

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 17... THIRD SUNDAY IN ADVENT.— Morning... Isaiah 13. Revelation 1. Evening... Isaiah 26; or 28, 5 to 19. Revelation 2 to 18.

THURSDAY, DECEMBER 14, 1882.

At the opening of the session of the Edinburgh University Theological Society, in connexion with the Established Church of Scotland, an address was given by Dr. Storey, of Roseneath. At the outset he recalled the changes that had been effected in the status quo of their ecclesiastical system during the last twenty to twenty-five years. In various elements, aspects and relations, it has been altered in the past, and must be altered in the future. Thoughts about Church reform naturally fell into three divisions, as they concerned ritual, government, or creed. As regards ritual, a great and silent revolution had taken place, which had been brought about to a large extent by the introduction of the hymnal and instrumental music, and the adoption of proper postures during worship. These external aids could not create devotion, but they could do a great deal to foster and develop it. They hoped to hear still better music rendered more fully and heartily by the whole congregation, to have the "Amen" at the end of all prayers, and the Lord's Prayer repeated aloud after the minister, and to have proper services authorized for the baptismal and other services. The absence of liturgical forms was not a true mark of Presbyterianism, but it undeniably impaired their public worship, whether as a vehicle of devotion or as a bond of Christian fellowship one with another. He could not but think that their somewhat narrow, harsh, dogmatic spirit, contrasting so painfully as it often did with the Catholic and genial and simple spirit of English or German piety, would be greatly softened if they had a liturgy, which would be a bond of union between their worship and that of the great majority of the rest of the Christian world; and he could not but think that they would be more reverent, more tender to the past, more humble and loving, if their prayers were in part, at least, offered to God in language which generations of the departed had consecrated by their use. The life, the power, and the devotion of the old Catholicism, and all the after ages of the Church, still lived and moved in the forms of the English service, binding as with one cord, a sacred memory of united devotion, the successive eras of her life together. The idea had gained

ground that shorter and more frequent services were better in every way than longer and fewer ones, and that the sermon to be edifying need not be lengthy, but it needed to be strong, clear, earnest, and full of substance. He thought preaching had improved within living memory, in becoming more reasonable in length, more practical in its bearing, and more Catholic in its tone. It was better to preach the broad, free truths of the Gospel, and the lessons of the Cross, than to assail the bigot and the heretic, etc.

Turning to government and administration, he said that there had been no change for generations except in the development of that ecclesiastical Jack-of-all-trades, the committee. After pointing out that a committee was the engine set in motion whenever any work was to be done, he said that in the committee-room a distinct type of ecclesiastic had grown up—a man always wearing an air of evangelical bustle and "general missionariness." The order of inspecting ministers, "superintendents" (query, why not say bishops at once?), overseers exempted from parochial work and set apart by the Church for the office of visiting and confirming the churches, might be revived with great advantage. The strongest obstacle to such revival he believed was the professional jealousy, which veiled itself under the garb of zeal for Presbyterian purity. There was no such thing in real life as Presbyterian purity any more than religious equality. The last point he had to touch on was doctrine. "To make new articles of faith and doctrine no man thinketh it lawful," said Hooker. All symbols, or creeds, or confession, originated in the desire to assert an impugned truth, or to testify against a predominant heresy; none could ever be applied as a test as the Confession of Faith was applied now. He thought that any one who was acquainted with their confessional history must regret the Church's departure from her earlier and simpler symbol, from the twenty-five Articles of the old Confession of 1560 to that of the Westminster Divines.

Churchmen cannot fail to be impressed by the force of certain remarkable expressions in the above, which are sufficient to demonstrate the spirit of unrest and dissatisfaction that exists in Presbyterian communions, and which it is gratifying to see has a tendency in the right direction.

