

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

April 8. SECOND SUNDAY AFTER EASTER.

Morning—Numbers xx. to 14; Luke ix. to 18.

Evening—Numbers xx. 14 to xxi. 10; or xxi. 10
to xii. 14.

THURSDAY, APRIL 5, 1883.

WHO CONSTITUTE THE CHURCH?—A paper on this topic, recently prepared, reads: "I assert that the Laity are not the Church, I shall be stating a truth which is quite as certain as that which is so often enunciated *magno cum consensu omnium*—the Clergy are not the Church." It is very necessary to be on our guard against any ambiguity in the use of the terms *Laity*, or its local equivalent, *Parishioner*. There is another sense—and a more true and a more ancient, and, I will add, a more constitutional one—according to which the Laity are the *fideles* generally, the parishioners the *fideles* of the parish. A greater service cannot be done to the Church, to Christianity, or to truth itself, than to teach the people that those only who are *fideles*, or communicants ought to share in the promotion of Church work and in the defence of the Faith.

MUCH NEEDED CAUTION.—It may be well, further, to guard against error in the use of the term *laity*, practically rather than theoretically. In a well-endowed Church, which embraces among its members the aristocracy and wealthier classes, there is a natural tendency to assign to them the principal care and share in Church matters. It becomes necessary, therefore, to add that one particular portion of the laity are not the Church: in other words, the gentry are not the Church. If, then, the Clergy are not the Church—if the gentry, even though limited to the *fideles*, are not the Church, who make up the Church? I have no wish, of course, to exclude either clergy or gentry, nor am I concerned to give an exact definition. The XIXth Article would supply me with one, if necessary. What I am anxious to do is, not to exclude any component parts, not to take a part from the whole; but to include others, who should not be excluded, to include those who may be equally of the *fideles*, and are in every community necessarily the largest class of all, I mean the class of working men.

THE DOUBLE ASPECT OF THE CHURCH.—They too, by their Baptism, are made sharers in the same privileges, and receive their title to the same rights. They are made fellow-citizens with the saints, and of the household of God. Their rights are equal. The true equality of man is to be found in the Church. Here there is neither bond nor free, Jew nor Gentile, rich nor poor, but only the new creation in Christ Jesus. They are fellow-citizens, not sojourners, but fully enfranchised, and in all respects possessed of equal privileges with their wealthier brethren. As regards the individual rights of the members, the Church is a democracy; as regards the outside world it is an aristocracy: an aristocracy of birth, for its members are new-born from above—an aristocracy of

privilege, for they are all priests and kings. Thus then, through their spiritual birthright, working men are entitled to an equal place in the Church, and, if in the Church, then in such organizations as may from time to time be found most conducive to the general good of the body into which they have been incorporated. It is just, therefore, that the working man should, on the ground of his Churchmanship, enjoy all the rights appertaining to a Churchman, and be invited to share in all the duties of a Churchman in the maintenance and defence of the Faith.

ROW, BROTHERS, ROW.—Boating men, and we are all so in Canada, more or less, will be interested in this notice: "Record of the University Boat Race, 1829—1880." London: Bickers and Son. This handsome volume is printed on large hand-made paper, and contains a complete history of all the Inter-University Races, and of the old blues engaged in them. The list of old blues shows that of 214 Oxford men, 83 took honours; of Cambridge, 81 out of 221. We notice in the former several First Classes; but no wrangler higher than the 7th at Cambridge. In the list of Oxford names, we have Charles Wordsworth, Bishop of St. Andrews, who took a 1st in classics, and the prizes for Latin Verse and Latin Essay. He was a double blue, had been captain of the Harrow eleven, and won all his matches, public school and University. He rowed in the first boat-race, and played in the first match against Cambridge in the same week in 1829. Oxford claims another Bishop—Bishop McDougall, of Labuan. Cambridge has also her two Bishops among her boating men—the two Selwyns, father and son, the late Bishop of Lichfield and the present Bishop of Melanesia.

DR. PUSEY AS A REVIVALIST.—We gave a few weeks ago several quotations from a writer breathing the most fervid Evangelical language touching the person and work of our Saviour. We asked for opinions as to the source we had culled from. One and all who have made guesses, attribute these passages to men of extreme Evangelical views. Some attribute them to "A Methodist revival preacher," others to well-known sensational dissenting pulpitiereers. The real author is Dr. Pusey. Our object is thus served; we ask our friends to consider their position, who have so falsely spoken of this great divine as being hardly a Christian in his teaching, in the light of this proven impossibility of distinguishing characteristic extracts from his sermons from the language of extreme Evangelicals! The truth unhappily is that on both sides, men praise and condemn without any real acquaintance with the teaching of those they laud or censure; they form their opinions on mere party prejudices and misrepresentations. It is dishonest, to say the least, to condemn any man's teaching on a second-hand report, or from a party's creed about its "tendency."

