

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY-DAYS.

- May 3rd 4th SUNDAY AFTER EASTER.  
Morning—Deut. iv. to 23. Luke xxii. 31 to 54.  
Evening—Deut. iv. 23 to 41; or v. Colossians iv. 7.
- May 10th—5th SUNDAY AFTER EASTER.  
Morning—Deut. vi. John i. 29.  
Evening—Deut. ix; or x. 2 Thessalonians ii.

THURSDAY, APRIL 30, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

**MOST EXCELLENT COUNSEL.**—The chief organ of the extreme wing in England gives in a recent article some very excellent reasons for the extraordinary success which has attended the effort to raise the standard of ritual in our churches. Among these is, that so entirely was the very idea of Worship obscured by the notion that a Church was a preaching room, that both the buildings in which the people assembled and the services provided therein were sordid, bare, repulsive, and irreverent in a great number of cases, and cold and dry where these graver faults were not manifested. When the new (as it seemed) doctrine was proclaimed that men should go to church to give rather than to get, to make a thank-offering rather than to proffer requests for more bounties, or than to hear something to advantage them, a revolution became imminent, and coinciding as it did in point of time with a great development of wealth and taste applied to the refinement and adornment of secular life, public and private, it was inevitable that religion should be included in its turn among the matters influenced. There came a reaction from the sordidness of which we have spoken, and like all reactions it went too far ahead sometimes. But the way to have checked that was for the Evangelical school to have at once done all it could to abolish the ground of complaint, by bringing up the services in its churches to such a level of brightness and reverence as would prevent unfavorable contrasts being drawn. What actually happened was just the reverse, and sordidness was virtually alleged as a trade-mark of true piety. Things have changed now, it is true but the opportunity was early lost. The Evangelicals committed a capital error in

forcing a polemical issue to the front, for they not merely insisted that the style of ceremonial which they disliked must necessarily symbolise doctrines which they repudiated, but also that the style they themselves preferred, and which alone they would suffer to exist, must be interpreted as the public and formal repudiation of those doctrines by the whole Church of England. Hence, they put themselves in the wrong at the outset. What they should have done was not to preach and lecture controversially, in language which was usually violent and often profane, against the tenets they disliked, but to have put the positive side of their own teaching on the subject more prominently forward.

**THE GREATER POWER OF POSITIVE TEACHING.**—There can be two opinions as to the soundness of the views the same organ expresses, touching the power of positive teaching, and the weakness of mere protesting. If the Evangelicals could have said, come to our churches, and you will find bright, hearty, reverent services, without vestments and the like, but with all the adjuncts scrupulously refined, cleanly, and orderly; while you will hear in hymns, and sermons, and the like, all due prominence and reverence given to the Holy Communion and other Church ordinances, with entire absence of doubtful and overstrained teaching, it is certain that they might have held their own, and possible that they might have made many proselytes. We are fully aware that there is such a thing as extreme Ritualism (though to say what is extreme is not so easy), but it will continue till something better takes its place everywhere. The present exaggerated position it holds in the concerns of the Church is merely temporary, and would have abated long ago, had it not been for the wild hostility which did but advertise and popularise it. If the Evangelicals wish to abate it now, the first thing for them to do is to compete with Ritualists on their own ground. Let them begin to read (the party has not yet, since it began to exist, produced a theologian of even the third order), and not be content with preaching sermons of a stamp which has long ceased to be effective or even intelligible. Let them send scholarly, eloquent, candid-minded preachers into their pulpits, let them make war everywhere on meanness and irreverence in public worship, let them dwell on the positive rather than on the negative side of their system, let them show themselves as interested in the welfare of the whole English Church as in the prosperity of their own section within it, let them rival and surpass the Ritualists in the care of the poor, in the manifold activities, in the devotional zeal, which have honourably marked that school, and they will win back for themselves much of the influence they have been flinging away with both hands, and once more become a powerful and respected factor in the Church of England. But if they will do nothing more than preach tamely and ineffectively those distorted half truths which Gen. Booth's officers put in far more telling fashion, they will surely and swiftly lose all that yet remains to them."

