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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.

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FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

SEPTEMBER 26th—14th SUNDAY AFTER TRINITY.  
Morning—2 Kings ix. 2 Galatians iv. 21 to v. 13.  
Evening—2 Kings x. to 32; or xiii. Luke ii. 21.

THURSDAY, SEPTEMBER 23, 1886.

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

**THE WESLEYAN CONFERENCE.**—Let any educated reader without bias read the reports of the Wesleyan Conference and of the Provincial Synod and he would pronounce that, regardless of the talent shown in each assembly for debate, for mere readiness of speech, the whole tone of the Synod was far higher, more dignified, more becoming a Christian gathering, than the Conference. This assembly seems to have a great love for hilarity, jokes of the stalest type elicit "roars of laughter," and street slang seems to be as familiar to the tongues of the speakers as quotations from Scripture used to be in the earlier and better days of Methodism. Fancy, if possible, a Bishop or Prolocutor, suggesting that he be called "Bummer," as an official title—as was done by the presiding officer of Conference! Fancy a Dr. Newton or Dr. Bunting using slang! We regret this, it is not a sign of spiritual power, but of a looseness of speech against which the Word warns men to take heed. It was significant that when a message was presented for approval to be sent to our Synod, strong objection was taken against an allusion to the "learning" of the Church of England. This was display of jealousy which all the scholarly Wesleyans present heard with pain, but it requires scholarship to appreciate learning. One preacher who objected to this recognition of the honorable repute of the Church in this respect is in the habit of preaching Canon Liddon's sermons without acknowledgment. Another who objected mispronounces most of the Greek names in the N. T., although he wears a high scholastic degree. We once heard the late John Angel James, a Dissenter to the backbone, say that "the scholarship of the Church of England was one of the noblest features in the life of England," and he added; "With such an army of learned men as those who occupy the chief positions in the Church

I am not prepared to take any step calculated to lower the rewards by which the Church attracts the greatest intellects of this country into her service." The debate in the Conference on the Confederation question was distinguished by one noble speech made by the Rev. Dr. Sutherland, worthy of any assembly in loftiness of tone, deep Christian earnestness, and practical presentation of a complicated case. The address of Dr. Burwash was also very able. Dr. Dewart's reply merely hashed up the old and oft exploded foolishness as to the advantage of young men from godly households mixing up in company with all sorts of companions. Dr. Dewart evidently thinks that the commands to keep unspotted from the world, to avoid risky associations, are obsolete. Several conditional promises of large gifts to Victoria College if it removed to Toronto, were effectual in securing a vote favorable to Confederation.

When Victoria University is transplanted to Toronto, the Wesleyans will discover that they have swamped their denominational influence in the bog of secularism, that they have lost their spiritual power over the educational field, and they will have to be content with being raised into a political factor as a satellite of the political party which secured the decision of the Conference in favor of this suicidal policy.

**THE POPE AND THE JESUITS.**—The *Times* had a leading article of a most remarkable character on the subject of the Pope and the Jesuits, from which we extract some of the more important passages. It commences thus: "Our correspondent at Rome, in a letter which we print to-day, calls attention to the more and more friendly relations established between the Jesuits and the Pope, and to the consequences likely to come from them. That the Pope has taken the Jesuits under his care, issued a brief in their favor, and restored them to rights they have long forfeited, is a significant fact. \* \* \* Whatever the relation between the Church and the State, the relation between the Jesuits and the State must always continue one of uncompromising hostility. \* \* \* To draw near to the Jesuits and to allow them a voice in shaping the policy of the Church is to revive the quarrel with the State, and undo the good work of the earlier years of Leo XIII.'s reign. But does the Pope's new departure mean this? \* \* \* Everyone is supposed to intend the natural consequence of his own deliberate acts; but public opinion in Italy is not willing to put so extreme an interpretation on what the Pope has now done. \* \* \* The reaffirmation of the old rule, that obedient sons of the Church are to take no part in the politics of their country, can hardly be regarded as anything else than a declaration of open war. It is an order to Italian Catholics to separate themselves from the State. And this they are to do as members of a Church which is an empire within an empire, bound only by its own unchanging laws, and claiming more than any lay community can consent to grant. \* \* \* The *Romish Church* is an organization of enormous influence even in the present age. \* \* \* The alliance of the Church and the Jesuits is a challenge to the State, a first trumpet-blast that marks the beginning of a truceless and internecine war."

