

# Dominion Churchman.

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## LESSONS for SUNDAYS and HOLY-DAYS.

Feb 18. SECOND SUNDAY IN LENT

Morning. Genesis xxvii, to 41; Matthew xxvi. 57.  
Evening. Genesis xxviii, or xxxii; Romans ii. 17.

THURSDAY, FEBRUARY 15, 1888.

**THE KEY NOTE OF LENT.**—If the person who has succumbed to social fascination, or to the pleasures of the club, or the "deceitfulness of riches," were to give himself one hour of self-scrutiny, to ask if indeed there is any love of God left in his heart, he would do himself the greatest service. We cannot believe that that hour would be followed by indifference and irresolution. To have it revealed, in all its odious reality, that the heart has lost its first love, ought to inspire the coldest nature with the purpose to find the lost pearl.

**THE WORK AND REWARD OF LENT.**—Lent is the Church's warning voice that bids each person stop and consider, and just as strength develops strength in the physical nature, so reviving love increases love in the soul. The fire that is a spark kindles to a flame, and a flame to a conflagration that burns out the dross of self, and self-denial becomes a pleasure instead of being a misery. Lent becomes, as George Herbert sang, "the deare Feast of Lent," and Easter comes all too soon. It will be something gained if one well-kept Lent brings us to the vow never to neglect another, and to exchange for the frivolous life of a worldling, or the self-indulgent life of a sensualist, the calm, devotional simplicity of those Churchmen who love the Altar and obey the commands of the Church.

**THE SCHISMATICAL TEMPER.**—The second of a series of lectures on "The Unity of Christendom" was delivered on January 9th, by the Rev. C. Gore, vice-Principal of Cuddesdon College. The address was mainly devoted to the elucidation of the principal causes which have led to divisions in the Christian Church from Apostolic to modern times. The lecturer maintained that it was evident from history that a "schismatical temper" was promoted, both in corporate societies and in individuals, by impatience of control, want of charity and tolerance towards the opinions of others, and misdirected zeal and fervour. Quoting passages from the early Fathers of the Church, he showed that schism and divisions had always been regarded as the greatest evils that could be caused amongst Christians, some ancient writers going so far as to say that to suffer martyrdom rather than deny the faith was less meritorious than enduring a similar trial rather than cause a schism in Christendom. Self-esteem, self-assertion and self-conceit were usually the foundation of division and separation, while the zeal, which was not in accordance with knowledge, tended too often to bring about the same result. The lecturer gave an interesting resume of the historical aspects of schism, and showed what deplorable consequences had followed from the separation between East and West, and later on from the rending asunder of

Western Christendom, by which the progress of Christianity and civilization had been retarded. In conclusion, Mr. Gore urged his hearers to pray and work for the healing of all divisions in the Church, which, however, he contended, could never be achieved while Christians obstinately refused to recognize the smallest diversity of opinion as compatible with allegiance to the fundamental doctrines of the Church Catholic.

**A MUCH NEEDED INSTITUTION.**—A Girls' Friendly Society has its home at Brixton Rise, and its house of rest at Sunninghill, the aim of which is to provide a friend for every working girl in England, by enlisting the aid of ladies in every parish, who, becoming associates, search out and make friends with the girls, and hold classes, and do all they can to raise a proper *esprit de corps* among them. No girl who has not borne a virtuous character is admitted, and it is said that not only are there already some sixty thousand members in England, but that Scotland, Ireland, America, and Australia, have formed their Girls' Friendly Societies. Many of these girls are in domestic service, others are employed in shops, or in various occupations. People are often touchy about any interference with their servants, and one of the rules of the G. F. S. is specially noticeable. It is, that when a member in service is commended to an associate, she should first communicate with the mistress, asking permission for the member to go to her to pay her quarterly subscription, and taking the greatest care to do nothing without the sanction and approval of the mistress. There is no class more neglected than that of domestic servants. The good old custom of the whole household worshipping together has gone to pieces, thanks to the sects, who have thus deprived many millions of Gospel teaching, without a shadow of compensation in any form.

**A KNOTTY QUESTION.**—Bishop Magee has rebuked sharply certain Churchmen in his diocese, who had protested against a clergyman using "prayers for the dead." The Bishop lays down that such prayers are not forbidden by the Church, and are not Romish, but rather Catholic, which is a totally distinct thing. Of course Bishop Magee is right, but it is not desirable to cause offence to weak brethren by introducing such knotty questions into parish work. Far better work and pray for and with the living, the state of the dead would be less sad were the living more faithfully shepherded.