**LOOK WELL AFTER THE LADS.**—In speaking on behalf of the Oxford Home established for mission work in one of the slums of London, the Rev. Knox Little spoke sympathetically of a class whose manners are perhaps more offensive, more disheartening than any with whom the Christian teachers comes into contact. We have had some rough experiences among the rowdy boys of a great city. All forms of rebellion and propriety have we had to contend with, some of them too ludicrous to be seriously regarded. But we can testify that we never saw more ingratitude or real unkindness in these wild lads than we have met amongst the more refined. Indeed we have met many more of a tender, gentle regard for those who are labouring for their good among the roughest of the rough, than we ever experienced among the well to do

youths of good family, whose indifference and self-conceit are so often an utter abomination to teachers. Canon Little says:—"The fact was that when one began to work for the people it was found to be precious dry and hard work, with no great sensationalism or great exaltation of sentiment in it; but it had its reward in the end. Work of this kind began in the most painful twilight, but it grew till the breaking of the dawn. They would find a great support in love of the lads. The little, rude, rough villains, sharper than you in a great many things, and not at all inclined to take you at your own high valuation, but only as the facts would bear you out, if you only endured them for a week, how they made you laugh, and burst with fun, and it was at least well worth while to learn to understand that pure fun is a gift of God. He knew an instance of a clergyman who worked among the lads of one of our great towns, and thought them most troublesome and vexations, and that he made no impression upon them at all. On an occasion when there was a foundation-stone laying and a general 'bust up' in the parish, a little ragged girl, after the ceremony was over, came up to the carriage in which his wife was sitting with the 'swell,' and threw into her lap a brown paper parcel, saying—'There, mum, that's for you.' On opening the parcel, the clergyman's wife found a beautiful bouquet of flowers. It was a present from the street lads of the place, who, wishing to shew their gratitude to the clergyman, had chosen and arranged every flower by themselves, and sent the bouquet by the little ragged girl as an offering to his wife."

**LOVE NOT ARGUMENT THE SUPREME POWER OVER SOULS.**—The eloquent Canon continuing his address said: "The men amongst whom this Oxford House was working in quiet, common-sense, and serious ways would not misunderstand their meaning if they aimed straight, and if their purposes were pure. Certainly if the workers went down to try conclusion in argument, to air their opinions, to patronize, and to show how kind and generous they were in thus bending down from their high social positions, they would never find the way to the hearts of the people. But if they sat by people's firesides, if they made them their friends, because they were their own flesh and blood, if the met them hand to hand and heart to heart, then indeed they would find the great reward which came to those who try to act purely and sincerely, and they would find that every Englishman had a heart and conscience, if only it could be got at. Only the other day it happened to him to be brought face to face with a man whom he had not seen for some seven years. Seven years before, he with others with whom he was working had tried to influence this man, who did not pay much attention to them. Only four months ago he was called to his death-bed. He was an atheist, having been brought up by Mr. Bradlaugh in all the doctrines of Northampton. He had remembered the arguments with which he (the speaker) and his friends had assailed him, and which he had despised, but he had remembered their work, which he had not despised. And when he came to die the poor fellow said: 'I think there must be something in Christianity after all, because you gentlemen were always kind to us, and never lost your tempers, though sometimes greatly provoked.' Before he died he passed out of the atheistical folly, and owned his Creator and Saviour. He believed that that man was brought to God, not by arguments, but by simple human kindness. It was by trying to feel that men are men, and by sympathising with all their trials and difficulties, that their hearts could be reached. He wish this Oxford House Godspeed, and that it would be blessed in its work. What he had said was summed in those words of his old friend, Charles Kingsley:—

Do noble things, not dream them, all day long,  
And so make life, death, and that vast for-ever  
One grand, sweet song.