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Lessons for Sundays and Holy Days.

July 6.—5 SUNDAY AFTER TRINITY.

Morning.—1 Sam. 15 to v. 24. Acts 13 to v. 25.
Evening.—1 Sam. 16; or 17. Matt. 1. 18.

FREE SEATS.—The Bishop of Montreal has declared himself in favour of the abolition of pew rents. He says he recognizes the advantage of having an appointed place in the church for everybody, but at the same time free accommodation is a desideratum. "Let every one," he adds, "do what he can in the direction of free churches. If nothing else is possible, church members who are wealthy can rent one or two pews more than they require for their own use, and place them at the disposal of the churchwardens for the service of strangers and persons who cannot afford to pay; such an offering might, perhaps, be called a 'gift of God,' especially if such free pews were chosen in the most desirable parts of the church, with a view to the comfort of the old, the needs of the sick or deaf, and the gratification of strangers." In Toronto the free-seat system is growing. All the new Anglican churches follow that plan, and one, at least, of the old ones is about to adopt it.

THE NEW REGIUS PROFESSOR OF DIVINITY AT CAMBRIDGE.—The Council of the Senate of the University of Cambridge have elected the Rev. H. B. Swete, D.D., to succeed Bishop Westcott in the very responsible post of Regius Professor of Divinity. Without detracting in any measure from the known abilities of the other candidates for the office, it would be difficult to select, out of the seven gentlemen whose names were announced as candidates, a worthier occupant for the famous chair. Dr. Swete has been Professor of Pastoral Theology at King's College, London, for the last eight years. He is thoroughly in touch both with town life and University life; he is well acquainted with the requirements of the younger clergy of to-day, and is familiar with current theological thought; he has always been successful as a lecturer and teacher, and, as every one knows, he is a scholar of the first order. Moreover, as Rector of Ashdon since 1877, he has had experience of parochial duties too, and is therefore on all sides well equipped for his new work. Many men, indeed, would tremble at the thought

of taking up the work which the Bishop of Durham has laid down. Dr. Westcott was not only a teacher of theology for Cambridge, but for England and for the world. His spirit inspired the greater part of modern theological work. The world outside the University has grown so accustomed now to receiving guidance and inspiration from the Regius Professor at Cambridge, that it will still look to the same source for help in questions religious and social. Professor Swete, we do not doubt, will rise equal to the demands which will be made upon him. We shall hope that he will feel able to pursue original research, and to give us the results of his labours. For in spite of an assumed and frequently superficial indifference to theological questions, the world of to-day is at heart keenly interested in them. There never was a period when a great Regius Professor was more needed, or would be more thoroughly esteemed. The new Professor will find a patient hearing and attentive readers far and wide, and, to judge from his past work, we shall be safe in entertaining, as we do, the highest hopes of what he will be able to do for the University and for the Church.—*Church Bells.*

PREPARATION FOR THE MINISTRY.—The Bishop-Designate of St. Alban's, in addressing the students of Wells Theological College at its recent anniversary, made some pertinent remarks about the objects of a theological course. Mr. Festing reminded his hearers that the interval between university life and ministerial life was a preparation like that of St. Paul's in the desert for the toil and danger of the ministry. "Do not be too eager," he said, "to employ much of this time in what is called practical parochial work. Work will come to you in plenty presently, but opportunities for study and reflection under the guidance of those who can direct your study and reflection to the best result will never come again. Use them now to the utmost, and you will find yourselves better prepared for whatever may be in store for you hereafter." These are timely words, and in times when divinity students sometimes assume the functions and even the dress of a quasi-rector, they ought to be heeded. And the caution is peculiarly necessary among ourselves, where divinity students are sent out, Sunday after Sunday, to take duty at mission stations and elsewhere. Doubtless such work is necessary and useful. Stations are kept up, clergymen are helped, and the young men get some experience in their work. But there is a great danger of too much time being taken up in this manner to the detriment of their studies. Now, if the foundation of knowledge is not well laid, the superstructure must be unsatisfactory; and we fear that there is some danger of this being the case.

DISARMAMENT OF NATIONS.—Professor Wells sends us an able and interesting paper on the above subject, which he read before the Session of the Baptist Congress last November. The question which he endeavours to answer is this: What hinders international arbitration? Something, the Professor argues, is radically wrong in our international life and in our social life; and it is not mere want of intelligence that is the matter with us; the evil is moral. The mischief is not in the head, but in the heart. The evil is our ingrained selfishness. No one can doubt that Mr.

Wells is right here, and it is of little use speaking of disarmament or arbitration or of anything of the kind, so long as people persist in looking every one on his own things and not on things of others. There is the root of all our miseries throughout the whole human family. All our anti-poverty societies, peace societies, and the like, are simple efforts to graze the surface, whilst the undersoil is untouched. What we want is merely to believe in the Gospel of Love and to live it. This and nothing more; this and nothing less.

THE OUTCOME OF CONTEMPORANEOUS ECCLESIASTICISM.—In a striking article in the *Nineteenth Century* Mr. Wilfrid Ward has some suggestive remarks on *Lux Mundi* and the tendency which it indicates. He writes as a Liberal Roman Catholic; and the title of his article, "New Wine in Old Bottles," shows what he thinks of the new theological current. "I see no inherent principle," he remarks, "in the High Church [Ritualistic] party which would prevent its gradual development into a ritual system with dogma almost entirely eliminated." This is very curious, and shows a good deal of insight. There has undoubtedly been, during the last twenty years, a very remarkable graft of radicalism and latitudinarianism on the Ritualistic Party. But the same kind of tendency is seen everywhere. English Dissenters are dropping their doctrinal peculiarities at the same time that they are adopting a number of church usages. It is said that the Methodists are merging the doctrinal element in their teaching, and indulging chiefly in sensational appeals. But the Evangelical School itself within the Church of England is coming under the same influence. The publication of Mr. Bartlett's Bampton Lectures on "The Letter and the Spirit" was not merely remarkable in itself; but it was most of all remarkable in finding acceptance with many "Evangelical" organs. Now, when we remember the stiffness of the orthodoxy of the Old Evangelicals, and consider that Mr. Bartlett treats Christian doctrine, even the teaching of St. Paul, as liable to a continual flux, one can see how the bearings are changed. If *Lux Mundi* would make Dr. Pusey "turn in his grave," one can hardly imagine what effect Mr. Bartlett would produce upon Simeon and Scott. There is something a little alarming in all this. A comprehensive and conciliating theology without a backbone and without distinct articulation can hardly possess any power of influence. And in this case the Evangelicals are worse off than the Ritualists; for the latter have something tangible to hold on by, whereas the former have lost their sheet-anchor.

ALMSHOUSES.—It appears that Canada is at last imitating the Old Country in one of its most characteristic institutions, the Almshouse. At present these calm retreats for the aged poor are few and far between. But we hope for better times. If any of our readers should think of establishing such an institution, they cannot do better than read a charming essay by Dr. Jessop, in which he sketches his ideal or model Almshouses, which are to be at least three miles from any market town, and, if it may be so, not more than a quarter of a mile from the parish church. He calls up before his imagination the happy old people "gossiping and peeping and sunning themselves, and telling stories, and squabbling" (!) and being all