they are directed when to stand and when to kneel. They are called upon to listen to their Master's directions when the sacred lessons are read from the inspired Word, and when the Word is being explained. The rule is to stand to receive instruction. The Church has made no provision for "sitting." There is no canon or rubric on the subject. Pews, according to modern use and idea, were not known till long after the Reformation. With the introduction of pews a great many evils have been introduced into the Church, such as renting, selling, and leasing pews; and still worse the custom of drawing a sharp line of distinction between those that are able to pay rent, and those that are not, to stereotype so many distinct castes as different rents of the pews would involve. Personal pride spreading itself in the "uppermost seats" has put down the voice of prayer and praise, the idea of worship dies out; the ear has to be tickled with something new, and instead of the officiating minister leading his flock in offering prayer, praise, and the Holy Sacrifice, he must lay himself out to become popular by pleasing the people "with good words and fair speeches." And what an immense amount of ritualistic acrobaticism is involved in modern pews! A man has to sit at the head of a pew and at every arrival he is to jump up and move out to allow a passage for the new comer, which is very funny! How extremely ridiculous it becomes if the man happens, by a sort of chance, to be kneeling at the Confession, and proclaiming himself "a miserable sinner," to see him jump up,