AN ORGAN CONVERT.—The Rev. Gavin Lang, late of Montreal, now Pastor of the West Parish Church, Inverness, made the following frank confession before his flock on the 7th inst.:—"I do not know whether I am not treading on dangerous ground in speaking in this way, but I must say that other parish churches found an organ helpful in the service of praise. When I went to Canada I was not enthusiastic about an organ, but in my church there was a beautiful instrument, and it was impossible not to be convinced that it was a great help in the services." Mr. Lang learnt a good lesson in Canada, as many do who are not equally manly in admitting the fact.

A LITTLE ORGAN STORM BREWING.—Side by side with the report the above is clipped from, there is an announcement that a public meeting is about to be held, called by the Presbytery of Inverness, to protest against organs being introduced into the Highland places of worship. So Mr. Lang will have to give the highlanders his Canadian lesson,

but we fear the pupils will be refractory, for Mr. Hullah said in his report on "Teaching Singing in the North of Scotland," that ears trained under the bagpipes could not appreciate music." This remark is a very philosophic one; though cruel, it is simply another form of the general truth, that a chronic debasement of our spiritual faculties is the result of their being left without suitable exercise. The pathways to the higher spirit of man become impassable by non-usage.

THE ORGAN AS THE FOE OF PRESBYTERIANISM.—Dr. Begg recently said at a meeting at Dundee, that the Organ would drive Presbyterianism into Prelacy, and when a prelate was wanted, there would be plenty of heads in the Free Church itching for mitres. We have the organ thus elevated into a Church revolutionary power! We quote this to show how very slight a grip on any really sound principles Presbyterians must have as such, when one of their learned doctors says that they are almost certain to be drawn out of that system into the Church by learning a musical instrument!

SCIENCE AND SENTIMENT.—Introductory to a review of Dr. Noah Porter's Collection of Philosophical Papers, the *Spectator* (London), has the following interesting observations:—The question as to the true province of feeling and imagination, as assistants to the intellect in the discovery of truth, has always seemed to us a very interesting one. It is sometimes the fashion among second-rate thinkers to contrast the cool-headed, severely logical, and unemotional man of science with the impulsive, imaginative, weak-headed enthusiast, as though the former had all the qualities needed in the search for truth, while the latter must necessarily live in a fool's paradise, the creation of his own wild imaginings and desires. "Exact thought" seems to such thinkers to imply the elimination of every element of emotion and imagination, as untrustworthy; useful, indeed, as being productive of happiness, but simply misleading in the search for objective truth. It has always seemed to us, on the contrary, quite evident that those feelings which nature has implanted in us may, if properly used and directed, be not only no impediment, but of the greatest service in the acquisition of knowledge, and that they are in some cases indispensable thereunto. Not as though we were to trust them implicitly as final tests of truth, but because they arouse the intellect to investigation, and suggest much to it of which it would otherwise have remained ignorant. A woman's natural tact, her quick perception of what will please one man or what will sting another, is a very obvious instance of this power. She trusts to her natural gift of sensitive sympathy with the particular minds in question. And though her instinct may occasionally tell her falsely, there is no doubt that she will find out, by natural tact, much that is going on in the minds of her acquaintance which mere logic, without this gift of emotional sympathy, could never approach. A great scientific discoverer, again,—a Newton or a Darwin—is not satisfied with cold, logical thought. In the first place, he is fired with enthusiasm for truth, and love for the particular department of nature to whose investigation he has devoted himself; and then, again, he goes through long periods of meditation and reflection which so little resemble orderly, explicit, logical thought, and are so complicated by natural instinct and imagination, that when at the end he hits upon a new truth, he sometimes can scarcely give any reasons for it, and it looks to meaner minds more like a lucky guess than a scientific induction. The truth seems to be that great emotional and imaginative susceptibilities are like a high-mettled horse, which, if kept well in hand and skilfully ridden, will carry you where you want to go in a third of the time which another would never get over at all; but if badly ridden, will throw you, or carry you across country where you least want to go. The unimaginative and strictly logical mind, on the other hand, is very slow; nor is it always quite safe.