

# 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.

Jan. 3rd—2nd SUNDAY AFTER CHRISTMAS.  
Morning—Isaiah xlii. Matthew i.  
Evening—Isaiah xliii. or xlii. Acts ii. to 22.

Jan. 6th—EPIPHANY OF OUR LORD.  
Morning—Isaiah li. Luke iii. 15 to 23.  
Evening—Isaiah xlii. 13 to 24. John ii. to 12.

THURSDAY JAN. 7, 1885.

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

## PAY YOUR SUBSCRIPTIONS.

In the last number of the **DOMINION CHURCHMAN**, envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears, and also their subscriptions in advance.

All arrears must be paid up to the end of 1885 at the rate of \$2 per annum, one dollar additional will pay up to 31st December, 1886. We trust this will be a sufficient hint for all, to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding \$1 for a new subscriber.

**BUILDINGS OF THE EARLY CHURCH.**—The buildings in which her early worship was conducted were at first chiefly such of the Druid or Roman temples as could be acquired for Christian uses. The great ruin of Salisbury Plain, known as Stonehenge, is probably an example of the latter. In the Welsh Taide, indeed, where it is mentioned as one of the "three mighty labours of the Britons," Stonehenge is said to have been the work of a certain British king, who, in the year of our Lord 466, going forth to battle against the Saxons, vowed to restore Divine worship if God vouchsafed him victory. It is most likely, however, that the work of the British king may have been merely restoration, the "mighty labour" being apparently that of a very remote age. Fuller asserts that about the middle of the second century "many Pagan temples in Britain were converted to Christian churches, parti-

cularly that dedicated to Diana in London, where St. Paul's now stands, and that to Apollo at Westminster, where Westminster Abbey now stands." This—which is attributed to King Lucius—he goes on to say "was not from any desire to be sparing of cost or care in building Houses of God, but in order to make the transit from the old to the new religion the easier for the people;" to which he adds that this human policy brought its own drawback at last; for the "new wine put into old vessels did in after ages taste of the casks, and in the process of time Christianity, keeping a correspondence and some proportion with Paganism, got a smack of heathenish ceremonies. Surely," he observed, "they had better built new nests for the Holy Dove, and not have lodged it where screech-owls and unclean birds had formerly been harboured." That "new nests" were, however, likewise provided, and by this same King Lucius, we learn from the records which attribute to him the building of a church in London, of another at Gloucester, of another at Winchester, of a church and college at Bangor, of the Church of St. Mary's at Glastonbury, of a chapel in Dover Castle, and of the Church of St. Martin at Canterbury. Fuller, it may be well to observe, mentions that King Lucius endowed the church at Winchester with large revenues, giving it all the land for twelve miles on every side of the city.

Our earliest churches were usually like the traditional osier-church of St. Joseph at Glastonbury, made of interwoven reeds; stone churches being for many centuries very rare. Bede, indeed, tells us that there was a time when there was not a stone church in all the land, but the custom was to build the churches of wood. When Bishop Ninin, in the early part of the fifth century, built a church of stone it was considered remarkable, and became known as the "White House," and so late even as the seventh century, Bishop Finan, building a church in the Isle of Lundy, and building it "not of stone, but of hewn oak and covered with reeds," is said to have constructed it after the manner still prevailing among the Scots.

But, deeply interesting as it is, inquiry into the nature of the buildings in which Divine worship was in those early times conducted, must not here be prolonged; we must go on now with the progress of that Church for whose pious uses they were reared, and to whose zeal and devotion they bear a testimony which is by no means unimportant.

**ARRANGEMENT OF MORNING SERVICE.**—A lively correspondence has been going on in the *Church Times* in regard to Morning Service. The following will be interesting to those who have ever given this subject their consideration. The writer says:—

"I now come to the main purpose of these letters, namely, the arrangement of our Sunday morning service; and first I have to deal with the amazing assertion, which one constantly meets with, that since the Reformation Matins have been "substituted" for Mass. Never was there a stranger delusion; for, in point of fact, Matins and Mass always constituted the Sunday morning service of the Church of England.

