

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 19... TWENTY-FOURTH SUNDAY AFTER TRINITY.—
Morning... Amos 3. Hebrews 11, 17.
Evening... Amos 3 or 9. John 6, 22 to 41.

THURSDAY, NOVEMBER 16, 1882.

AT the Derby Church Congress, Chancellor Espin dwelt on some of the more striking deficiencies in dissent considered as a working system. First, there was a lack of mission. On whose authority did the dissenting minister take in hand to minister publicly the Word and the Sacraments? Where was his sign of any extraordinary mission direct from the Divine Head of the Church? Did he claim an ordinary warrant? Why, that could come only through the existing Church of Christ in the land. If a man could not ordain himself, neither could he be ordained by those who had no authority to ordain him. The idea of the Church as a visible organized society seemed to be almost lost among dissenters. Their notion of the Church Universal seemed to be that it was a sort of ant-hill, swarming with a number of small, independent existences. But whatever might be thought of the deficiencies of dissenters, very much dissent was directly due to deficiencies in the Church. When in all their dioceses and in all their parishes, the Church bore plain tokens of superior unity, truth, sanctity and authority; when all their churches could show as compared with the chapels more frequent and devout services; when there was heard from all the pulpits of the Church, more searching, affectionate and truly evangelical preaching; when the vicarages were tenanted by more strict living, laborious, and faithful pastors—then there would come out one more deficiency of dissent which at present did not exist—the deficiency of numbers.

It is worth recording and worthy the attention of our brethren of Wycliffe College, that while a Baptist minister expressed his full agreement with the principal's principles, Dr. Cavan, of Knox College, Presbyterian, was reticent thereon. He no doubt was thinking of the Westminster Confession of Faith, which says: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be with him a sign and seal of the covenant of grace,

of his engrafting into Christ, of regeneration, of remission of sins." Silence in his case was golden in significance. We should like to have read Dr. Cavan's thoughts when he heard this good old scripture doctrine denounced by a Church of England priest.

The Bishop of Lichfield has prohibited a musical festival which was to have been held in Hands worth parish church, in aid of a school building fund. Some professional singers had been engaged, and an indirect charge was to be made for admission, to which the bishop would not assent. Concerts in churches are most objectionable in the bishop's view, even when promoted for a charitable object, and most Churchmen will endorse the view. But, on the other hand, is the evil not in one way and another, already wildly prevalent? At Hereford recently we saw a large audience of music lovers (including the bishop and cathedral staff), listening, with back to the altar, to an array of operatic singers; and in many of our parish churches is it not a custom indirectly (by pew rents), to charge for admission even to the church services? No doubt the "compulsory offertory" system, as the incumbent of Handsworth would euphemistically term it, may be the best surety of a financial success, but we question whether in the end it would be most profitable. The hire of professional singers is in itself no more objectionable than is a salaried choir. Much as we delight in sacred music, we cannot but commend the bishop in this act. The place for sacred music is in the ordinary services as an integral part of divine worship, as an offering to God of his own gifts of music and artistically expressed thanksgiving.

Harvest festivals continue to be popular amongst Nonconformists. At one of these, held at Brixton Independent Meeting house, the choir is said to have consisted of over one hundred voices. In Canada several dissenting places of worship were decorated with fruits and flowers at harvest festivals, and festival music sung in a highly churchly manner. So the tide flows on.

Church Bells in an article upon the Communion Office says:—"Canon Hoare and his backers are shocked at the idea of an altar coming back into the Prayer Book, of a special vestment being permitted, of the position of the celebrant being left optional, and the like. But some of these questions are practically settled, and others are in process of settlement. Thus the doctrine of the Eucharistic Sacrifice, although not clearly and explicitly stated in the prayer book, has in some sense been held and taught in the Church of Christ from the very beginning of its history; and it will be very suicidal on the part of Evangelicals to teach that such a doctrine necessarily draws after it the sacrifice of the mass. So the position of the celebrant is now, by general consent, an open question. No bishop would venture to interfere with it. No bishop, probably, would care to interfere with it. If he did, the conscience of the community would be against him, even although some might object to it, and others were indifferent.

