

# 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.

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west of Post Office, Toronto.

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## LESSONS for SUNDAYS and HOLY-DAYS.

May 20... TRINITY SUNDAY.

Morning—Isaiah vi. to 11. Revelation I. to 9.

Evening—Genesis xviii. or I. and II. to 4. Ephesians iv. to 17; or Matthew III.

THURSDAY, MAY 17, 1888.

## CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

**THE ENGLISH ARISTOCRACY.**—A correspondent writes to express his disapproval of what he calls our "attack on the English Aristocracy," meaning the paragraph in which we condemned a fashionable society paper for, as our correspondent says, "an indecent assault on the Archbishop." Life is too short to discuss such subjects at length, and Canada has pressing need of all our time and energy without going out of our way to defend the English aristocracy, who can take care of themselves. But we may say, that we personally know who the writer of the indecent attack complained of is. Our correspondent says, "the proof is lacking that he is one of the upper ten,"—well, well, it is notorious in society at home. We may say also, that we have had closer intimacies with and have probably more personal friends among the English aristocracy than our correspondent can have had, and our views as to the coming social changes in England are shared by the most intelligent of the "upper ten," many of whom we know to be preparing their estates and fortunes so as to stand as well as possible when the shock comes. *Church Bells* recently echoed our words. Our concern is to build up a Canadian aristocracy, men and women full of the fear of God and love of man. We ask our correspondent to help us in this great work, which is the work of the Church Catholic in this land.

Since writing the above our English papers have come; and by a singular coincidence—a timely one—we are enabled to give a striking article from the *Church Review* which more than confirms our judgment.

**THE AFFIRMATION BILL.**—This bill which is aptly said to be "a Bill to admit Mr. Bradlaugh into Parliament," has been rejected in spite of the support of the Government. It is somewhat remarkable how diverse are the views of some of the leading Churchmen of England as well as dissenters, on this Bill. The point is this; at present each M.P. has to take an oath of allegiance ending with the phrase "So help me God." The Bill in question was meant to cancel this phrase, so that atheists could make the affirmation substituted for the oath. On one side the contention was strong that such an omission would commit England to a recognition of atheism, it would be a national ignoring of God.

**REPLY TO THE ABOVE.**—The friends of the Bill say, that men who are infidels take the oath now, laughing at the phrase "So help me God," therefore it would be better to give no such occasion for blasphemy. It is also contended that the oath is not a Christian oath, inasmuch as the original oath was Christian in its terms and the words in it re-

ferring to Christ, "On the faith of a Christian" were omitted in order to allow Jews to take the oath as Members of Parliament. The dispute has swollen into very formidable proportions, the contestants for the Bill being led by that very able divine, the Rev. Malcolm MacColl, who is met by Archdeacon Denison, Canon Trevor, Mr. Poyntz, Mr. Hubbard, all of the same school. The dissenters are also divided. The controversy is weighted by the consideration that that most abominable person, Mr. Bradlaugh, would enter Parliament if there were no such barrier to an atheist sitting therein. There was a time when the Parliament of England was the Synod of England's Church. What a fall from this down to the miserable state when it is proposed to abolish all reference to the Supreme in the proceedings of the Parliament of so-called Christian England!

**A RICHLY-EARNED REBUKE.**—The following biting sarcasm in rebuke of those who have recently disturbed Divine service in the interests of the Anti-Church party is from the *Guardian*. Things have come to a pretty pass when this staid paper speaks out so bluntly:—"The services in St. Paul's Cathedral continue to furnish occasions for a kind of interruption which serves to show by how faint a line fanaticism is separated from lunacy. The man who on Friday insisted on telling the congregation that the Cathedral Clergy were "making a mockery of religion in a Church which has stood out for Gospel and liberty for hundreds of years" is probably mad; but what he said is not much in excess of what may be heard every day from people who, to all appearance, are perfectly sane. Unfortunately for him he had no recognised position, and the Lord Mayor gave him fourteen days' imprisonment. Had he been a people's churchwarden, and been brought before a northern police-court, he might have been complimented on his zeal in the cause of ecclesiastical order."

**AN OPENING FOR A COMPOSER.**—If any of our musical friends have in them the longing of a composer for a fit theme to set in musical form, we commend the following from the poems of the Rev. F. Laugbridge. The words are full of music and musical suggestions, and a charming sacred song could be made from them, which would be popular if the melody were at all equal to the words.