What, then, does Langland tell us about the Morning Service in his time? Here is what he says at the beginning of Passus V. of his first text:—

The King and his knights to the Kirk went,  
To hear Matins and Mass, and to the meat after.

And this custom continued down to the Reformation itself; for the Devon and Cornish Rebels, in 1549, expressly said:—

We will not receive the new service, because it is but like a Christmas game [i.e., it resembled a dialogue in the vulgar tongue]. We will have our old service of Matins, Mass, Evensong, and Procession as it was before.

This is decisive; and it must be added that the practice of dropping Matins originated in about as disreputable a way as can well be conceived. In his last text Langland says that there were numbers of men who professed to belong to some religious order in order that they might beg instead of doing honest work. He seems to have had Wiclif's preachers chiefly in his eye; but, however that may have been, he calls the people to whom he refers "Lollers," the modern equivalent to which would be "tramps" or "loafers." I believe the slang term for beggars who pretend to be religious is now "mumpers;" and that is exactly what Langland would imply. Well, then, this is what he tells us about the mumpers of his day:—

For Holy Church biddeth all manner of people  
Under obedience to be, and buxom to the law.  
First religious of religion their rule to hold  
And under obedience to be by day and by night.  
Lewd men to labour and lords to hunt  
In friths and in forests for fox and other beasts,  
That in the wild wood be, and in waste places,  
As wolves that worry men, women, and children;  
And upon Sunday to cease; God's service to hear,  
Both Matins and Mass; and after meat in churches  
To hear Evensong every man ought.  
Thus it belongeth for lords, for learned, and for  
Lewd

Each holy day to hear wholly the service.  
Vigile and fasting days furthermore to know  
And fulfil the fast unless infirmity it made,  
Poverty or other penance or pilgrimage and travail.

Look now where these Lollers and lewd hermits—  
\* \* \* \* \*

Where see we them on Sundays the service to hear  
At Matins in the morning? Till Mass begin  
Or on Sunday at Evensong see we well few.  
\* \* \* \* \*

But at midday meal time I meet with them oft.

Thus it will be seen that this habit of neglecting Matins was invented by hypocritical rogues who made a good living by pretending to be pious, but who, for all that, went to church as little as they could help. Truly it would be a noble achievement to substitute Mumpers' Mass for immemorial service of devout Englishmen!

**PLAIN SPEAKING.**—The *Church Times* does not mince matters in dealing with the question of Communion Wine, but uses great plainness in speech. In reply to a correspondent, this very ably conducted journal says:—

"We are sorry to have to say that the argument you have heard is a wilful lie on the part of teetotalers, which they repeat after the most formal denial of it has been made by leading Jewish authorities. It is not true that fermented wine or spirit is forbidden at the Passover; but only fermented bread. The greatest care is taken in preparing the wine that no casual admixture of a single grain of corn or flour shall possibly invalidate it, but the wine is fermented, and what is more, one of the regular ingredients of the Paschal Supper is vinegar, which is the result of two successive fermentations. Moreover, where wine can not be had, spirits may be substituted, and rum is the liquor mostly selected. Not a hint is discoverable in Scripture of the use of the unfermented grape-juice under the name of wine; and you may notice that the Jewish teetotalers, the Nazarites, were forbidden every use of the vine plant, even to eat grapes or raisins, during their vow (Numb. vi.)"

The cause of temperance has suffered seriously from the intemperate language of its over zealous advocates. In reply to another enquiry, which is not given, the *Times* says:—"The whole assertion is another teetotal lie; there is no milder word to express their impudent distortion of facts." To be thus associated with untruthfulness is to alienate the sympathies of all christian minded people. No cause can justify the least suppression or violation of truth.