

THE CANADA PRESBYTERIAN.

\$2.00 PER ANNUM IN ADVANCE.

C. BLACKETT ROBINSON, *Proprietor*.
Office—No. 3 JORDAN ST., TORONTO.

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion. 3 months, \$1 per line. 6 months, \$1.50 per line. 1 year, \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, OCTOBER 18, 1882.

THE semi annual meeting of the Home Mission Committee of the Presbyterian Church took place on Tuesday, the 10th inst., and terminated at a late hour on Thursday night. A great amount of important business was transacted, particulars to be given in next issue.

WE have before us the Fifth Annual Report of the British Canadian Loan and Investment Company. It is a very satisfactory exhibit, and must have been gratifying to the stockholders. The Company is to be congratulated on its directorate and management. Such gentlemen as Messrs. A. H. Campbell, J. L. Brodie, John Burns, and Hon. C. F. Fraser, are sure to give careful attention to their duties as directors; while in Mr. R. H. Tomlinson, as manager, the stockholders have an experienced, trustworthy and competent official.

THE annual convention of the Sabbath School Association of Canada will be held in Brampton, on the 24th, 25th, and 26th of October. The programme is full of interesting subjects, and we may be assured of eloquent and instructive addresses. Amongst the list we notice the names of Rev. H. M. Parsons, Rev. Dr. Thomas, Rev. J. Burton, Rev. J. C. Antliff, and several gentlemen of Toronto; as well as Rev. Dr. Vincent, Rev. John McEwen, and others well-known for zeal in Sabbath school work. The Hon. S. H. Blake, Q.C., will preside, and Prof. Sherwin will conduct service of praise. We bespeak a large attendance of all who value such an institution.

OUR anti-organ friends on Carleton street deserve credit for the course they have pursued in forming themselves into a congregation and building a place of worship. The usual way out of a position similar to the one which they occupied a short time ago, is "join the Congregationalists," or set up a little independent society which soon becomes an ecclesiastical sewer into which all kinds of characters are drained as long as it lasts, which is usually not very long. Our anti-organ friends in Toronto have stuck to the old flag, and by so doing have won for themselves the respect of all parties. It is well to have all kinds of Presbyterian Churches represented in the city. Anti-organ people have their rights as well as lovers of the organ. The Carleton street people must feel a good deal better this week, having had their place of worship opened by three such men as Drs. Caven, Gregg and Wilson, than if it had been opened by some "brother" of doubtful standing. People who go out of Presbyterian congregations and form themselves into any kind of nondescript society simply prove that they have no principle.

THE blue book furnishes some food for grave reflection. Assuming the figures to be correct, the fact stares us in the face, that Presbyterianism made very little progress last year in the capitals of Nova Scotia and New Brunswick. In the seven congregations of Halifax the gains and losses are even—92 members having been added and 92 removed. In St. John (including Carleton) we gained 10—77 members having been added and 67 removed. The net gain for the two capitals is but 10 members in 13 congregations, or an average of a fraction more than one member for each congregation. There are few congregations in Ontario in which our cause has not prospered more, at least numerically, than it has in all the churches in these capitals taken together. Doubtless the emigration to the States and the North-West has had something to do with this state of things, but Ontario

people have also been emigrating in large numbers. Vacancies too—the bane of Presbyterianism—have no doubt had a bad effect. But making all due allowance for these causes, we must ask our brethren down by the sea to throw some light on this matter. Perhaps the "Presbyterian Witness" will go into the witness-box and testify. Go on, brother. The great Presbyterian congregation is waiting to hear you.

"THROUGH THE WINTER."

WE give in this issue the opening chapters of a charming story with the above title. It will last about four months, carrying our readers "through the winter," and perhaps into the smiling spring days that are before us. The story is well told, is instructive as well as amusing; and the beautiful character of the heroine will command your admiration and approval from first to last. Be sure and read "Through the Winter!"

PUSEYISM FROM THE ANGLICAN POINT OF VIEW.

TO Evangelical Protestants, whether Churchmen or Dissenters, Puseyism is Neo-Romanism, or Popery without incorporation in the Church of Rome. To Romanists it is an erring child returning to Mother Church. To Anglicans it is the "half-way house," equally distant from Protestantism and Romanism. "*In medio tutissimus ibis*." In paying a handsome and eloquent tribute to the memory of the Rev. Dr. Pusey, lately deceased, Rev. Mr. Langtry gave a review of the Puseyite movement in the Church of England, which, whether we regard it as correct or not, is possessed of much interest for all who are watching the progress of Christianity and Ecclesiasticism. Presbyterians may think that Puseyism, when it does not make perversions to Popery, is preparing the way for the restoration of Romanism, full-blown and intolerant; but Mr. Langtry has a very different opinion. To this view he has given utterance in temperate language, from which we may also learn how Anglicans, like Mr. Langtry, regard Evangelicals in and out of the Church of England.

