

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wootten, Proprietor, & Publisher.  
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FRANKLIN B. HILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

Jan 28 QUINQUAGESIMA SUNDAY.

Morning Genesis ix. to 20. Matthew xix. 27 to xx. 17.  
Evening Genesis xii. or xiii. Acts xxi. to 27.

THURSDAY, FEBRUARY 1, 1883.

## REMOVAL.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, Adelaide Street East, west of Post Office.

THE RITUAL OF THE CHURCH OF SCOTLAND.—In a brief review of a series of lectures on this topic, by Dr. Sprott, a distinguished Scotch divine, the *Guardian* remarks: "It is interesting to English Churchmen to know exactly what a leading Scottish minister thinks of his own Church services. Whether, when the Scotch Establishment comes to an end, there will be a large influx of ministers, and people into the 'more peaceful fold' of the Episcopal communion, as an eminent Scottish minister has predicted, is, of course, a doubtful question; but it is certain that the well ordered services of the Prayer Book are becoming more widely appreciated in Scotland every day. Dr. Sprott evidently feels not only how much his Kirk loses by the want of regular forms, but how entirely it has cut the thread of primitive tradition by following a Directory instead of a prescribed Liturgy. In his lectures on 'Morning and Evening Prayer,' he tells his hearers that it is well to have a suitable and simple form of words for giving out the chapters, when the Bible is read; he deprecates the fact that many ministers never give their congregations the Blessing, and virtually recommends the use both of the Scriptural forms in Numbers vi. and 2 Cor. xiii., and of that of our Prayer Book; speaking of baptism, he regrets the possibility of the omission of prayer before the administration of the rite—an instance of such omission having come under his notice; he advises the drawing up of a form for the solemnization of marriage, as being obviously not an occasion for an extemporaneous effusion; he gives an outline of what he considers a useful form of burial service; and he rejoices that since 1865 a considerable number of the clergy have combined for the study of the Liturgies, ancient and modern, and for the improvement of the worship of the Church, in accordance with her old laws and better traditions."

We shall give a few extracts from these lectures next week.

CATHOLIC OBSERVANCES REVIVAL.—There is no more marked feature of the times than the universal movement towards the restoration of a number of observances of times and seasons which are essentially those of the Catholic Church. In Edinburgh, Glasgow, Dundee, Aberdeen, Greenock, Hamilton, Ayr, Arbroath, and other towns in

Scotland Christmas was observed in the Church of Scotland by seasonable services, brightened with appropriate music. The general sentiment of the Presbyterian world was well expressed by Lord Provost Ure, at Glasgow, who said: "It had been a great loss to Scotland that Christmas had not been properly regarded throughout the country. He had little doubt that our stern reforming forefathers, of about 300 years ago, when they swept away as much as they could of Roman Catholicism and Episcopacy, thought at the same time that they were doing good service when they abolished as far as they could all recognition of Christmas. But he thought that of late years people had come to take a quite different view, and now regarded Christmas somewhat in the same fashion—if not, indeed, somewhat higher—than they looked upon the New Year."

THE WALL OF BIGOTRY CRUMBLING.—Dr. Lee, of Edinburgh, in the course of his sermon, said the greater part of Christendom had held commemorations of the great facts on which their faith rested—not only the Roman, the Greek, the Lutheran, the Anglican, but the Churches of Holland and Switzerland, and Germany and France, the Church of the Waldenses, and the Church of the Huguenots. In Scotland there was a growing desire to conform to these observances of sister Churches, and it was with the concurrence of public sentiment that our churches were open on Christmas Day. In the reign of Queen Anne Scotland thrilled with excitement when the Court of Session was allowed to rise on Christmas Day; now that day was observed as a universal holiday, and a Church which wished to identify itself with the life of the people would take note of it.

A LESSON FROM OUTSIDE.—On Christmas Day the Rev. Dr. Walter Smith, of Glasgow, had a service in the Free High (Presbyterian) Church, which was numerously attended. In the course of a brief address, Dr. Smith observed—It was said that this same season, called Christmas, was originally a heathen festival—was the day, indeed, of the old Romish saturnalia. It might be so; he did not say it was not. Circumcision was a heathen ordinance belonging to the worship of the Egyptians. Of that fact there could be no doubt, yet Moses did not hesitate to transfer it to the worship of Jehovah. And he took leave to say that if there were any institution or custom of this world which could be transferred from the service of the devil to the service of God, by breathing into it the spirit of the Lord Jesus, it was a good, a wise, and a fitting thing to take all from the devil that could be changed into the service of our God and Redeemer.

