

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

May 10... WHITSUN-DAY.

Morning—Deuteronomy xvi. to 18; Romans viii. to 18.

Evening—Isaiah xl.; or Ezekiel xxxvi 25. Galatians v. 18.
or Acts xviii. 23 to xix. 21.

THURSDAY, MAY 10, 1883.

A PROBLEM FOR A DISSENTER.—On the 29th ult. Dr. Thomas, Baptist, preached before the St. George's Society, Toronto. He took as a text "He hath not dealt so with any nation." From this he drew out a comparison between the calling of God to the Israelites and their being divinely ordained to a sacred function among the nations, and the calling of God to the Anglo-Saxon-Norman-Celtic combination" who, said Dr. Thomas, "are a peculiar people with a special mission from Providence." Now, here is a problem:—

From the dawn of civilisation up to day, the work of evangelising England as a nation has been the work of the Catholic Church of England. For over thirteen hundred years, when the Anglo-Saxon-Dane-Norman combination was forming, England knew only one Catholic and Apostolic Church. God used this Church from the first to teach his will to England and up to day, that Church alone recognizes and strives to fulfil God's call to Christianize England. That is all clear. Now, Dr. Thomas is in this position; he admits that God gave England to the Church, he admits the Divine Mission of the Church, and therefore the duty of England to "hear the Church" as a Divinely sent Teacher, yet he, Dr. Thomas is one of a small band of people who proclaim themselves so much wiser and so much holier than God's own Church, that they separate themselves from her services, and do not hesitate to speak of the Church founded by God, with words of disdain! If the Baptists are right, the Almighty made a sad mistake in giving the foremost nation of the world, to be taught by the Catholic Church of England! But we believe in the Supreme Wisdom, and do not believe in sectarian unwisdom.

IGNORANCE OR MALICE, OR BOTH?—The bitterness of the Baptists towards the Church we have spoken of before. There is nothing equal to it except the hatred between Irish Romanists and Orangemen. But it is one thing for a Baptist divine to indulge in this hatred in the hearing of Baptists who seem to delight in vulgarity of this kind, and quite another thing to take advantage of a national anniversary to spit out splenetic bigotry about the Church in the hearing of Churchmen. That is simply an outrage of the street rowdy type, and we say so in spite of the preacher being a D.D., and all the rest of it. At the Methodist Metropolitan, Dr. Thomas, preaching to Englishmen, many of them Churchmen, said: "In the Churches of Rome, Russia, and Ritualistic England self only is taught, and there is nothing said about self in the teachings of the Apostles." Now, Dr. Thomas, that is a vile slander, an untruth of the basest kind, a falsehood full of the malice of bigotry. There is no Church which teaches self-denial so thoroughly as "the Church of Ritualistic England;" indeed, it is a reproach against her, used by the Baptists of England, that the Church places self-denial much too high, so high as to obscure faith. We trust Churchmen, members of St. George's Society, will not give another fanatic the chance of insulting them and their country.

THE OLD ORDER CHANGETH.—In our earlier days, a young man who joined a set of ringers had to pay his "foot ale," and the only ceremony of induction he went through was getting tipsy with his comrades at the nearest beer house. The ringers never went to service: we have seen them hundreds of times troop across the churchyard as soon as their work ceased and go into a public house, until turned out by the Wardens, or left, as these officers thought well. Read the following, and thank God, that the wave of revival in ceremony and seriousness has reached as high as the belfries.

THE BELL RINGER'S OFFICE SACRED.—The Vicar of Beetham, (Rev. G. W. Cole), immediately after evensong left his stall and proceeded with one of the choirmen to the tower during the singing of Hymn 242, 'We love the place, O God,' his object being to admit a probationer into the office of Ringer. After inquiring of the conductor whether the young man was a fit and proper person for the office, and asking the candidate whether, being willing to undertake the post, he would obey the rules and make his daily conduct worthy of his sacred office, the Vicar laying his hand upon the rope admitted him in a few well-chosen words. The bells were then rung, after which, all kneeling, two Collects were said, and during the singing of an Easter Hymn the two returned to the choir. In preaching from the text taken from the 1st Lesson, which spoke of the investiture of Eleazar with Aaron's sacred robes, the Vicar quoted those beautiful lines 'The Ringer's Priesthood,' and referred to the great change for the better which was coming over everything connected with the bells and those who rang them. The war of restoration coming in at the porch had proceeded up the chancel, had lifted the altar to a place of higher dignity, wrecking on its way the three-decker; but often it had not been high enough to reach the belfry in the tower. Being cared for by nobody, too often ringers cared for nobody in return. Ringers' Associations were now common; he had been the president of two companies. By the sound of yonder tenor he had declared at his recent induction that the bishop had placed him as their vicar there. Might they never ring to all others, and then themselves go away from service! The effect of bells upon Napoleon was told. Though it was new, he believed no one in that full church would hesitate to allow, that, in the simple service which had been held good had been done by impressing the new ringer with the sanctity of his office, and gaining for him the prayers of that large congregation. Hymn 308, 'When morning gilds the skies,' was then sung, and the Blessing delivered from the altar. Yet some would prefer foot-ale times to this!