Mr. Langtry professes to trace back to its sources the unhappy condition of the Church of England during the reign of the Georges, "when churches were closed, and non-residence on the part of the bishop and clergy became the rule instead of the exception." There he finds as far back as the time of the Commonwealth, when Cromwell, after expelling 8,000 of the clergy (!), filled their places with Presbyterian, Baptist, and Congregationalist ministers. These men after the Restoration, with the exception of 1,700, remained in the Church, and Mr. Langtry says, "were aliens at heart to her doctrine and her discipline," "subscribing to statements which they did not believe, and using prayers and offices which taught doctrines the very opposite of what they themselves preached." Tracing down the course of history, and condemning the Protestant zeal of William III. as a mere mask, under which he undermined the Church, Mr. Langtry went on to refer to later events: to a "reform which meant destruction," to the abolition of Irish bishoprics, and the jeopardising of the Welsh and English; to the rise of Methodism under "godly, earnest, self-denying men," but whose inspiration came not from the Church's doctrines, but from the evil traditions of the Cromwell intrusion. The revival of this period was, he says, "of the non-conforming denominations," not of the Church; and to such a degree that in 1832 the Dissenters claimed a majority of the population. At the same time within the Church the Evangelical school were "disaffected subjects, disregarding her rubrics, mutilating her services, and seeking to change her doctrines. They never gave the full devotion of their hearts to the Church." The sacraments were neglected, and the Church came into imminent peril.

In 1832 the Oxford movement began. Its object was to save the Church from extinction, to uphold her doctrines, to restore her dispensed and neglected usages, and revive her spiritual life. The ground taken by Dr. Pusey and his associates was, "that the members of the Anglican Church were in conscience bound to believe the doctrines set forth in her service books, to obey her laws, and further to take the Bible as interpreted by the Primitive Church and their own as a guide for faith." The result in fifty years has, according to Mr. Langtry, been most satisfactory, and the prospect is bright. Men have rallied round the Church as a Divine institution; the Church has been

filled with new life and vigour; the effect has been felt in all branches of the Church and other bodies; Calvinism has been killed alike in the Low Church party and in the denominations; worship and Church architecture have been transformed; instead of the one doctrine of the Atonement being magnified, "the fulness of the Catholic faith has been restored, and men have learned to believe in an incarnate loving Lord, coming near to teach us in the sacraments of His love, to heal us by His touch, to dwell in our hearts by faith;" bishops have become more than ecclesiastical machines and mere figure-heads of the ship of faith; martyrs and saints are given to a material, unbelieving age; matins and evening song have been restored to the poor; the aristocracy have been persuaded to imitate Christ; sisterhoods have been founded, and woman has got her old place beside the cross and sepulchre; liturgical services have become more prevalent; and the prayer book with its services has regained authority. All this and much more, Mr. Langtry thinks, is the outcome of Puseyism, and the movement is destined to go on till the Anglican Church becomes the centre of a united Christendom.

Mr. Langtry is as enthusiastic as eloquent, and his imagination accomplishes marvels when lighted up with a mystic faith; but he is blind to other aspects of the movement—he does not see it is an effect as well as a cause. To Presbyterians the last fifty years present a very different appearance; to them also the future is dark and bright, but with very different anticipations. Which is right, time will tell; meanwhile the facts are significant. In fifty years the Church of England has undoubtedly changed; and so changed that Popish usages and doctrines have been very generally restored. We have now bishops as dispensers of grace, sacraments as channels of grace, the real presence in the mass, auricular confession, nuns and brothers under regular vows, martyrs and saints, lighted candles, incense, crosses, altars, adoration of elements, a priesthood, vestments. Is this not Popery? We have the right of private judgment denied in the use of God's Word, and the "Primitive Church," as misrepresented by Romish priests, put in place of Scripture for authority, the service book above the Bible. Evangelical Christianity is well-nigh strangled; the Church is put in place of Christ, her sacraments in place of His blood, ritual obedience in place of faith. Is this not Popery? We have the revival of "sensuousness" in worship, the substitution of the æsthetic and emotional for the spiritual in devotion. We have the exclusive claims of the Church put forth; the evasions of Jesuitism introduced and practised in resisting State authority; the refusal to acknowledge as Churches any religious body, except the Anglican, Greek, and Romish communions which have hierarchies. Is not this Popery? Perhaps not. Mr. Langtry, like Dr. Pusey, may call a halt, but will never stay half way. A Newman, a Manning, a Lynch, can see the future very much as Presbyterians do. The children of Anglicans in another fifty years will see so little difference between the Church of Rome and the Church of England "transformed and glorified," that they will seek union and find absorption. The Evangelical element must die if it remains in the Church, and must come out if it wishes to live. To our view the future has but three grand religious divisions, under one of which our children will be ranged: (1) Broad Church, Atheistic Liberalism; (2) High Popish, Sacramentarian Churchism; (3) Low Spiritual Evangelicalism. And in our opinion Puseyism is the disintegrating force in the Church of England—the solvent that will ultimately drive off the Evangelical element, gather up the Church element, and go with it into Popery; and leave the residuum of a Liberal State Church, which is not a Church, but a moral police and a materialistic educator. No intelligent Christian can be indifferent to the religious and ecclesiastical movements of the age. All Churches have a part to do; in particular the large Methodist connection, an offshoot of the Church of England. It is not Hierarchical or Sacramentarian; it may not be Calvinistic in the narrow sense; but it has been so far decidedly Evangelical in doctrine. And as in the last fifty years it has been used by God to do much in its relation to the Church of England, at home or in the colonies, so in the near future it has much to do in opposing Puseyism and saving Evangelicalism. We hope to find it approaching, no matter where the yielding may come in, Presbyterian and Scriptural doctrine and discipline. All Evangelical Churches must continue to oppose Popery and Infidelity.