

# 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.

MARCH 20th - 4 SUNDAY IN LENT.  
Morning—Genesis xlii. Mark xiv. 53  
Evening—Genesis xlii. or xiv. 1 Corinthians xi. 17

THURSDAY, MARCH 17, 1887.

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

DESERTERS RETURNING TO THE CAMP.—Now that the elections for Ontario and the Dominion are over, we find several of our Protestant neighbours who played deserter or hermit in the struggles preceding those events, quietly returning to the camp or creeping out of their hiding places and talking as though they had never strayed or hidden! The fight in Ontario turned wholly and solely upon the question, shall this Province be or be not governed by the Roman Catholics? The Papal authorities had notoriously and avowedly allied their Church and people with a certain political party from whom they had received large, unjust, and iniquitous concessions injurious to their Protestant fellow citizens. Yet while the Protestant voice of protest was being raised in order to curb the aggressions of Roman ambition, the *Evangelical Churchman* was as dumb as an oyster! When this great, practical, vital question was being put as a living issue before it and its friends, the *Evangelical* quietly shut itself up in a cupboard in cowardly silence, because it was itself in alliance with the very same political party as was Dr. Lynch and the Jesuit plotters at his back. Now, when the elections are over, the *Evangelical* comes out of hiding and in the most innocent manner begins to utter a feeble cry against Romish aggressions! Can anything be more unworthy a so-called Church newspaper? Can Protestantism be strengthened or served in any way by those who when a battle is raging on behalf of our civil and religious liberties, quietly sneak behind a fence and practically help the cause of Popery by shirking Protestant duties at a critical time?

This journal, elections or no elections, goes right on in the path of principle and consistency, having no party to serve or to protect, it looks only to conscience and the Church, where they point the road to duty, we go.

Take again, the *Christian Guardian*, during the elections it sided with the open allies and supporters of the Jesuit party. It saw no harm in Archbishop Lynch cutting out the Bible from our schools,

it saw no danger to law and order and national unity in making Riel a hero and martyr. But as soon as the elections are over, its Protestant weapons which were laid aside when the Protestant battle was going on, are furnished up and again flourished with much animation, just as though the bearer had not been recreant to duty, a deserter, when his weapons might have been of use! So also a dissenting preacher in Toronto, who is a strong party politician. When the Protestant cause needed his help, he gave forth a most dubious utterance, calculated to help the Lynch allies, the Rielites, the Jesuits, and now the elections are over, having been pressed to declare himself, he comes forth with an eloquent protest against allowing the Romanists to interfere with our school system. Prior to the elections the articles now appearing in the *Evangelical Churchman* and the *Christian Guardian*, and such addresses as that by the Rev. John Burton would have helped the Protestant cause, but they would have damaged the politicians who are under the control of Archbishop Lynch. Hence the extraordinary desertion of these Protestant soldiers from the Protestant camp just when their courage would have done good service. We welcome them back to camp, but must really beg our friends to screw up their courage when the fight is again raging, and not again to desert their principles as Protestants to save their political associates from trouble!

THE TITHE QUESTION IN A NUTSHELL.—We have, says the *Church Review*, on various occasions endeavoured to put before our readers as clear a view as possible of the tithe question, in connection with the agitation in various parts of the country for an abatement. We have not seen, however, any statement so clear as the following, which was recently sent by the Bishop of Bath and Wells to a gentleman interested in the subject:—

"Some ten or twelve centuries ago certain landowners, acting upon their legal rights, left to the Church in their several parishes, for ever, the tenth part of the produce of the soil. The other nine parts passed by inheritance or purchase to the present owners; the tenth part continues to be the property of the Church. When a farmer hires the land of the landlord he really only hires the nine parts which is all the landowner has to let, and pays rent on that. It has, however, been settled by recent legislation, for the convenience, as it was thought of all parties, that the farmer should not only pay the rent of the nine parts to the landowner, but should pay the value of the tenth part to the clergyman or other tithe owner."

