

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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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LESSONS for SUNDAYS and HOLY DAYS.

Mar. 3rd.—QUINQUAGESIMA.
Morning.—Gen. 9 to v. 20. Mark 6 to v. 14.
Evening.—Gen. 12; or 13. Rom. 12.

THURSDAY, FEB. 28, 1889.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE PROSECUTION OF THE BISHOP OF LINCOLN.—The *Standard* regards the attempt of the Church Association to refashion the Church as objectionable. "In its bigotry, its intolerable self-conceit, and its spirit of persecution it rather resembles the acts of the Cameronians, than what we should expect from sensible Englishmen in the most tolerant Church in Christendom! The Church Association with all their friends will be as unable to 'put down Ritualism' as Lord Beaconsfield was, and the only result of any protracted effort to effect that object would be a fight a la Fourcraux between the two parties, who would probably destroy each other, and leave the field open to another foe, who is only biding his time.

The Puritan party are straining at a gnat and swallowing a camel when they prosecute individuals for ceremonies and vestments, and leave untouched the document by which they are justified in the spirit, if not in the letter. In a word, the Prayer-book is the title-deed of the Church of England in her claims to Catholicity: and, while

the Prayer-book remains unaltered, there is a species of self-deception in attacking merely the outside manifestation of the fact, which must always expose the position of the association to the charge of both moral and intellectual weakness.

The *Daily News*, a dissenting organ, "Cannot understand why anybody desires to be a ritualist, or why anybody should object to his being one if so minded."

RITUAL LETTERS OFFENSIVE.—While Broad Churchmen and High Churchmen are able to appreciate the value of variety in the Church—variety of thought, of schools of belief, and of practices—the party of the association would reduce her to one dead level of uniformity of the dullest and least interesting character. Some of the wisest and most liberal-minded men who have ever belonged to the Church of England, men who could never have been suspected for a moment of any sympathy with Rome, have dwelt on the advantages secured to the whole nation by this variety within her pale. It is frequently urged as one of the strongest arguments in favour of an Established Church, that it secures this freedom of thought and action; while, to a Church that is to be truly national and comprehensive, it seems to be almost indispensable. Sects may tie themselves down to one exact pattern, and their ministers may all be required to conform themselves to one rigid system of faith, manners, or even dress. But the clergy of the Church of England have never been expected to walk in these fetters, and it is quite impossible that they ever should, if they are to retain their present position in the country. Of course there must be some limits to the freedom of both clergy and laity. There are certain bounds within which they can be fairly asked to keep. But it should be the aim of the Church's rulers, and of those who are called upon to interpret the Church law, always to define her boundaries, and to construe her documents, in a sense as conducive to freedom as they can, and, if they ever strain a point at all, to do so in favour of those who would loosen, rather than in favour of those who would tighten, the bonds which chafe men's consciences.

EXAGGERATION IS WEAKNESS.—"In days like ours," says Dean Vaughan, "when 'the World has lost his youth,' when an indescribable weariness, as of a thrice-told tale, has settled down upon hearers and readers in every department of traditional thought and old opinion, one of the readiest revivals of interest is found in the regions of exaggeration. Some principle, some doctrine, some duty, having its root (or it would not answer its purpose) in truth and the Bible, is set by itself, enforced and dwelt upon, garnished with new embellishments, made into the truth and the whole of the truth: everything is referred to it, every one is judged by it: loud assertion, confident assumption, ingenuous illustration, arrogant disdain, unscrupulous argument, each lends its weight and its impulse to the growing and gathering system: at last it becomes powerful in voices and numbers, and it takes its defined place as one of those last new things in religion by which a languid and drowsy Church is roused into the semblance (at least) of a livelier life and a fresh devotion. This has been the history in all times of the origination of religious sects and parties. Not falsehood, but exaggeration—often the disinterment of a buried truth, itself an integral part of God's revelation, overlaid, hidden, forgotten for years in the ministry or in the theology of a particular Church; discovered again by the toil of one mind, or through the agony and anguish of one soul, found to be living and life-giving; then isolated, distorted, defied, made a badge and a discord, carrying (in its turn) mischief into lives and schism into Churches—not falsehood, but exaggeration has done this; again, it has been seen that, if Christianity would

stand in the battle, the loins must be "girt about with truth." For our purpose, exaggeration is weakness, the "spiritualities" with which we wage war are quick to discern and to find it out.

ARCHDEACON FARRAR ON CHURCH PERSECUTION.—Archdeacon Farrar, preaching in Westminster Abbey on the subject of "The New Life in Religion," from Romans vi. 4, said that the real question to ask about any form of religious life was, Did it kindle; did it make the life stronger, sweeter, purer, more noble; did it run through the whole of society like a cleansing flame, burning out all that was mean, and base, and selfish? If it stood this test it was no heresy. What, he asked, was the state of things they saw in the Church of England at the present moment, and what was pre-eminently occupying its attention? They knew how the dark places of the earth were still the habitations of cruelty, that of all the millions on the surface of the globe one in three was a nominal Christian, and that among the Christian nations 86 millions of men were in arms. They knew the vice and squalor of the great cities, with their seething discontent and terrible menace of over population by the incessant multiplying of the unfit; how there were tens of thousands of unemployed, paupers, criminals, drunkards, prostitutes, wags and strays, and of greedy sweaters and money-makers who preyed upon the needs and miseries of their fellows. In London there were two and a half millions of people who scarcely ever entered any house of God, and turning to the professors of religious life, they found 270 rival sects, many deeply antagonistic to each other. They turned to their beloved Church of England, saying, "Here at least we will find majestic unity, a splendid evidence of charity that will forgive a difference of opinion; a magnificent determination to sink all petty squabbles and to join in a self-sacrificing effort to carry the banner of God into the kingdom of darkness." But what did they find? They saw at this moment the Church papers and all their correspondence quite full of—and even the secular papers largely occupied with—a particular persecution. He would not presume to criticise either party, but would simply state the facts of the case colourlessly. A Bishop, though he admitted it to be against the law as declared by the State and recognized by a large mass of the laity, thought it right no doubt, with perfect conscientiousness, to adopt two or three small points of ritual, and he was prosecuted for this. He (Archdeacon Farrar) would not attempt to enter into the merits of the matter or to apportion the blame to one side or the other, but he asked was this the outcome of nineteen centuries of Christianity and so many centuries of the English Church? He believed if St. Paul or St. John could have been told that such would have been the subject predominantly occupying the thoughts of a great historic Church, they would have wrung their hands and wept. Was Nero fiddling during the burning of Rome a sadder spectacle than the Church of England plunging into such questions, without enough sense or charity to put an end to them, while scepticism and immorality were rank, and while a statesman could say in Parliament that it seemed to him as if many of the working-classes of England were as indifferent to the doctrines of Christianity as the upper classes were in their practice? Was there no voice to say, "Ye are brethren, why do ye these things?" Was there not enough of the Divine and elementary grace of Christian charity on the one side to extinguish a candle, and on the other to ignore an idiosyncrasy; on the one side to modify a posture, and on the other to pardon an innovation? If Christianity was to be the one thing it was meant to be, which was a new life and a new message to mankind, then it must inspire one's thoughts with a sense of eternity and the near immediate presence of God within the human soul, and a belief in the infinite love of Christ.