**BISHOP ELICOTT ON PARTYISM.**—This Bishop, in a recent address, said, that in maintaining the law of the Church the Bishop must be supported by the loyal members of his diocese. And this involves the third course that must be adopted, if we are to remain an Established Church. The old and loyal High Church party, the party (in no party sense) of Hooker and Hammond, of Pearson and Barrow, of Bull and Waterland, must dissociate itself from those who may claim the name, but are really as far removed from what deserves the name as Hurrell Froude was from the sober and stable leaders of the Church movement of fifty years ago. If this old and true party, recruited, as perhaps it may be, by some members of the Evangelical party, could solidly reform, disavow extreme men, rally round legitimate authority, reassert those Anglican principles which it is now the fashion to sneer at—then verily we might avert the dangers that are now at our very doors, and remain the true Church of the nation, a light and a blessing to our country far, far into future.

**A CONTEMPTUOUS REPLY.**—To this suggestion of Bishop Ellicott, the *Church Review* makes this bitter reply: "Before we can admit the possibility of a coalition between the members of the 'historic High Church party' and the 'Evangelicals,' it is necessary that we should fully comprehend the Bishop's terminology. Who are the historic High

Churchmen? Who are the Evangelicals? If the infatuated persons who belong to the Church Association school are historic Evangelicals, surely the Ritualists must, by a parity of reasoning, be the historic High Churchmen. But the fact is, there is no historic "High Church" party. The light of historic High Churchmanship, of the sort indicated by Dr. Ellicott, flickered itself out, unregretted, before the dazzling brilliancy of the Oxford Tracts, and its place in the economy of the Church has been taken by a mild and beautiful aesthetic Anglicanism, which is leading its disciples whither no one, not even Bishop Ellicott, knows. Probably it, too, is doomed to euthanasia. Again, as to the Evangelicals, where are they? The representatives of a party that dishonours and neglects the highest ordinances of the Christian faith, that under the cloak of religion feeds rationalism and fanaticism, cannot be called Evangelicals, even if they can be called Christians." All which is a most deplorable outburst of spleen.

**MORE CHRISTIAN COUNSELS.**—The *Church Times* ranks as "High" as the *Review*, but it takes a more Christian view of the proposal of Bishop Ellicott, and says wisely and kindly: "Has not the time come for a conference between leading men on both sides, and for laying down by mutual consent, not a rigid line, but certain boundaries which neither side should pass? Even then we should deprecate any attempt at legal enforcement; but if a concordat between the E. C. U. and a representative body of earnest, pious and hard-working Evangelical clergymen could be arrived at and endorsed by the right rev. bench, or a considerable majority of it, there would be little danger of extremes prevailing on either side." The great curse of party is the hardening of opinions and tastes into stony prejudices and creating personal antipathies. It is very, very strange that certain clergy and laity are most effusive in showing their friendship with Dissenters they avoid even showing ordinary courtesy to their brethren of the Church. Surely that is a subject for Lenten discipline.

**TEMPERANCE, NOT ABSTINANCE, SCRIPTURAL.**—A living preacher of note lately said:—"I maintain that wine in itself is one of God's good gifts; it was intended, in its moderate use, for man, and that to take it in moderation is no more a sin than to eat bread or to take meat. The sin is in this—if you allow yourself to take too much. Food is the gift of God, and you do His Will by eating food. But if you abuse eating, and become a glutton, you commit a grievous sin and abuse God's good gift. Sleep is the peaceful gift of God, and you do the will of God by closing your eyes in restful sleep. But if you abuse sleep and become a sluggard, you do violence to God's good gift and sin against Him. Health is the gift of God, and you do right to study health; but if you neglect your plain duty, and become the slave of all that needs the merit of exertion, energy or earnestness, you abuse God's good gift of strength and health. Home comforts are the gift of God, but if you sacrifice religion and your attendance at God's house at the shrine of earthly comfort, you abuse God's good gift. Tobacco.—What was tobacco created for? Not to grow for no purpose. God never creates anything without a purpose. But it was grown to soothe, in some instances, tired brains, and minds exhausted, with hard work. But if you smoke to excess you are abusing a good gift. Or take our churches and their services. Even these may be abused. If you go so constantly to church as to neglect plain home duties, you abuse one of God's best gifts. In fact, there is no gift of God that cannot be abused, and as a celebrated writer has observed: "Things which do not admit of abuse have very little life in them." Now, against all this I preach the doctrine of "Temperance." The Apostle St. Paul summed up the whole of our duty in this respect when he said "Be ye temperate in all things."