

# The Churchman

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. XII.  
No. 24.

MONTREAL, WEDNESDAY, NOVEMBER 19, 1890.

PER YEAR  
\$1.50

## ECCLESIASTICAL NOTES.

NEARLY £3,000 have been subscribed towards the restoration of Lincoln (England) Cathedral, including the Chapter-house.

LORD TREDEGAR has given the site on which a new church is being built at Cardiff, Wales, exclusively for Welsh services. The church will cost £5,000.

THE London (England) City Mission has received the sum of £1,000 from Mr. F. A. Bevan, to be repeated annually for the next four years, in memory of his father.

THE health of the Archbishop of York, Eng., is considerably improved. He is at Bishopthorpe, where he is able to attend to business, and carries on his vast correspondence as usual.

THE Bishop of Melbourne, Australia, was lately the recipient of a pastoral staff. The gift is from the laity, and is not personal to the Bishop, but "*in usum perpetuum episcopi . . . ejusque successorum.*"

BISHOP POTTER, who lately returned from a brief visit to Europe, says he was impressed while in England with the activity of the English Church, and with the way in which it was making use of the lay element.

THE *Record* says:—Anxious questions have arisen seriously affecting one part of the work of the C.M.S. in the East. Sooner or later the public must, we fear, hear much about them, but at this stage, it would only do harm to dwell upon the facts.

THE author of "John Inglesant" contradicts a report that he had seceded to the Church of Rome. Mr. Shorthouse says that he belongs to the old-fashioned High Church party, and hopes to die, as he has lived, since he came to years of discretion, in the Anglican Communion.

It is announced that the Rev. W. S. Heathcote, who, four years ago, left the curacy of Holy Trinity, Richmond, Eng., and connected himself with the Salvation Army, has retraced his steps, and has been licensed by the Bishop of Rochester to the curacy of St. Andrew's, Streatham.

SIR FRANCIS BURDETT has caused Foremark Church, near Derby, Eng., to be thoroughly restored. The noble rood screen has been fitted with handsome painted glass, the central figure being a dove descending, and angels in adoration on either side, the whole treated in monochrome. Miss Burdett has enriched the church by the gift of a splendid altar frontal and cover, composed of rich cloth and velvet, artistically worked by herself, as well as a desk frontal to match, and altar kneelers of conventional design.

THE Rev. P. Ashe, curate of Wareham, Dorset, Eng., has announced that he had decided to resign his curacy, and return to Uganda to

take up the work of the late Alexander Mackay. Mr. Ashe was one of Mr. Mackay's most devoted fellow-workers at Uganda during the reigns of Kings Mtesa and Mwanga. His present decision has been largely influenced by a letter he received from a native convert, who complains that, since Mr. Mackay's death, there has been no teacher in Uganda.

DEACONESSES seem to be the order of the day among the principal Christian Communions. The Lutherans have more than five thousand of these generous women consecrated to charity and education. The Methodists in the United States, among whom this movement is of recent date, have already twelve houses for Deaconesses, the chief being that of Elizabeth Gamble, in Cincinnati. The Episcopalians have already several houses of this character, and are projecting others in New York, in Philadelphia, and in Cleveland.—*L'Avenir.*

PALESTINE has been not only captured by the Surveyors of the Exploration Fund, but new books about the land are now in the market. Major Conder has written up the latest results of his work in one small volume under the simple title "Palestine." Another very fine contribution to this literature is "Palestine under the Moslems," giving the later story of the country under Mohammedan rule from Arabic literature. This book contains a plan of the Mosque at Hebron, which has long been an object of interest jealously guarded from the public.

THE Jerusalem Bishopric, against the revival of which the late Canon Liddon protested so vehemently about four years ago, has again become a stone of offence. This time it is not the Anglican party who are put out, but the Low Church men. It has been reported to the authorities of the Church Missionary Society that the Bishop (Dr. Blyth) is allaying himself too closely with the Eastern Churches. He is also accused of refusing to discontinue the circulation of Sadler's books on Church doctrine amongst the native pastors, and his action, it is said, has a tendency to set these native pastors against the European missionaries. The Church Missionary Society makes a grant towards the Bishop's salary, and the more extreme of its supporters are anxious for an explanation.

THE Queen has been pleased to approve the nomination of the Very Rev. Randall Thomas Davidson, D.D., Dean of Windsor, to succeed the Right Rev. the Lord Bishop of Rochester, Eng., on his translation to the See of Winchester. Dr. Davidson took his degree of B.A. at Trinity College, Oxford, in 1871, and his M.A. in 1875, the honorary degree of D.D. being bestowed upon him in 1884 by the University of St. Andrews. He was curate of Dartford from 1874 to 1877, resident chaplain to the late Archbishop Tait from 1878 to 1882, examining chaplain to the Bishop of Durham from 1881 to 1883, and was for some time a precentor of Canterbury Cathedral, sub-almoner and honorary chaplain to the Queen, and resident chaplain to the present Archbishop of Canterbury. In 1883 Dr. Davidson was ap-

pointed Dean of Windsor, the income of which office is £2,000 a year, with a house, and domestic chaplain to the Queen. He is the Registrar of the Order of the Garter, and a trustee of the British Museum.

## A REAL CHURCHMAN.

It takes something more than a traditional prejudice, or fondness for "our beautiful services," to make a real Churchman. The distinguishing idea in the position of a Churchman, as against that of any sort of a sectarian, whether Presbyterian, Methodist, Baptist or what not, relates to the *very nature and constitution of the Church itself.* In this regard Churchmanship differs radically from sectarianism in all its forms. Until he gets the Church idea clearly in mind, no man can be a Churchman. He may be an "Episcopalian" of some sort, but it will be only for reasons similar to those which his neighbour will give for being a Presbyterian or a Methodist. His position will be on the level with sectarianism. Practically he will be a sectarian, and not a Churchman. His position is not based on the idea that the Church is the divinely constituted society or body of the members of Christ, endowed with certain functions and means of grace, and made the reservoir or channel of God's gifts for the regeneration and sanctification of mankind. But he thinks of the Church merely as a society of men formed for the more convenient and effective management of their common religious interests.

We find the following paragraphs in a recent work by the Rev. Dr. McConnell, which very clearly distinguishes between the Church idea and the popular sectarian idea, so far as concerns the organic constitution of the Church. This is not by far all there is in the distinction, but it is enough perhaps for one lesson in Churchmanship. By the way, it is because of our clinging to this Church idea that we are called Churchmen. But this is what Dr. McConnell says:

"Two fundamentally different theories concerning the nature of the Church are now extant. The first is the one which is generally entertained in the United States. To a large majority of persons it seems so palpably true and reasonable that its opposite appears grotesque. It is that a Church, like a State, is built up from below. The materials from which it is constructed are separate individuals who have given in their adhesion to Jesus Christ by an avowed act of faith. Having established their Christianity as individuals, each independently of the other, they draw together because they are like-minded and band themselves in a society which becomes a Church. It is open to them to constitute this society in whatever fashion they see fit. The Holy Scriptures are conceived to be silent upon the whole question of organization, presumably with the intention of leaving men free to follow their own judgments here. The whole power of ecclesiastical government rests upon the consent of the governed. It is a question of votes. By a consensus of opinion and action such a society may make such regulations as it