

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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.

Frank Weston, Proprietor, & Publisher.
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E. west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

MAY 9th.—2nd SUNDAY AFTER EASTER.
Morning—Numbers xx. to 14. John 1. to 9.
Evening—Numbers xx. 14 to xxi. 10. 2 Thes. 1.

THURSDAY, MAY 6, 1886.

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

TO CORRESPONDENTS.

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

BISHOP MACLAGAN ON CONFIRMATION CANDIDATES.—The following appears in the *Lichfield Diocesan Magazine*:

My Dear Brethren.—"First of all, as regards the gathering in of candidates. We are not to wait till they come to us. We are admonished in the words of the ordination service 'to seek for the children of Christ who are in the midst of this naughty world.' It is the duty of every Parochial clergyman, in a prospect of a confirmation being held in his neighbourhood, diligently to consider and to inquire what young persons there are in his parish to be confirmed. They must then be sought out as far as possible, one by one. The Parish Priest is responsible for each one of them before God. Some of them may have no wish to be confirmed, and some may have very little fitness. How should it be otherwise when, as is often the case, they have never been taught to regard this blessing as a thing to be desired? But it is surely our bounden duty to go to them, and to plead with them, and constrain them, at least to put themselves under instruction with a view to being confirmed, if even at the last they should withdraw from it, or we should decline to present them, as not duly prepared! How often has it happened that those who have come in a very careless spirit to enter upon their course of preparation, have found in it the crisis of their spiritual lives, a time of real awakening of their heavenward longings, and of true conversion of the heart to God. The

truth is that our children ought to be far more continually reminded than they are of the blessing which is offered to them in the ordinance of confirmation. They can very easily be made to understand it; they can very readily be stirred to desire it; and in any case we are bound to press upon them the offer of God's grace, whether they will hear or whether they will forbear. It is for want of this loving invitation that so many are suffered to grow up unconfirmed, until, by reason of their riper years, they refuse, from a feeling of false shame, to seek for the blessing which, at an earlier age, they might easily have been drawn to desire. When we think of the rows of bright faces in our Sunday schools, and then remember how many of them are brought to be confirmed, we may well fear the question which will be asked of us in the day of account, 'Where is the flock that was given thee, thy beautiful flock?' And yet there is scarcely any labour more remunerative in our parish work than this shepherding of the young; seeking them out one by one and winning their hearts for God."

BEHAVIOUR OF CONFIRMATION CANDIDATES.—Bishop MacLagan writes: "There is a smaller, but not unimportant matter, which I also wish to press upon your notice. There is a considerable improvement in the demeanour of those who come to be confirmed, as regards their seriousness and reverence during the time of the service. But in some cases, I can scarcely think that they have had any careful instruction as to what they have to do on the confirmation day. Here again I cannot do better than quote from one of my former letters: 'A few directions on these points might save them from a good deal of distraction and secure for them an increase of blessing. For instance, how often it happens that a country lad, as he comes up the chancel step to be confirmed, seems at a loss to know what to do with himself when he gets there. In many cases she seems scarcely to know whether he is to stand or to kneel, or if he has been told to adopt the latter posture he does so in a fashion which is far from becoming or reverent. It would surely be well that the clergyman should direct him to kneel upright and to fold his hands (not his arms) as he kneels to receive God's blessing. I should be glad also if the candidates were instructed to say Amen at the close of the prayer of blessing.' Closely connected with this matter is the question of dress, but this of course concerns almost exclusively the female candidates. I venture once more to express my desire 'that they should be encouraged to come in their ordinary Sunday clothes, and not to think it necessary to wear a white dress, or indeed anything unusual. Any unaccustomed attire tends only to distract not only their own thoughts but those of their neighbours. For the same reason a uniform cap or veil of the simplest form is desirable, that no one may be tempted to compare her own with that of her neighbours. In any case I must ask that it should be such as to lie flat on the head, so as to allow the Bishop in the laying on of hands, to conform to the directions of the Rubric.' I am sorry to say that this direction is far from unnecessary. A custom still prevails in many parishes of wearing head-dresses of a most unsuitable kind, rising high above the head instead of lying flat upon it; rendering extremely difficult the proper and reverent administration of the rite by the officiating Bishop. I trust that care will be taken by the clergy to give special direction to their candidates in this matter. I must also request that no veils may be worn so as to cover the face."