### THE SONG OF THE SOWER.

"The wind of March blew keen and shrill,  
And the earth lay naked and cold and still  
As the sower wrought at his patient toil,  
Casting the seed in the furrowed soil:  
But his hopes took wing to the autumn morn  
When the valley should laugh with the rustling  
corn,

And the reapers bold  
Should garner the gold  
Thirty, sixty, an hundred fold.

O scatter the seed with a lavish hand  
O'er all the breadth of the fruitful land;  
Compassionate word, and kindly deed,  
And diligent prayer's unending seed,  
Though now thou sowest in lonely tears,  
Though long it be ere a blade appears—  
When thy heart is old  
Thou shalt garner thy gold  
Thirty, sixty, an hundred fold."

The *Times* gives some curious statistics of the Quaker body, or, as they call themselves, "The Society of Friends." They are now reduced to about 7,000 families, a majority of whom reside in Ireland, and 5,700 regular attendants who are not in full membership. They seat ten Members in the House of Commons, the best known of whom is Mr. W. E. Forster; and according to the *Times*, "the Society includes one baronet, Sir J. W. Pease," and one knight, Sir J. Barrington. Are they regular members? A baronet might be, because he would inherit his title, but a knighthood must be taken, and considering the testimony borne by the Society against "man-worship," is an inconsistent absurdity. We have Pagan knights and Mussul-

man knights in dozens, and probably knights who believe nothing, but a Quaker knight seems a contradiction in terms. In spite of their oddities, a good Quaker is better than a bad Churchman in our thinking.

**EVANGELICAL DIFFERENCES.**—The *Record* in an article upon "Evangelical Differences," protests that the party "has been of late steadily growing in homogeneousness and strength;" but it proceeds to explain that upon some points they must agree to differ, and that such matters should not separate brother from brother, or be made a pretext for discord when union and harmony are of special importance. This, says the *Church Times*, is precisely what we are ourselves contending for; and is a concession which the more pious and intelligent members of the Low Church school are fast learning to make. If they will but take the trouble to inform themselves what the Catholic revival is, and what its aims really are, they will see that there is no more occasion for schism between us and them than there is between the two sections of the Islington gathering.

**AMEN AND AMEN.**—The foreign correspondent of an English paper who met Dr. Pigou at Neuilly, France, where he has been officiating, writes: "I am happy to recognise in Dr. Pigou—whose parochial success and influence in Halifax is, I believe, well known—the most favourable type that it has been my privilege to meet, of that new section of the more learned and thoughtful, and devout Evangelical clergymen, whose divergence from their Ultra-Protestant brethren of the same school was so signally developed at the last Islington Conference. Such men as Canon Elliot, the Rev. Mr. Bickersteth, Dr. Pigou, are happily supplying the missing link to connect earnest and devout Evangelical clergymen—who shrink perhaps from avowing themselves Catholics, but exhibit a truly Catholic spirit—with the great historical High Church party, and those who may be styled the advanced guard of the Catholic Church Militant, the Anglo-Catholics. Such men—to quote an able article—'have already begun to see through the ridiculous misunderstandings of earlier years, and to throw off the shackles of mere words and nicknames.' Such men only desire to promote unity and concord on the Catholic basis of love for one common Lord and Master. And all truly Catholic minded Christians will surely welcome such men in the great brotherhood of Christ's Catholic Church, remembering that the grand old name of 'Christian' was the simple designation of the Apostles, before the universal propagation of Christ's kingdom required as an Article of the Christian faith, 'belief in one Catholic and Apostolic Church.' And well may we join with such brethren in the bright hope that we are entering on a more peaceful period, when, dropping party names, all the clergy of the Church of England—no longer making the church an arena for bitter strife and contention—may unite in one common spiritual warfare with the combined powers of Satan—rampant sin, infidelity and atheism."

To this all the faithful will say Amen most fervently.

**A NEAR APPROACH TO BLASPHEMY.**—One cannot be surprised at the irreverence of infidels when we find Christians setting the words and prayers even of their Divine Master at naught. At a recent debate in the P. E. D. S., Toronto, the students decided that the divisions of Christendom are a source of strength, not of weakness. This is a very close approximation to blasphemy, for it was a formal resolution that the Lord Jesus, when He prayed that His people might be one, as He and the Eternal Father are one, was praying for a state of things which would weaken His Church; for, say these students, unity is weakness, division is strength. What a spirit to carry out into our parishes! If division is strength, let us all set up a private Church of our own! This love of divinity students for disunion bodes ill for the Church.