

# 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.

Dec. 15th.—THIRD SUNDAY IN ADVENT.  
Morning.—Isaiah 25. John 3.  
Evening.—Isaiah 16; or 28, 5 to 19. John 20, 19.

THURSDAY DEC. 12, 1889.

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

## 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.

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.

THINGS NOT ALWAYS WHAT THEY SEEM.—This aphorism is illustrated commonly in disputes. The position of affairs as seen from one standpoint widely differs from the view disclosed at another point. In a case now exciting no little trouble in a certain Western diocese there is an excited effort being made to thrust one superficial and very imperfect view on the public notice. The case is put as though it were simply a Bishop refusing to recognise the just claims of a certain congregation to have a voice in the choice of a pastor. Those who so misrepresent the case in their organ know that this is far indeed from a frank statement of the facts. They conceal wholly this element in the controversy, that the congregation in question is not a unit, and further that it is not acting freely, but is under potent influences from outside. It would be nearer the truth to say that there is one person and a few of his friends in another diocese who have in this, as in other appointments, determined to set the Bishop of the Diocese at defiance, and are seeking to get control of the patronage of the Church utterly regardless of the rights of local authorities and of congregations. Having a paper

under control they use it for furthering their plans and throwing dust in the eyes of the laity. A tyrannical Bishop is doubtless disagreeable, but a self-appointed junto organized for the business of making appointments is humiliating to all who submit to it! What such persons mean by "the emancipation of the laity," is nothing more than that the Bishop of the Diocese and each congregation therein shall be under the absolute government of the person who, although not in that diocese, is pulling the wires in the St. Catharines affair, and the Hamilton Church of the Ascension trouble, and whose policy is to control appointments for party ends, the laity being his most humble, obedient and servile tools.

NOT ASHAMED OF THE CROSS.—The other day up in the lovely Pitlochrie country Sir William Muir presided at the unveiling of a bronze medallion likeness of Dr. Duff, which is on a Celtic cross erected to his memory within half a mile of his birthplace. Sir William Muir justly said that Duff gave to India "not only intellectual light and life, but also sowed the seeds of a great evangelization." Dr. George Smith, biographer of Carey and other missionaries, and formerly *Times* correspondent in Calcutta, sketched the growth of the missionary spirit in Scotland since Duff went out in 1829. Then it took five years to raise 1,500*l.*, "now 200,000*l.* a-year is raised in Scotland and by Scotchmen for missions." Other speeches were made, but the most important was by Sir John Kennaway, as President of the Church Missionary Society. He rejoiced at the memorial "as a beacon-fire to stimulate the missionary spirit of all who passed and repassed that great highland road."

PERVERT IN HASTE AND REPENT AS QUICKLY.—The Rev. E. Owen, a few weeks ago, on entering upon his duties as minister of the Reformed Episcopal body in Montreal, issued a particularly offensive circular against the doctrines of the Church of England, and in disparagement of the Prayer Book. In a few weeks he was driven by the censorious conduct of his flock to suddenly resign. He has now written another circular to announce his return to the Church which he left so hastily and abused so rashly. While glad that any person is led to renounce such a makeshift apology for the Church as the Reformed Episcopal body, we must be frank and declare that it is not fair to our people, nor fair to our clergy, to have one who is so hasty in action and so unstable in judgment placed in the position of a teacher and guide to the flock of Christ.

CANON F. R. WYNNE ON CHURCH RITUAL.—The Professor of Pastoral Theology at Dublin University delivered his second lecture in the Divinity School. He took as his subject, "How to conduct the services of the Church so as to help our people to render acceptable worship to God." Said Canon Wynne: "As leaders of the people in public prayer, a great deal lies in the power of the minister. A careless and irreverent clergyman, who comes into church hurriedly and says a short prayer in a perfunctory manner, and rushes through the prayers of the Church with rough and uncultured accent, with soiled surplice and soiled person, will be ever a stumbling-block to a congregation who would be reverent in their devotion. To read the prayers like a gentleman, seriously, distinctly, and reverently, is something to be earnestly aimed after." Preparation on the way to church, self-collectedness before entering on the Divine services, were, continued the lecturer, most desirable. The clergyman should always be in good time; all things required in the way of giving out notices, the hymns to be announced, and so forth, should be settled before the clergyman has entered the church for the service. "Reverence and joy" should be the two elements pervading the spirit of the pastor as he enters on his holy and happy work of Sun-

day. There should be no lugubriousness of tone; affectation is in nowise necessary to true piety. All grovelling attitudes should be avoided—all prostrations before the Communion Table, such as are too frequently to be observed in the English Church. The Puritanism of days gone by was one extreme; there was now a tendency in the opposite direction of histrionic display in public worship, and of adopting ritual to the propagation of unsound doctrines.

A STRIKING ILLUSTRATION.—In Miss Wordsworth's work on the Creed we find the following novel and striking illustration of the Judgment. "Who does not know that sense of being set down alone with a blank paper before us, with every avenue of escape carefully watched, with nothing but our own past to fall back upon? No way now for making up for carelessness, neglect, idleness, and the like; no chance of 'looking out' the word or date we ought to have made sure of last week; no chance of mastering the problem which we so often passed over, intending to work at it some other time. There we are ourselves as we have made ourselves. Our opportunities and advantages are behind us, and the real state of our knowledge or ignorance is laid ruthlessly bare to the unprejudiced eye of justice and the strictures of unbiassed criticism."

DR. CUMMINS VICTIMISED.—Before Dr. Cummins was deposed from the Episcopate he got into a dispute with Dr. Drumm for stating that the Church of England had sanctioned those having Presbyterian Orders ministering in her pale. The Rev. J. G. Roberts, of St. Louis, writes:

"A layman, bewildered by the contradictory assertions made with equal positiveness by each of the disputants, wrote a letter to the *New York Tribune*, in which he gave a list of names that he had coined, which he said had been overlooked by the Bishop of Kentucky, Dr. Cummins was neither learned nor bright enough to discover the forgery, and gladly appropriated the additional information thus furnished. But Dr. Drumm, after examining the list, declared that no such persons ever existed, and he expressed his belief that the whole thing was a fraud originated to help Dr. Cummins out of his dilemma. Then the writer of the letter confessed that he was a layman who had neither time nor opportunity to study out the question for himself; and, therefore, for his own satisfaction, he framed the whole story to discover which of the disputants was scholarly enough to discover the fraud; that as Bishop Cummins had known no better than to accept his list, while Dr. Drumm had exposed the forgery, he was assured that Dr. Drumm was right and trustworthy, and Cummins ignorant of the real historical facts of the case.

In that discussion Dr. Drumm has examined the case of every person who was claimed to have been admitted to the cure of souls, having only Presbyterian orders, from the Continent, or any place whatsoever; and has proved by documentary evidence that non-Episcopal ministrations were never permitted at any time in the Church of England. Yet the assertion has been so often made that it has come to be accepted as an undeniable fact—until many honestly believe, with the Dean of Peterborough, that it is a correct statement. Permit me to suggest that it is utterly unhistorical."

I HAVE NO stones to throw at atheism any more than I have stones to throw at blindness. It can never be more than a very sore and sad imitation; not an institution, but a destitution.—Hubert Collyer.

THE following is a prayer of Archbishop Fenelon: "Lord, take my heart, for I cannot give it to thee; and when thou hast taken it, keep it, for I cannot keep it for thee; and save me in spite of myself, for Jesus Christ's sake. Amen."