

DISMISSED WITH COSTS.

THE suit known as "*Langtry v. Dumoulin*" has been dismissed by the highest Court of Appeal in the Empire. This verdict confirms the decisions of the Courts in Ontario, and sustains the judgment of the Supreme Court of Canada. Those who with us have hoped that right would triumph are moved to thankfulness and congratulations. As victors we are thankful to God Who has given us the victory. We rejoice because Justice has triumphed. We exult with delight because those whose cause we have championed will be helped and comforted by this verdict. As Canadian patriots we are most grateful because our beloved country has been saved the reproach of seeing the repeated judgments of all its most eminent Judges over-ruled. Above all, we as members of the Church of England rejoice that the Church of our Saviour has been redeemed from the shame of an unlawful monopoly of wealth by one congregation, of whom the Head of the Church may well say, "Forty years long was I grieved with this generation—it is a people that do err in their hearts, for they have not followed my ways." What the ways of God are was declared in the lesson of the day following the verdict, wherein the Apostle asks, "How can the love of God dwell in him who having this world's goods, shutteth up his compassion from his brother in need?" As clergy and people passed on from jubilant psalm to psalm with the news of victory ringing in their ears last Sunday, the remarkable appropriateness of their tone, as well as certain passages in the Lessons, must have made them feel how providential was the fact that on this memorable day every psalm opens with a song of gladness, and from the sacred Word were read texts enunciating the principles upon which their cause was based.

The "*Golden Text*" for the anniversary of this victory will be, "The King's power loveth Judgment, Thou hast prepared Equity, Thou hast executed Righteousness."

We congratulate Canon Dumoulin on a verdict that adds lustre to his honorable fame, and we are sure, delights his heart, as it answers his prayers. We congratulate also his flock. The late rector and congregation of St. James' Church, Toronto, are authoritatively declared to have been the unlawful recipients of at least \$150,000, largely used to build up a private fortune, thus inflicting upon the Church a loss of \$9,000 per. annum for all time. The past may be forgiven, but not forgotten as a warning against strife. The congregation were grievously misled by legal lights whose lanterns were as reliable as "Will o' the wisp." The truth is that Mr. S. H. Blake and his colleagues were blinded by party passion, their reward is personal dishonour, and very serious professional discredit. St. James Church will be all the happier and stronger as a spiritual power, now the curse of unlawfully gotten wealth is removed. We congratulate the legal advisers to whom victory brings increased repute, as their cause has been won triumphantly against most powerful adversaries. The clergy and parishes immediately interested know, that from the first, they have had the warmest support of the DOMINION CHURCHMAN, we rejoice now in their joy, as we have throughout felt keenly all their anxieties.

We earnestly trust that the close of this case, will be the close also of the strife of which in years past, it was directly the inspiring cause. We trust also

that the funds now to be utilised for the benefit of a large number of clergy and parishes, will be so wisely used that thereby the work of the Church will be stimulated, enlarged, and sustained. Let this victory be one for Christ and His Church, so that all His people may rejoice in peace, and be made glad by mutual charity, then from out of the darkness of a night of strife, will come the dawning and the glory of a day of unity, of zeal, and of love.

IS THERE ANY DANGER OF MANIFESTING RELIGION BY FITS AND STARTS?

NOTHING in this Comment is intended to depreciate any good effort for the advancement of good Church work. It is curious, however, to see that, after all, the routine of exertion is contained within a small circle, and, as a result, the efforts, which but a few years ago appeared to be in antagonism, are really very similar in their effects. Who has not heard the thrice-a-year or, it may be, quarterly habit of attending the Holy Communion, condemned, and on the whole rightly condemned, as not by any means a sufficient way of observing the command which Christ gave as the especial remembrance of Himself? And yet, while seeking to improve this state of things, is not the Church really getting back to it again? It is now the fashion, which it is really unpleasant to seem even to find fault with, to give records of the Easter Communicants, and it is a symptom of great encouragement that the number of Easter Communicants is increasing more and more. But, together with this, there is evidently a growing disposition to defer the next Communion until Whit Sunday. Then there may be a delay again until the Church Festival, or Harvest Festival, and then another until Christmas is reached. In fact it is evident in some parishes already, that the occasions of actual Communion are in this way falling back to about four or five opportunities in the year. It has been observed and mentioned by careful parish priests, and it is well to state that the remark originates from amongst promoters of frequent celebrations.

It will suffice, for the present, to have drawn attention to the subject, accompanied by the observation that there are reasons to fear that this is not by any means the only matter in which there is a danger lest Church people should manifest their religion by fits and starts. Churches are often reported as being crowded on sundry few occasions, which are but sparsely attended generally. Musical demonstrations have great powers of 'drawing a multitude,' and it must be confessed that æstheticism is much called into practice and with considerable external success. But while not wishing to find the least fault with all these endeavours, the inquiry will force itself upon the mind whether the work is likely to prove good and enduring. It is pleasant to hear of churches crowded, and of very hearty services, but these things are only means to an end; and if the end be not attained, it becomes a question how far they are desirable.

Probably the circumstances of earnest attention being drawn to the subject will not be without its benefits, and it is quite possible that the minds of earnest parish priests will provide the remedies. But it certainly does seem requisite to consider whether, amidst all the zeal that is being made manifest for the growth of Church work, there is not considerable ground for apprehension lest, in the place of the solid and enduring godliness of the highly moral and consistent, though not talkative, Christianity of bygone days, there shall spring up the religion of mushroom growth, quick, showy, and talkative, but evanescent, and 'enduring only for a while.' Let the Church push on; let her work heartily; let her use every means for doing good. But, with all, let her be careful to teach solid and enduring principles, lest many shall say presently, 'Lord, Lord,' to whom the answer will be, 'I never knew you.'—G. Y. in *Church Bells*.

ON FORMS OF PRAYER IN PUBLIC WORSHIP.

IF any one imagine it improper or unspiritual to use prescribed forms he should surely reflect that our Saviour would not have required any condition of acceptable prayer that cannot be satisfied without the use of forms.

And the same is implied in the very fact of His disciples asking Him to teach them to pray.—St. Luke xi. 1. Would such a request be now made of any ministers using the extempore way of prayer? He would say (and what could be more to the point), "Attend to what I say and gather the proper ideal of prayer from me." But the disciples in asking the question evidently desired to be taught a form: a form such as John the Baptist had taught his disciples. And they were taught a form at that time, one which the Church has ever valued as her richest possession and has everywhere made a part of her public devotions. "When ye pray, say, Our Father which art in heaven." It was not as when they received instructions how to conduct themselves when brought before governors and kings for His Name's sake. They were not told to "take no thought what they should say." They were not told, "When ye pray, say what shall come into your mind, or what shall be given you at that time," but "When ye pray, say—"

We are not told the words or expressions used by our Lord in His silent devotions when He prayed "alone," but what are recorded of His private devotions shew that He despised not the use of forms. In the agony in the garden He prayed three times, [saying the same words. During the sufferings on the Cross He expressed His feelings in words taken from the Book of Psalms.

It is rather singular also, if extempore prayer be the only proper way of approach to God, that not one example of such a mode of worship is to be found in any part of the New Testament. There is nothing at all analogous to modern prayer meetings in any part of the Bible. Our Saviour never gathered His disciples round Him and said a prayer to