DO THE DISSENTERS PAY THEIR MINISTERS.—It is a common rejoinder for the political Dissenters to say that, after Disestablishment, Churchmen must, like them, "pay their own ministers." The claim involved in this ought to receive its quietus by inspection of any of the "Congregational Year-Books."

That for 1886, for instance, informs us that the number of Congregationalist "Churches" in England is 2,131, whereas only 1,565 ministers are found to serve both these and some 1,029 mission rooms or stations besides; and only fifty-two ministers died during the year 1885. More than one fourth of the "churches" were without resident ministers. In some counties the deficiency was unusually large. Thus Cumberland had only 13 ministers for 27 churches; Nottingham, 15 for 82; Staffordshire, 33 for 70; Warwickshire (including Birmingham), 37 for 67; Wiltshire, 32 for 53; Derbyshire, 24 for 47; even Lancashire, only 197 for 262; and the West Riding only 142 for 197; and in the Bradford section of the West Riding there were only 29 resident pastors for 46 "churches." And this is what they mean by "paying their ministers;" that one-fourth of the "churches" are to be destitute of resident pastors because there are not funds to support them. This is the bright example which Voluntaryism pure and simple sets before us; this, the non-golden image to which men of greater experience, culture and wisdom, than themselves are directed to bow down. It is not necessary to investigate (if we had the means) how many of the ministers, whom they do pay receive pittance far inferior to their deserts, grossly inadequate to their necessities. The Liberationist Voluntaryists invite Churchmen to welcome the advent of a Legislature which is to place the parishes and the clergy on a similar footing and in a similar position to those of the Dissenting congregations and pastors—that is, they desire one fourth of the parishes to be deprived of a resident clergy, and the bulk of the clergy to be pecuniarily starved down to the status of the under-paid Dissenting ministers. And this is not all. Of 2,131 Congregationalist "Churches" only seven provide their pastor with an assistant (or curate). Their demand, therefore, which we have already described, is aggravated by the desire that our curates shall be reduced from some five or six thousand to about fifty or sixty. And this is their love for the souls of the people! They have a theory, on which they act in their own affairs; no one interferes with them. Their object is to compel us by Act of Parliament to adopt their theory, the soundness and theological value of which we deny. For the sake of this theory they are ready to reject an incalculable amount of benefit which the country receives.

The above from the *National Church* could have been illustrated by Canadian Voluntaryisms which leaves three-fourths of our clergy with wretchedly inadequate incomes, while wealthy congregations spend thousands of dollars in putting up memorial windows to people, who left all their great fortunes without a cent being given to Church or charity.

THE WAIL OF THE VANQUISHED.—The *Methodist Times*, London, England, is in terribly distress over the alienation of the people from Methodism. It affirms that the itinerant system is a failure, that it "empties the chapels in town and country," and, woeful to relate, that "Oxford priests have smitten Wesleyanism hip and thigh!" This being interpreted simply means that when the Gospel is presented in all its fulness, and divine worship is made a well spring of spiritual joy and consolation, then the hearts of the people are turned to Church teaching and influences, and the narrowness and harshness and coarseness of sectism, once in favour, are discarded. We get behind the scenes in these wails of of the sects, smitten hip and thigh by the Church revival, and can understand why they scream and rage so furiously together against "sacerdotalism," etc., etc. It simply is the cry of men in despair, just as the same wild, incoherent cry here is the wail of a party conscious of the tide rising which will submerge them in its waters.

—Ten thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.—*Archbishop Whately.*