

# 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 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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west of Post Office, Toronto.

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## LESSONS for SUNDAYS and HOLY-DAYS.

April 29. FIFTH SUNDAY AFTER EASTER.

Morning—Deuteronomy vi.; Luke xx. 27 to xxi. 5.

Evening—Deuteronomy ix. or x.; Colossians i. 21 to ii. 8.

May 1. ST. PHILIP AND ST. JAMES.

Morning—Isaiah lxi.; John i. 43.

Evening—Zechariah iii.; Colossians iii. to iv. 18.

May 3. ASCENSION DAY.

Morning—Daniel vii. 9 to 15. Luke xxiv. 44.

Evening—2 Kings ii. to 16. Hebrews iv.

THURSDAY, APRIL 26, 1888.

THE SPARROW QUESTION.—This will seem to somebody a topic for a church paper, but with all deference to such, we think otherwise, as birds are the subject of several of the most touchingly beautiful passages in the Word of God, and the study of their habits is a very popular one with the clergy, indeed the best living authorities on birds are clergymen. The question is, do sparrows drive off other birds and do they destroy insects with sufficient industry to atone for the grain, &c., they eat? *The Rev. Vincent Clementi* says they do the one but not the other, and in a recent letter to the *Mail* he quotes a passage from the late Bishop Stanley describing a sparrow fighting a blackbird and stealing its food. He also quotes a good authority to the effect that the sparrow does not live on insects but on fragments of waste food and grain. Comparing the monotonous chirp of the sparrow to the song of the robin, bluebird, oriole, yellow bird &c., Mr. Clementi concludes that Mr. Sparrow is a noisy and profitless person of unclean and highly felonious character. Some years ago we ourselves spoke of this bird as the loose character, the "black sheep" of the bird family. In the "black country," the coal and iron district, where no other bird is ever seen and where insect life is something really wonderful in its ravages, all vegetables and trees being destroyed by these pests every year, the sparrows are numerous and useless. We called this district once "the birds convict settlement to which wicked sparrows are banished." Mr. Clementi can fortify his protest by this testimony. At the same time, our love of birds makes it painful to give it, even against Mr. Sparrow the saucy, whom we feed for the sake of his society in the winter. We hope Mr. Clementi will not shun us for keeping bad company!

THE FIRST OF THE PLYMOUTH BRETHREN.—The *London Outlook* gives the following estimate of the character and work of the late J. N. Darby:—"The death is announced of Mr. J. N. Darby, so well known in connection with the movement known as Plymouthism, in the 82nd year of his age. He has survived all the men of the early movement, except Mr. B. W. Newton and Mr. Parnell, now Lord Carlington, who were, however, estranged from him for more than a generation. He began life as a clergyman in the Established Church in Ireland, but withdrew from all ecclesiastical relations to found little communions which were greatly to influence the Christian church of his day. Mr. Darby began life as the most catholic of men. He ended by founding a system of the hardest and most exclusive ecclesiasticism. The disintegrator of

churches he has failed to point to anything that can take their place. Little knots of hard dogmatic antinomian disputants represent his work of half a century. But they are everywhere, in Ireland, England, Scotland, America, Australia, France, Germany, Switzerland Italy, Russia and India. A gentlemanly soft spoken man, capable of establishing easy relations with casual acquaintances, in controversy he was uncompromising, one-sided and bitter. There has been nothing like him in his treatment of opponents since Robert Sandeman and William Huntingdon. It is a curious commentary on such men that they should begin life by an effort to draw Christians together in still closer connection, and end it by a system of social war that tramples under foot all the amenities of family relationship, all the courtesies of society, and all the sweetest maxims of the Christian religion." The above is severe but not devoid of truth. Mr Darby and his followers forgot one little sentence "Let both grow together till the harvest." That settles his theory.

GOD'S SANITARY LAWS.—It is a matter of great wonder to those who know something of God's laws of health, how it happens that so many intelligent, well read men are as ignorant as the savages about the very elements of sanitary science. They know well enough that there are certain laws of health, but seem to be under the impression that the only way to get well when sick is to swallow physic. They will go on swallowing poisonous air into their systems by the thousand gallon and wonder how it comes to pass that they are ill, while if they only drank a glass of some drink of an unhealthy nature they would at once understand the trouble. There are several Churches in course of construction which are provided with wholesale death traps called basements to be used as school rooms. These places can never be free from foul, damp air; indeed miasma is the natural atmosphere of such cellars. We should like to ask; what right have Church officers to invite young children to come into a school which is full of damp air, foul air, poisonous air? Those who do so incur a very grave responsibility for they certainly are endangering human life and may incur the terrible shame of sacrificing it as a victim on the altar of meanness, for these places are only built because they are cheaper than a properly built room. All such disease traps ought to be closed by the civic authorities in the interests of public health. It is just as natural a duty as for the State to carry out God's law in regard to crimes and vices and an example or two would stop this breach of the law of God.