An English Church paper says:—A few months ago a (Roman) Catholic Conservative Association was floated in England under distinguished patronage, but according to latest accounts it has been by no means a success. The bishops and clergy are almost to a man against mixing up religious and secular objects even in name, and therefore it is that the affair hangs fire. A very large portion of the Roman Catholic congregations in all our large towns are Irish, and the clergy fear that if an association of the kind were formed, it would in all probability produce an animosity between those who did and those who did not belong to it, which might before long terminate in something very like a schism in religious matters. Cardinal Manning takes no prominent part in politics, but is an avowed Liberal, and a personal friend and admirer of Mr. Gladstone. He is also opposed to any agglomeration of religion and politics. Of the old Roman Catholic nobility and gentry—such as Lord Camoys, Lord Clifford, Lord Howard of Glossop, the Earl of Kenmare, Lord Lovat, Sir Pyers Mostyn, Sir John Lawson, Mr. Weld, of Lulworth, and a host of others—the great majority are what may be called old-style Whigs, and certainly would not ally themselves with Conservatives, though their sympathies are far from being Liberal in the modern sense of that much-abused term.

Against all which we put the dictum of a good, honest Irish Romanist neighbour of ours who said lately, "What nonsense it is to talk of a Catholic being a Liberal, sure the Catholic religion is the greatest Conservative power in the world!" The difficulty is that doctors differ as to what the things are to be conserved!

With regard to the definite form which it is proposed that the memorial to the late Dr. Pusey shall take, Canon Liddon briefly summarises its detail thus:—In attaching two or more clergy to the library, the committee has three objects in view: (1) It desires to provide an "endowment for research" in the field of theology. "There is much original work to be done, not merely in the text of the New Testament, or in works like a critical edition, long desired, of the early Liturgies; but still more in such a restatement of portions of the evidences of Christianity as shall meet the needs of the modern world of thought." (2) The committee hopes that it will thus permanently secure to the Church of England some accomplished teachers of theology in Oxford—men who will teach all the better because they are at the same time engaged in investigation. "In modern Oxford there is a real free-trade in knowledge, and such men will have no difficulty in getting a hearing if they have anything worth listening to at command. Whether by taking part in associated lectures, or by giving courses of lectures on subjects of the day in one of the parish churches, or in other ways, to be hereafter determined, they will have ample opportunities of making themselves useful." Besides being students and teachers of theology, the clergymen attached to the library will, as opportunity may serve, act as friends and advisers of the Church of England undergraduates. They will thus, in some slight degree, take the place of the old clerical tutors—a class of men rapidly disappearing from Oxford. To be useful, the memorial would be free to expand, till eventually it might embrace theological work never even contemplated by the University itself.

At a recent Sunday-school conference in Watertown, U.S., Prof. Riley delivered an address on "The Chief Points of the Church's Little Ones, and the best safe-guards against them," he said:—"The atmosphere in which we live is not a religious one, but one of secularism, unbelief, doubt, and so-called science. Fathers and mothers yield their influence for bad when in their lives and conversation, Sunday is not kept holy, and religious things are lightly spoken of. When our children hear parents and guardians speak lightly of authority, and without that just deference they deserve, they, in turn, think lightly of law and order, and even parental authority is not yielded to. Home and all its influences become workers in the evil rather than barriers, across which such influences should never come. And our system of educational cram results in our children knowing an infinite deal of nothing—shallowness, covetousness, narrowness, and unbelief."

Those familiar with Hans Breitman's witty poems, will be surprised to learn that he is a Church worker in a new sphere. He has appealed to Church papers to draw attention to a new form of industry for boys, and kindly offers to give particulars to any one who addresses an enquiry to him (his name we may here say is C. G. Leland, 220 South Broad St., Philadelphia). This industry is wood carving, the demand for which is very great and growing. Mr. Leland wisely remarks in an article on this topic:—"Industry is an aid to morality and to religion. The happiest villages in the world are those inhabited by the wood carvers in the Tyrol, where every child is engaged with the parents in artistic work; it conduces to good behaviour. A few days ago a German artist who had passed an afternoon in my school, remarked on leaving; "Es ist wie in einer Kirche," (it is more like a church than a school). He referred to the quietness of the room. I have had a wide experience of the poor, and of the worst classes in half a dozen countries, and I have always found that the knowledge of some kind of interesting industry is the most powerful influence in the world to induce young men and women to spend their time properly. One who can model vases, carve panels, stencil canvas, etc., for walls, and earn even a little by it, will keep at it and never tire, even on holidays.

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