DISGRACEFUL JOURNALISM.—Last week but one we alluded to the scandalous language used by the *World*, as an evidence of the growing corruption of the upper classes. *Church Bells* has a similar paragraph. "The *World*, with more than questionable taste, is making merry over the coincidence that in the case of the late Sir George Jessel, as Master of the Rolls, 'a Jew was prayed for in company with the Queen and Royal Family and Lords of the Privy Council' (sic), while 'on Good Friday in the collect he was necessarily classed with ordinary Jews, Turks, infidels, and heretics.' It is possible in these days, and we believe actually occurs, that the editor of a Society journal may be prayed for among 'The High Court of Parliament,' while, without doubt, many persons mentioned in his columns must, if their Christianity be genuine, also feel called upon to include him as a subject for their prayers in a familiar petition of the Litany, and there was surely no greater anomaly in praying that a judge in his public capacity might give righteous judgments, and that in his private capacity he might be brought home to the true faith. When the newspapers presumably written for the clubs are compelled to have recourse to such paragraphs as that to which we have referred, Society

journalism would seem to have reached a painfully low condition."

A SOLEMN CEREMONY.—On Sunday afternoon, April 22nd, four men were baptised and confirmed at the Central prison. They were prepared and presented by the Rev. Charles Darling, who for the past two months has each week visited the prison for that purpose. On the day of confirmation the full choir of St. Matthias took part in the service, which was one of great interest. The large chapel was quite filled with the prisoners, who seemed to appreciate fully the solemnity of the occasion, and as the choir, preceding the bishop, passed up the building singing the Old Hundredth as a processional, the 300 men or more all stood up, and throughout the service were reverent, and apparently much impressed, those who received the holy rite being more especially so, if they may be judged by their earnest and serious demeanour. The Bishop gave a capital address upon the subject of confirmation, which was listened to with marked attention by all present. The order of service was even-song to the third collect. Mr. Softley, to whom much praise is due in inaugurating the class, read the first lesson: then followed the confirmation. The hymns sung were taken from Moody and Sankey, in order to allow the men to join in the service as much as possible. The recessional hymn was "How sweet the name of Jesus sounds." The next thing to expect is a resolution by the Ministerial Association, condemning this ministrations. This extraordinary body has been doing its utmost to exclude the Church from shepherding its unhappy sheep who have fallen into the grip of the law. The treatment meted out by these persons to Mr. Softley, the indefatigable lay agent who has worked so bravely in the prison on behalf of Christ, and His Church, and his strayed ones, has been disgraceful. He has been snubbed, thwarted, insulted, his work stopped, his mission reviled, his zeal sneered at, his Church condemned, because a certain body of dissenters wished to monopolize this field of work, or failing that to compel the Church to submit to their orders and rules! Yet with such contumely shown us, we must not stand aloof, but in all humbleness bear the yoke of sycophants.

HOWLING THE PSALMS.—The Bishop of Manchester says that he has been "in churches where the Psalms were howled so that he could hardly hear his own voice." He alludes to churches where the Psalms are chanted. This expression has given great comfort to some of our good anti-Psalms singing friends, but why is not clear. We have heard the Psalms read as a duet between Parson and Clerk; we could walk in a few minutes to a number of churches where they are read almost as a solo by the parson, with the alternate verses omitted; and others where they are supposed to be chanted by choir and people, but are not; and others where a fair show exists of really chanting the Psalms. It is all a question of management. Singing the Psalms does not keep people silent any more than reading them, nor otherwise, but we infinitely prefer to hear Psalms "howled" by a rough congregation, than to be amongst people who make no response to the invitation, "Come, let us sing unto the Lord."

A SATISFACTORY CONFESSION.—At the Baptist Union held on 3rd inst., Mr. Lailey said, "In 1878 they had 48 missionaries, and now have only one-half that number; and of Baptist churches which required aid in important places, eight are without pastors, and two who united in a pastor are vacant. In this list are not represented destitute and partially destitute Baptist churches." At the same meeting Prof. Newman said, "Baptists above all others were in need of higher education,"—which is very, very true, and always will be! Perhaps Mr. Lailey's figures are thus accounted for? Higher education is fatal, and the want of it, too, is fatal to the narrowest and bitterest of sects; so they are in a bad case.