

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.

Frank Wootten, Proprietor, & Publisher.
Address: P. O. Box 2610.

Office, No. 11 Imperial Building, 39 Adelaide St. E., west of Post Office, Toronto.

FRANKLIN B. BELL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 4. FOURTH SUNDAY IN LENT

Morning: Genesis xliii.; Mark vi. 14 to 30.

Evening: Genesis xliii., or xlv.; Romans xliii.

THURSDAY, MARCH 1, 1883.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 39 Adelaide St. East, west of Post Office.

AN EVANGELICAL ASPIRATION.—O, my Jesus, how long shall it be that we shall love Thee less because Thou deservest so infinitely to be loved; that Thy love shall be believed, because its greatness is so inconceivable? Oh, if we could, but for one moment see, with St. Stephen, heaven opened, what should we behold, adored by Cherubim and Seraphim, the Joy of all the heavenly intelligences, the mystery above all mysteries, on which they ever gaze, in which they see the Divine love more and more unfolded to them, as they long to look into it—what but the sacred form of Jesus, irradiating heaven with the glory of the indwelling Godhead!

A SOLEMN QUESTION FOR PARTY ZEALOTS.—Oh, why is earth so different from heaven? Why have we disputing instead of adoring, questioning instead of thanksgiving, coldness instead of the fire of love? It is because men live so much in the things of time and sense, and think so little of Him who never forgetteth us.

OH, SURSUM CORDA! SURSUM CORDA!—One earnest, steadfast, piercing, longing, loving gaze into heaven will reveal to thee more than all this world's disputings—nay, than any argument; for "flesh and blood will not reveal" it unto thee, but thy Father which is in heaven.

AN EVANGELICAL DECLARATION.—Blessed will it be beyond all bliss, blessedness above all created joy, for it is the fruit of the infinite love of Jesus, the foretaste of the eternal joy of thy Lord, when with God-giving faith thou canst say: I love Thee, O only salvation of my soul, for thou hast redeemed me by Thy blood, my Lord and my God, Thou, me!

A PROBLEM.—We submit the above four quotations, and would like much to have the opinions of Churchmen whose sympathies are Evangelical and those who are "High," whose reading is confined to party authors, as to the sources we have culled them from. Of course, some may have met with the passages, and they are not asked; but those who have not seen them before may send us, if they will, a guess. We imagine that the variety of judgment will be instructive.

A NOBLE EXAMPLE.—At a meeting called to organize a memorial to the late Dean Close, the present Dean said: He rose with very great satisfaction indeed, as a known High Churchman, to support the proposal to erect a memorial to his predecessor, who was still better known as a Low

Churchman. His predecessor and himself had come to Carlisle straight from the work of a parish priest. Whatever experience and distinction they had gained before had been gained as parish priests. Dr. Close might be spoken of the greatest parochial clergymen or parish priest associated with the Evangelical movement—perhaps the nearest approach to a Low Church Dr. Hook. Dr. Close was emphatically a vigorous parish priest, in the ordinary sense of the term. On the whole, he regarded it as a distinct public gain to the Church and the nation to have had different types of mine in the ministry. The Wesleyans, Independents and others went outside the Church of England for what they thought the lack of that which can be had, was to be had, and must be had within the Church of England. That witness the Low Churchman bore and are bearing still. On the other hand, Dr. Newman and others were led to go out of the Church of England supposing the lack of that which can be had, must be had and is to be had within the Church. Therefore he claimed his predecessor, Dean Close, as a witness to the liberality of the Church of England, and he had great satisfaction in supporting the proposition.

We shall rise to the same generous level in Canada ere long. The air is sweetening, party fever is abating, and men are bracing up to snap their fingers at the would-be rulers of their brethren, and are learning to act in obedience only to the "powers that be."

A humble denizen of Glasgow enquires why the "only newspaper in connection with the Scottish Episcopal Church" gives us no account of the mission preached by Mr. Mackenzie? He remarks: "I am thankful that what I miss in the pages of my *Scottish Guardian* I find at full length in my English *Nonconformist*. The account given is by no means unfriendly, although, of course, written from an extreme Protestant point of view." [We admit the justice of this complaint, and gladly publish the above letter, that we may again call attention to the fact how much the *Scottish Guardian* is dependent upon Church people themselves for information, as it cannot afford to pay for special reporters.—Ed. S. G.]

Our Scottish brother has our sympathy in this tribulation. Many persons imagine we Editors are ubiquitous, which fortunately is not the case.

