

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.

22nd July, EIGHTH SUNDAY AFTER TRINITY.
Morning.—1 Chronicles xxix. 9 to 29. Acts xxii. 23 to xxiii. 19.
Evening.—2 Chronicles i.; or 1 Kings iii. Matthew xi.

THURSDAY, JULY 19, 1888.

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.

WE ARE ALL RITUALISTS.—The *Rock* says: "The question is frequently asked, To whom does the term Ritualist apply? Reference to a dictionary shows that the word "Ritualism" signifies observance of prescribed forms of religion. Now, since every one of our own readers makes use of certain prescribed forms, it stands to reason that the mere use of ritual does not constitute a Ritualist, as the word is now understood. As Mr. Gladstone some years ago pointed out in a magazine article on the subject, every time a man kneels down to pray, or stands up to sing, he adopts a certain attitude, which is, in his opinion, suitable to the occasion. In the same way when he wears a black tie at a funeral or a white one at a wedding, he gives outward expression of his feelings by the colour (if we may for the sake of argument speak of black and white as colours) he adopts. It is impossible to avoid the practice of ritual even if one would, but reasonable Evangelicals and Broad

Churchmen never think of attempting to do so. They recognize that nature has to a certain extent prompted men to make use of external forms and ceremonies as an outward indication of inward feelings, or, at all events, of what those inward feelings ought to be. Every form of society in every country has certain rules which are recognized and practised by all its members. Some are a little more punctilious than others in giving expression to their feelings, but as a rule, in the different classes into which society is divided there is not much divergence of opinion in the matter of forms and ceremonies used. The modern Ritualist does not, therefore, differ from his fellows in the fact that he makes use of religious ritual, while they altogether eschew it. Both alike practice it in some degree; but the Ritualist attaches an exaggerated importance to the use of external forms and ceremonies."

DO AWAY WITH MISSION SOCIETIES.—The following letter appears in the *London Guardian* and the views of the writer have our cordial sympathy. The question is bringing the Church itself into the mission field: "How is this to be done? It is altogether Quixotic to suppose that after the example of affiliation of east to west end parishes in London, so, some day, each home diocese might affiliate to itself a foreign mission diocese? That men seeking a title in the home diocese should do so on the understanding that it would involve, sooner or later, before accepting an incumbency, a term of, say, from three to five years' work in the foreign mission diocese which might happen to be affiliated to it? If, in this way, all the clergy should share the foreign service of the Church, and not leave it to a comparative handful of devoted men, sent out by voluntary Church societies, the adaptation of such a scheme, especially to the case of married men already in orders and to incumbents, would be doubtless confronted with a very complication of difficulties before it brought them under its operation.

But, prospectively, looking to the men yet to be ordained, such a scheme would probably increase rather than retard the flow of candidates; it would attract many embryo Patesons, Hanningtons, and Steeres; it would appeal not only to the spirit of devotion, but to the spirit of self denial and chivalry in the men of our Universities and Public Schools; money would flow in, contributions would increase as mission work gradually came to be the "work of the Church itself," and not of a few volunteer societies of Churchmen.

The laity of the diocese would be interested in that mission in which their own parish clergy were severally working in turn; the laity would support foreign missions with a hitherto unknown zeal when each parish priest became his own "deputation!" Yes, when the parochial clergy can commend foreign missions to their people not simply as a matter of conscience and duty, but as a matter of their own personal experience, neither funds, money or zeal, would ever be wanting, and the "half heartedness" of which Mr. Boyd's letter complains, and so many of us have experienced, would disappear, as "the Church itself was brought into the mission field." If such a scheme was practicable the result would be every man on foreign service for a term, instead of some, or few, for life."

DISSENT NOT THE FAULT OF THE CHURCH.—"People speak sometimes as if this was all the cause of the Church. But this is not true; and these are times when the Church ought to assure herself, and to assert that it is not true that it is all the fault of the Church. There may be indeed cause when the ever-recurring spirit of rigid uniformity rises against the perplexities of variety, to remember that the times when the lay people imposed rigid uniformity were the times when too

tight fetters cramped some into apathy, and galled others into rebellion: the two causes of schism. It may be well when men desire to enfeeble the Church's means, and to bring the clergy under close lay control, to remember that the times when the clergy were passing rich on forty pounds a year, and had to dance attendance upon patrons, and serve as great men's chaplains, were the times when the Church had least spiritual power against vice, and good men craved most a spiritual system free from bonds of State control. It may be well when sober, quiet ordinary people in their love of regularity fret against novel and sensational methods, to remember that it was from times that checked enthusiasm that sprang the highest of all the spirits of schism in the desire for some revival to awaken life. It may be well for the Church to remember these things, but if we turn to the history of the sects that have parted from our Church, the biographies of the two founders of the two principal sects tell very distinctly, in their very similar stories, that it was individual waywardness of spirit that could not tolerate any divergence from their own exact methods, from their own exact opinions, that made both the Rev. Robert Browne, the founder of the Independents, and the Rev. John Wesley, both denounce control at home, both try to dragoon America into absolute submission to them, both to be driven back home as intolerable tyrants, and both end with a sense of mistake and yearning, in which one died after all as parson in a Church of England living, and the other bequeathed to his followers his last charge that they should not separate from the Church of England. It is not true that all our schisms have been the fruit of highest motives, or have been due to faults in the Church of England. That they were schisms is simply a fact of history. The Church was the Church of the whole nation, from which Romanist, Independent, and the other sects divided. Of those at least who made the Bible their standard and authority, it may with reason be asked, 'Does not the Bible condemn schism?' Of others it may be asked, 'What good has come of it?' asks the Bishop of Peterborough.

NONCONFORMITY OFTEN INHERITED.—"But when this is said, we shall still bear in mind that, the present Nonconformists have been born into an inheritance of separation. We shall have reasonable regard for their having received a tradition. We shall honour the Christian work done by their religious members. We shall desire that one fold may again, in God's good time, be re-established; but meanwhile we shall have rather to consider our own part and duties in the position that exists. We feel, as I have said, especially in our great mining and manufacturing populations, the hindrance of opposing sects; and true as it is that when their populations grew by leaps and bounds, suddenly with no preparation, the resources of village churches and clergy could not possibly rise at once to supply ministrations for which there was no provision, it must still be borne in mind, and is the answer to the great employers of labour who complain that Church deficiencies have put the Church out of her position, that those very employers might themselves have enabled the Church to do her office for their people, and they are the persons responsible for her inability to do it. But our part in this must only be to follow the truest and highest methods. Churchmen will not now desire to bribe or to coerce into the Church. Such things have been, and many of you now feel sore that others now follow the same false methods to your hindrance; but such methods have not in them the ultimate principles of success. Methods themselves untrue will in the end bring the fruits of their untruth. True work in the Church and true spirit in the pastor must be our instruments. The devotion that gives its life for the sheep, the sympathy that knows its sheep, and is known of them, will be the spirit of the Master that can make one fold.

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