To those who object to the Cross because of heathen origin, we submit the above lesson from a Presbyterian pulpit.

LIGHT BREAKING IN.—Dr. Grant, of Kingston, took occasion to deliver an appropriate sermon for Christmas to the students of Queen's College, and the service in the *College Journal* is described as "choral," with Christmas carols interspersed. We fear Dr. G. will be cast out of the synagogue by his Church friends here, if he "goes in" for such "Ritualism!" We knew a Congregationalist minister who was summarily dismissed by his flock for going to Church on Christmas Day. But the tidal wave of Catholic reverence for holy days and seasons is rising over and will drown out such bigotry in spite of the broom of any ecclesiastical Mrs. Partington.

A LOVING FAREWELL.—The Bishop of Truro's touching letter of farewell to Cornwall—"her primeval Church and warm-hearted children and her vestiges of old story, her shores and shrines, and the fair house of God which is rising in her midst"—reveals a glow of affection and a width of sympathy which we may well desire to see acting as a central fire upon the whole Church of Eng-

land rather than confined to a distant diocese. We give a few of its throbbing sentences.

"Dear Brethren in God's ministry, you have worked with me untiringly and admitted me to your intimacy ungrudgingly, and I have learnt to love every home and church and schools of yours. Your rural deans have been my wise and constant counsellors; and canons have been like brothers, as if the old cathedral idea were once more about to spring into bright activity.

To the laity I would speak in terms of deepest respect and gratitude. Some from elevating perceptions of what the Church is in her Divine Master's view, some from experience gained in bodies which honestly endeavoured to make up what was left undone in the past, some from practical insight into the grievous needs of the actual present, have recognized the fact that they are the Church of God in its power and in its obligation.

"As holding its ancient offices of churchwardens and sidesmen, as members of conference, rural dean or diocesan, as readers, as Church-workers, as managers and teachers in every rank of life, as helpers with worldly means of good, or as responsible before God for the godly education of His little ones in the knowledge of His will, the laity of our day have opened a fresh era in the Church.

All this is not the fruit of a few years. It has been preparing for a long time past, and the far greater works which remain God will also bring to perfection.

Little justice should I do to my creed or my feelings if I did not yet once again, as often in the past, acknowledge with love and gratitude that activity for Christ's sake, that open-handedness, that kindness towards all good works, that favour at beholding growing activities in the Church, which have been shown by the Weslyans and by very many others, who nevertheless have and use energetically organizations of their own.

For the Church's prosperity, both temporal and spiritual, I and mine shall never cease to pray; for her enrichment in every grace, in hope and love and generosity, in purity of faith and purity of life, in perfect truth and perfect peace. I subscribe myself for life your devoted servant,  
Christmas, 1882.  
E. W. TRURON."

A SOFT ANSWER TURNETH AWAY WRATH.—The late Bishop Wilberforce was famous for his readiness of resource in difficulty. The following is an illustration, the incident occurred in 1861:

"A cemetery was to be opened and the Church portion consecrated. Many of us clergy of the neighbourhood, met the Bishop at the Squire's house, and, having robed, proceeded with his Lordship through the park into the lane which leads along the outskirts of the town to the cemetery. It was at this point that we found a crowd of persons apparently disposed for a disturbance and to obstruct our way. It was a critical moment; but with wonderful presence of mind the Bishop saw the thing to do, and did it. He strode out from the midst of us, and, taking off his college cap, spoke thus to the mob:—'Gentlemen of ———, the superintendent of police called on me last night, and, stating that he thought our proceedings of to-day might possibly be interrupted and our procession attacked, asked me if he had better not provide an extra number of constables for the occasion. I replied, 'I am much obliged, Mr. Superintendent, for your kind consideration, but I feel sure that I shall find on my road to the ground very many of the townspeople who will be ready to act for me, if necessary, as my body guard, and preserve the peace.' I see, gentlemen (!), I was not mistaken and accordingly it is with every confidence that I now commend myself and this my following to your guidance and respect." Never was a party of roughs more thoroughly surprised into good behaviour, or wolves converted as suddenly into lambs—at least for one day."

According to the last new theory the Bishop ought to have given way to the mob, for they were ten to one!