A FEMALE STUDENTS' HOME.—On January 2nd, a new "College Hall of Residence for Women Students" was opened for inspection at No. 1 Byng Place, Gordon Square. In this institution accommodation is provided for a limited number of ladies engaged in studying in London, whether medicine, art or science; and its arrangements are devised with a view to combining, as far as possible, the advantages of home associations with academic routine. The scheme deserves the fullest success, and will no doubt command it, for one of the greatest drawbacks attending the prosecution of systematic studies by women in the metropolis is the lack of convenient and economical lodgings within any reasonable distance of their work. Already the whole of the rooms available are occupied, and it is intended at as early a date as possible to extend the present building as far as funds permit.

THE OLD CATHOLICS.—The Old Catholic movement in Germany has hitherto not received much encouragement from the highest in the land. Treated with contempt by the Ultramontanes, and regarded with coldness and indifference by the Lutherans, the great Reformation has, nevertheless, progressed cautiously and slowly, but slowly, until now it is about in the same position that the Church of England was in the reign of Edward VI.—Evangelical, Bible-reading, purifying, but upon Catholic and primitive lines. Dr. W. Beyschlag, of Halle, having sent a copy of his *brochure* on "Old Catholicism, a Thought and Warning to

Evangelical Germany," to His Imperial Highness the Crown Prince, the latter, in graciously accepting it, writes: "I will not omit to thank you exceedingly for sending me your *brochure* on Old Catholicism. Your kind present affords me the welcome opportunity to turn my attention anew to the question, the vast importance of which also for Evangelical Christians is unmistakable and of the highest value, and from the standpoint of the unprejudiced circle of all cultivated people must be everything that can be desired.—FRIEDRICH WILHELM, KRONPRINZ." Dr. Lengen, Old Catholic Professor of Theology in Bonn, has been decorated with the Prussian Order of the Red Eagle of the Fourth Class. It may interest many to know that communicants of the Church of England are welcomed by the Old Catholics to Holy Communion, and that the Elements are now administered in both kinds. In one town in Germany the priest attended the English service and communicated; and some time after the resident English Chaplain and some members of his congregation, attended and received the Sacrament at the Old Catholic Communion service. The priest, in the course of an excellent sermon, referred most feelingly to the sympathy shown towards the Old Catholics by the Church of England, and to the kindness extended to Bishops Reinkens and Herszog when in England. When the new and improved German Liturgy is completed this Easter in the "vulgar tongue," it will serve to facilitate inter-communion between Churches, as it will follow somewhat the Prayer Book of Edward VI. German Old Catholic theologians are well acquainted with our Church history, and that of the Reformation especially; and while they are throwing over all that is novel and distinctly Roman, they are holding to what is Catholic.

PARISH CLERKS.—In the occasional services, marriages, funerals, &c., when there is no congregation nor choir present, the clerk's assistant is almost indispensable. Well does the writer remember being called, when a newly fledged curate, to solemnize a wedding in a village church where there was no clerk present. In an evil hour he placed an office book in the hands of one of the party, requesting him to read the responses. The result was painfully ludicrous. His own gravity, and still more that of the rest, was severely tried, as the uninitiated substitute blundered through the versicles, reading straight down the parts for the minister and people alike, with a broad north country accent, after this fashion: "Minister—Be unto them a tower of strength. Answer—From the face of their enemies." The book was quickly closed, or the ceremony could not have proceeded. When all was over the unfortunate swain was doubtless "chafed" unmercifully by his friends for his abortive attempt at clerking. It need not be added that the rash experiment has never been repeated. Still, making every allowance for these exceptional cases, there can be no doubt that, as a rule, our public services are much heartier and more real without such artificial help! The miserable duet between parson and clerk is now comparatively rare, and we may be very thankful that it is so. The danger in some places seems to be lest the choir should assume the functions of the clerk, and, being too ambitious, and not adapting their music or their reading sufficiently to the tastes and capacity of the congregation, they may silence those who would otherwise join audibly in the service, and so become representatives, instead of leaders, of their brethren. Certainly, the grand peculiarity of our Church of England worship—its congregational character—must at any cost be maintained as far as possible. Neither in Rome nor amongst Nonconformists do the laity enjoy the privilege of taking a distinct and audible part in the prayers as well as the praises of the sanctuary. For no consideration let them forgo their birthright. Rather let them rise to a higher appreciation of its value.—*Churchman's Shilling Magazine*.