The question of the vestment will, before long, be settled one way or the other. Either a special garment will be allowed at the altar, or it will be forbidden. If it is allowed, then the question will arise whether it shall be the cope or the chasuble; and further, under what conditions it will be permitted. One can hardly say at present what the bishops intend or wish on these subjects, but they will have to make up their minds some day; and in the meantime public opinion is maturing on the subject, and as it is maturing, it is becoming calm and rational.

When all these subjects are settled, there will be very little left to fight about, and it will be possible to consider whether any improvements can be made in our present office without provoking fanatical outbursts of passion on the one side or the other. We have already remarked that it is useless to complain of these scenes as being attendant

upon the discussion of the most solemn subjects, because this is very generally the case. It is equally useless to complain that people throw themselves into a passion about things which seem to others of very little importance; for this, too, is a fact of very common observation. By degrees, however, the relative importance of these slight details of divine service will be better understood, and then we shall see how insignificant they are when compared with the weightier matters of the Church, which we are in too great danger of forgetting and neglecting while we are contending for trifles?"

The Rev. Arthur T. Pierson, late of Detroit, but now of Indianapolis, makes a vigorous protest against rented pews. He maintains that in the early times of Christianity all places of worship were free, and the services voluntarily conducted by ministers and others who had no stated salary. In those days the Lord's people paid the expenses by voluntary gifts. Mr. Pierson claims that renting or selling pews introduces a human and ungodly proprietorship into the Lord's house; that it fosters a self-righteous spirit in the ungodly who pay pew rent; and that it tends to measure and weigh men by the money standard. He would have free will offerings brought every Sunday, such as the people can fairly afford, and the expenditures limited by the amount of these offerings. Mr. Pierson is also earnest in his opposition to unconsecrated airs warbled by paid choirs under the inspiration of brandy and vanity.

A large and influential meeting, presided over by the Marquis of Salisbury, will be held in London on Thursday, November 16, for the purpose of taking into consideration the contemplated memorial to Dr. Pusey. It is hoped that Churchmen will abstain from starting private and separate schemes for the purpose, which can only be worthily carried out if all available strength is concentrated on a single plan. The necessity of this warning is obvious. So many are desirous of doing honour to the illustrious departed, that unless amalgamation is adopted, a diffusion of inutile expressions of admiration would take the place of a memorial that would perpetuate the vital, energising spirit of Pusey's labours. J. B. Riddell, Esq., 65 Belgrave Road, S.W., is to act as secretary to the memorial.

A social event outside Parliament, but possessed, nevertheless of much parliamentary significance, has been taking place at Hatfield House, in the celebration, with good old English honours, of the coming of age of Lord Cranborne, heir to the title of the leader of the Opposition in the House of Peers. The eminence attained by Lord Salisbury in the peerage and in the country, may perhaps lead his countrymen to forget that not the least noticeable point in his career is the success with which he rose by his own industry and talents from a comparatively subordinate position as the younger son of the second marquis, to a high place in the confidence of the conservative party; for it was not until his elder brother's death in 1865, that the way to his present exalted dignity was opened to him. No one can doubt but that if he had remained Lord Robert Cecil, instead of becoming Lord Cranborne and then Lord Salisbury, his place in English history would virtually have been the same, for the real foundation of his career was laid in his earlier days. Like some other eminent statesmen, he made money and distinction by what a daily contemporary faithfully describes as the "hard, trying, and neither very lucrative nor very well appreciated labour of journalism;" and when the day of his elevation came, he had been fitted to wear the velvet and the ermine by an apprenticeship of useful work and mental exercise. His son, who is said to share his father's best gifts, is likely to contest Manchester or some other large constituency, when he resolves to enter Parliament. The Marquis of Salisbury is as sound a Churchman as he is an accomplished speaker.

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