

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

SEPTEMBER 12th—12th SUNDAY AFTER TRINITY.
Morning—1 Kings xxii to 41. 2 Corinthians iv.
Evening—2 Kings ii. to 16; or iv. 8 to 38. Mark xi. to 37.

THURSDAY, SEPTEMBER 9, 1886.

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

LOOK OUT OF THE WINDOW.—In the comparison made as to the relative numbers attached to the various religious bodies, a somewhat absurd standpoint is taken. It is affirmed that such and such a society is progressing and that the Church of England is falling away. Now, we in Canada are not the Church of England, we are merely a small member thereof. We want this discussion raising a little out of the local rut. Layman deals this week with certain boastful statistics just issued by our good friend and neighbours, aggressive, pushing though they be, the Methodists. Now we ask them to quieten down and read the following extracts from the report of the English Conference:

"The Rev. C. Garret and Dr. Rigg, warmly commended the work of Mr. Champness among the laborers to the sympathy and support of the connection; others testified that the revived life of the Church and the earnest work of the clergy had made it very difficult to maintain their position."

"Again the Rev. F. W. Macdonald remarked that their difficulty was in the matter of preserving their members. For purposes of ingathering and aggression they were stronger than ever. But whilst they were winning members faster than ever, they were losing them faster than ever. It was once more a perplexing and humiliating fact that after an ingathering that might be counted by tens of thousands—45,280 new members were received last year—they had a net decrease on the year. Methodism first sprang up in England, there it is dying out like a tree that has run its course, the roots are decaying, so that no new branches are made and the fruit is scanty and poor. In Canada the plant is much younger, it has found here a highly congenial soil, but the tree is not a long lived one, its strength will soon culminate, and like the parent stock we shall see it droop and fade. The Church of England

was planted by God as a tree of life in the midst of that nation and Empire, its vitality and permanence rest on as sure foundations as the very being of Him who is its life.

The Church in Canada will have her life revived as soon as the Master sees we have given up the idolatry of self-will, which manifests itself by party strife and by party institutions. In that day we shall not triumph over the Wesleyans, but open wide our doors that they may enter into our joy and the joy of their Lord and ours over the end of division!

RIGHT ABOUT FACE.—It is enough to take one's breath away to see how suddenly some men twist right round and deny in one moment what up to that time they had been affirming. The organ of the agitators' party in the Church has just changed front. Since its birth it has bitterly denounced those who desired the ritual of the Church to be conducted "decently and in order." Now it says, "Evangelical doctrine has been unhappily associated with slovenliness in rendering the Church service that is far from edifying!" This, after several years passionate assaults upon those who have sought to correct such slovenliness. Again, the reverent presentation of the alms to the minister and by him to God has been vehemently condemned by this very paper, yet it now says, "For the clergy to stand before the table and receive the collection from the sidemen and reverently to place it on the table, is surely not an excess of ritual!" Certainly not, but why has this organ savagely attacked so long those who adopted this very custom, why has it incited strife in parishes where it was the custom, why encouraged men to worry and harass their clergy for "reverently placing the alms or collection on the table?" An "old member" of St. James', Toronto, has sent up a piteous complaint that the very men who have denounced the use of the surplice in the pulpit as "a sign of the beast," actually themselves now preach in a surplice. And he thereupon accuses the Principal and students of Wycliffe of "accepting the Tractarian shibboleth." What are we to think of this recreancy? Simply this, that a little common sense is getting the mastery over party prejudices.

DR. GRANT ON MUSICAL PROCESSIONS.—Principal Grant in one of his powerful mission letters, see Mail, Aug. 25th, says:

"Hindoos like processions with musical accompaniments, and any native Church that hopes to gain the people of India, must provide for the expression of the religious emotions, a ritual less bald than that which a severe northern taste demands."

This is indeed a wonderful saying for a Presbyterian. We believe the taste of the Hindoos for processions is a human taste, shared in by all races, and that "a ritual less bald" than some men desire is more harmonious with the general "taste" of humanity than a very bald ritual. But what about principle in the matter? Dr. Grant is a chieftain amongst those who for generations have as they affirmed "in principle" denounced any ritual less bald than their own. Now, behold, we are told there is no principle at stake in the ritual question, it is all a mere matter of taste! Evidently whatever the principle was which the Puritan party deemed so sacred as to justify them causing a schism and perpetual strife in the Church, has been cast overboard as unsound. We welcome these new converts—but their conversion was startlingly sudden. We ask Dr. Grant to consider how far his words in regard to the Hindoo love of ritual has carried him. If the people of India must be provided with ceremonial and music if they are to be gained over to Christ, is it not the bounden duty of the Church wherever that taste exists to meet the demand, as the Church of England tries to do, and for doing which Dr. Grant and his friends have bitterly censured her! Surely this reflection must

occur to every thoughtful mind that the Church has been and yet is very cruelly abused because of her divinely given wisdom in this matter! How comes it to pass that after several generations of bitter and slanderous accusations made against the Church because she recognises this feature in humanity, and sought "to provide for the expression of religious emotions," how is it pray, that light has dawned upon our Puritan friends? We believe that it is one of the most significant of portents bearing upon the unification of Christendom, for the divisions we so suffer from have been kept up and embittered more by ritual and ceremonial controversies than by any other causes of separation.

THE MASSIE CASE.—We have no cause for sympathy with the Warden of the Central Prison, Toronto. The Church of England has been most unjustly treated in that institution, the policy having been to refuse recognition to any of our clergy or even the Bishop, except they came under the auspices of that eccentric conglomeration called the Ministerial Association. But as antagonists of the Church of Rome, both as a religious teacher and a political plotter in her own interests, we thoroughly support the Presbyterian Review in its demand that Archbishop Lynch shall be bidden to stop interference with the management of a public institution. The Review says:

"Everybody knows that the Central Prison is swarming with Roman Catholic prisoners, and that with a view to their spiritual improvement and the public interests there are some benevolent Protestants who at great personal inconvenience teach every Sabbath all who wish to be present. Mr. Massie was appealed to by the priests to refuse Roman Catholic prisoners the privilege of attending the classes. This he properly refused to do. Hence the trumped charges of cruelty and bad bookkeeping, etc. The whole business was a most barefaced plot to destroy the warden for refusing to be the tool of the archbishop and his priests. A great principle is at stake. The very existence of civil liberty in this province is involved. If the Government of the day dismisses Mr. Massie, well and good. They are responsible to the country, and the people will have an opportunity of passing judgment on their proceedings. But if at any priest's request, or through pressure, he should resign after a public enquiry that has resulted entirely in his favour, he places himself in a false position and yields the garrison to the enemy."

We have this to say—that we demand justice for the Church of England and freedom from the machinations of either Dr. Lynch or his rivals in autocratic aspiration—the Ministerial Association.

—If the people of the church generally stay away from the preaching services, or from any of them, those who come naturally infer that the churchmembers do not highly value these services. Their habitual absence disparages the minister's work. But, even if the outsiders should not draw this inference, they will certainly fail to receive that positive spiritual influence which the presence of the churchmembers in large force would be like to impart. The fact is that the members of the church can do much by their presence in the sanctuary to make the preaching of the Word effective, and the service of the Lord's house impressive and useful to all.

—There is no substance in holiness but as it is found in the divine will, which is ever presenting itself to us under the veil of the most ordinary duties and the crosses which they bring. In these, God's hands is hidden to uphold and bear us. He vouchsafes himself to mark out the path which the soul is to take as it gradually advances.—Meditation, translated from the French.

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