The farmer or tenant has nothing whatever to do with the tithe except instrumentally as the channel through which the property of the titheowner is conveyed to him. But for a farmer who has made his bargain with the landlord to pay him so much rent on condition of his paying to the titheowner his legal due, to seek to improve his bargain with the landlord by withholding that legal due from the titheowner, does not reconcile itself to my notions of fairness or honesty."

So many attacks are made on the Church by Canadian papers because of tithes that Churchmen should acquaint themselves with the facts.

EARLY CHURCH MUSIC.—In a lecture at Edgerton, Mr. Birkbeck, M.A., said the age had long passed when choral services were looked upon with dislike or suspicion as dangerous innovations. He was not going into the vexed Anglican and Gregorian controversy; his purpose was rather to describe the growth of Church song from the earliest times, and to examine the principles which underlay the structure of the ecclesiastical music, and which regulated its growth and development. They found music either in acts of worship and praise of a more or less liturgical character, as at the Last Supper, and by St. Paul and Silas in prison, and afterwards in Pliny's well known description of Christian wor-

ship. Ordinary language being considered too common and undignified for solemn use, and apt to leave too much to the mannerisms of individuals in reading, the whole liturgy was musically recited from probably the very earliest times. Such a thing as a plain or read celebration of the Holy Eucharist was from the earliest times up to the end of the seventh century a thing absolutely unknown, as is the case to this day amongst Oriental Christians. Whatever was beautiful and pure in the heathen world the early Christians did not hesitate to press into their service; but the music was recast, and some forms too closely associated with the heathen rites were rigorously excluded. This exclusion explains why instrumental music was so discouraged, and is still absolutely forbidden by the Eastern Christians, while in the archdiocese of Milan to this day no reed stops are allowed in any of the organs, because in the time of St. Ambrose reed instruments were considered to savour too strongly of the moribund but still popular rites of heathendom.

THE BISHOP OF EXETER ON TEMPERANCE.—That eminently evangelical Bishop, Dr. Bickersteth, presiding at a recent C. E. T. S. meeting at Devonport, said he had always felt that the strongest point in the total abstinence branch was the fact that many were found able to say that though they were in no danger themselves they did not wish that all who took the pledge of total abstinence should be stamped as having been at one time or other intemperate. For the sake of the people in his parish he became a total abstainer for three years, but he found he was losing his voice, and, as an old friend of his father said to him, a horse was of no use without its legs, nor a clergyman without his voice. He accordingly went back to taking a little wine, recovered his voice in a fortnight, and had never lost it since. In the spirit of the text, "In lowliness of mind let each esteem the other better than himself," he desired to look upon his total abstaining brother who had taken the pledge for the sake of others, and was engaged in a noble work for God, as better than himself. Bishop Bickersteth said he could never for a moment accept the theory that the wine spoken of either in the Old or the New Bible was not intoxicating, because the same word was used for the wine with which Noah was intoxicated, and for that wine which the Psalmist said made glad the heart of man, as for the wine which was made by our Lord out of water. He rejoiced, therefore, that on the double basis of the society total abstainers and temperate drinkers were united as one in fighting the great and tremendous enemy of intemperance, which was desolating thousands of homes and bringing misery into tens of thousands of hearts. Perhaps some one would ask whether it would be better to have a whole world of total abstainers or of moderate drinkers. Probably those who adhered to the two different bases of that society would return two different answers. He should unhesitatingly say better there should be a world of temperate drinkers. He had no hesitation in saying so because he believed that wine, as much as bread, was one of the good gifts of God.

Sorrow often reveals and develops the noblest qualities. What prosperity had concealed, adversity brings to light. Nobleness that we never suspected, with powers that would have remained uncultured and unfruitful, have been manifested. They are like some grand mansion surrounded and hidden, in summer time, by large, full-foliaged trees; the passer-by cannot discern the fine proportions and ornamental sculpture that make it "a thing of beauty"; but when winter tears away, with ruthless hand, every leaf, until the trees stand clear and bare, then behold the magnificent handiwork appears, in all its glory and perfection. The best natures show best when most tried, and they are lovelier in poverty than in wealth.