That the Church of Rome wields an enormous political influence we know only too well in Canada. In one Province it has secured special privileges in its educational policy, unjust to all non-Romanists and in another Province it is established by the State and wields governmental powers such as the Church of England never possessed, and is at this moment resenting the carrying out of the common law of the land on a murderer solely because he belonged to the race which is attached to the Roman Church. We must establish a "Liberation Society" for Canada and no doubt all who are against State Churches will join!

**A DESOLATING SYSTEM.**—Dr. Moorhouse, Bishop of Manchester, has been giving his critics a specimen of his knock-down-blow style which will impress them with the idea that he is a highly dangerous person to attack. A Mr. Rawlins wrote the Bishop objecting to his characterising secular education as "a desolating system" and "enormously expensive. Mr. R. quotes from an Australian report which shows a large attendance of children at Sunday schools and a good attendance in public worship, which he conceives to be a reply to the Bishop's criticism of secular education. To this Dr. Moorhouse has answered as follows:—

MY DEAR SIR,—The lately introduced secular system of Victorian education has nothing to do with attendance at places of worship, but it has created a set of children who show at Sunday schools so crass and deplorable an ignorance of Holy Scripture as to warrant my description of it as a desolating system.

I AM, yours very faithfully,  
J. MANCHESTER.

Mr. James H. Rawlins.  
Will those who have claimed the Bishop of Manchester as one of the party kindly notice this? It will be a startling revelation to Dr. Moorhouse to find any members of the Church of England upholding secular education in schools or colleges. When he left England none but infidels took that ground.

**MUSICAL SERVICES.**—A contributor to the Scottish *Guardian* has written some strong but true words condemnatory of what by a stretch of charity are called musical services, meaning services where singing is a prominent feature—which may be the case without such services being "musical," indeed "most melancholy" would be a better title in some cases. The writer says:

"The general introduction of chanting and intoning in all kinds of churches, and under all variety of circumstances, has been a blunder, and a very great one. Take, e.g., the chanting of the Psalms, which has become so common as to be almost universal, even in churches where the ritual is of quite an old-fashioned type. It is an obvious argument that the Psalms were written in order to be sung, and as a fact were sung both in the Temple and among the first Christians. It is also an obvious argument that they are sung in Presbyterian Churches. But neither of these arguments is really *ad rem*.

"It is true enough that the Psalms chanted by large trained choirs of men have a grandly beautiful effect. It is equally true that the Psalms, rendered into doggerel rhyme and metre, may be sung to easy tunes by any congregation with profit and even with pleasure. It does not follow in the least that the Prayer Book Psalms are suited for chanting by such choirs and by such congregations as ordinarily exist among ourselves. There are, in fact, only two ways in which the "prose" Psalms can be chanted with any good effect.

"They may be sung, as no doubt they used to be, by a large number of male voices in unison; and the effect of this singing, even if the voices be individually rough and untrained, will always be grand and affecting, more especially if the singing be processional. Any one who has heard the chanting of a body of monks will recognise this fact. Or they may be sung in harmony by a well-trained and well-balanced choir numerous enough to give solidity and swing to the chant. Everything else, it may surely be said, is vanity and vexation of spirit. Anything more dreadful than the treatment which this most exquisite and most sacred part of our service receives at the hands of many and many a choir cannot be conceived."

In offering music as sacrifice of praise to God we should remember that careless and costless work is not worthy His service.