DISGRACEFUL JOURNALISM.—The new Archbishop of Canterbury is thus slandered in the *World*:—"Neither as a preacher nor an administrator are you comparable with such a man as the Bishop of Peterborough. But if Mr. Gladstone had sent Dr. Magee to Canterbury, he would have set the clergy-men of the Church of England by the ears. With the exception of what are called your powers of organisation, your chief recommendation in the eyes of Mr. Gladstone was identical with that possessed by the French Republic in the opinion of M. Thiers. On the whole, you are likely to divide the Church less than any other individual. As a pulpit orator you are scarcely above mediocrity. Your sermon on Palm Sunday, which marked your debut before the fine people with whom you will henceforth rank as a personage, was a failure. Mr. Gladstone's face upon the occasion was an interesting study. He listened intently and *con expressione* for the first few minutes; but could keep his attention no longer, and he then composed himself comfortably to profound slumber." The *World* is written for the higher classes, and no doubt the writer of the above is one of the "upper ten." There is only one excuse for an aristocracy and that is destroyed when they descend to such vulgarity in taste and manners as to enjoy or circulate such language as the above. There is every sign that England is on the brink of a social revolution and the *World's*

popularity tells us that the aristocracy is doomed to die of vice born corruption. There will be Archbishops of Canterbury centuries after that has happened.

THE SAILORS AND THE CHURCH.—A bitter Anti-Church paper says:—"The British tar is, as a rule, a staunch supporter of the Established Church, and has a lofty contempt for Dissenters, which occasionally shows itself in rather an amusing way. For example, on board one of the Channel fleet, not long since, one of the petty officers was telling off the men for church on Sunday, and this is the way he gave the *mot d'ordre*:—"Reg'lars, stand where you bar; fancy religious, fall hout!" "We thank thee Jew, for teaching us that word," for when we reflect that the sailors as a rule are staunch Churchmen who are drawn from all parts of England, few hamlets even being unrepresented in the navy, we get a striking illustration of the overwhelming pre-dominance of the church over the whole country. We especially call attention to this because not long ago a distinguished Presbyterian divine wrote a letter to an undistinguished church divine affirming what was a mere fancy, a thought born of a wish, that the great bulk of the English people had turned their backs on the church because of its sacerdotalism. The Mariners of England represent the daring, the enterprise, the bravery of their race and the church has reason to be proud of their loyalty—loyalty kept up we may add, in spite of her grievous neglect of them in past years.

A VERY STALE JOKE.—The *Mail* says: We clip the following:—"A Despairing Protestant writes to an English journal:—"We all know how ridiculously palm is used in some Churches on Palm Sunday. But so it is when the vicar of a Ritualistic church (as was actually done in my own parish) preaches with palm in his hands and a crown on his head. Ritualistic priest-worship has attained its zenith. How long has this to be tolerated by truth-loving Englishmen?" Our religious contemporary evidently has not much humor for a joke. Some naughty Ritualist in disguise has doubtless played a trick upon the editor, and worked up his spleen against this "zenith of Ritualistic priest-worship," as a joke. One would imagine that even the most evangelical of editors would not fail to recognize the absolute necessity which exists under ordinary circumstances, of the clergy, whether low, high, or broad, being each and all on Palm Sunday provided with a palm in the hand and a crown on the head.

The *Record* and *Rock* were both victimized by this practical joke and not for the first time. It is highly amusing to see the avidity with which certain fish swallow a bait, with the hook sticking out as in this case. The lack of a sense of humor is no doubt owing to party passion having burnt up so sweet and precious a gift!

MAKING UP LEE-WAY.—When fifty years ago Dr. Howley entered Canterbury to be enthroned Archbishop he was mobbed, his person assaulted and his office insulted, he had to pass by a bye way to the Deanery and literally fled the city in dread of violence. Dr. Benson entered a few days ago the same city more like a king than a bishop, so vast was the concourse of welcoming crowds. He was received by the local volunteers, he was entertained by the Mayor and Corporation, he was pressed to live in the city, he was literally overwhelmed with popular plaudits of welcome, and of congratulation from all ranks in and around the city. Instead of a meagre, cold, perfunctory service as in Dr. Hornley's day, the new Archbishop was enthroned with a splendour of ceremonial wholly without precedent even for Archbishops of Canterbury. Music too lent all that the beauty and impressiveness and inspiration of modern and instrumental art affords to the scene. This is the way in which the people of England fling back the foolishness of men who talk of the heart of England being alienated from the Church of their forefathers.