

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Weston, Proprietor, & Publisher,
Address: P. O. Box 2640.

Office, No. 11 Imperial Buildings, 39 Adelaide St. E
west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

June 24th, 4th SUNDAY AFTER TRINITY.
Morning.—1 Samuel xii.
Evening.—1 Samuel xiii.; or Ruth i.

THURSDAY, JUNE 21, 1888.

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

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.

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.

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

WORSHIP MUST HAVE A FORM.—The Rev. G. Robertson, B. A., in the *Presbyterian Magazine* says, "we have no sympathy with those who condemn all forms." * * * Worship wears a garment. Whatever form best conserves the glory of the Trinity, and at the same time develops the spiritual life and calls forth the thought and feeling of the worshipper is the form to be adopted. Worships' most natural form is public prayer. "Take no thought how or what ye shall speak," falsely expounded, has played havoc with many a prayer and sermon. Does not the age demand more preparation for prayer? Why should the sermon receive all the preparation and the prayer none? I have heard prayers offered up to God as if he were a spiritual grocer. I advocate carefully composed prayers, this would correct the tiresome oft repeated phrases of extempore prayer." The writer condemns such trashy hymns as "Hold the Fort," as neither true nor musical. He asks "can we not change the popular phrase." "Whom will we hear preach to-night?" into, "Where shall we go to worship? adding sad will it be for us when we turn our pews into mere listeners!" Against "the sensational pulpit" a strong indignant protest is raised. The whole

article is full of sound thought and devotional feeling that revolts at public worship being conducted with irreverence. This protest by a Presbyterian against attending a place of worship solely to hear a sermon shows how men are drifting back to the old paths of the Church which has always kept pure and high the standard of worship, as it only can be done by a liturgical service.

THE ARMADA CELEBRATION.—The *Morning Post* deprecates the Armada Celebration being made a sectarian demonstration, it says. The Romanists of Elizabeth's time proved themselves Englishmen to the backbone, and their co-religionists of the Victorian era are equally anxious to prove their loyalty and affection to our common country. It is not necessary to have the faintest sympathy with the Church of Rome in order to experience a judicial regret at the evidence of intolerance and discourtesy shown by one religious section of society towards another. At moments of national interest it should be possible, if at any time, for men of divergent tenets to sink irrelevant differences, in accordance with the plainest dictates of charity, and refrain from hurting each others' feelings. The somewhat noisy spokesmen of Exeter Hall may be reminded that we live in days of perfect religious freedom. The attempt to revive the old and discredited idea that every clergyman who may be supposed to have High Church leanings is a "traitor," a "Jesuit in disguise," or, indeed worthy of any unsavoury epithets of the kind on the bare suspicion of someone who differs from him, must seem to most people childish, if not indecent."

THE REREDOS EXCITEMENT.—The same paper condemns the intemperate language used by Exeter Hall protestants about the reredos in St. Paul's "As a matter of fact, the majority of those who were held up to reprobation at Exeter Hall are gentlemen well known to all phases of society for the good and broad-minded nature of their life's work. The Dean of St. Paul's is one of the most erudite of the scholars whose writings have added lustre to the literature of the English Church. To talk of him as a promoter of idolatry would raise a laugh in the most serious meeting which could be held out of Exeter Hall. The Bishop of Lincoln is a man of singularly blameless life, who has exercised a greater influence for good upon the younger generation of clergy than almost any man of his time. The Bishop of Chester, who is also marked out for sacrifice and expulsion from the Church, has hitherto been more identified with historical ability than with any special party; and the denunciation of him as a Ritualist will be a surprise to many. It is evident that the Exeter Hall gathering had not heard of Bishop Temple's disbelief in the idea that the ordinary congregation of St. Paul's may be incited to idolatrous practices by a contemplation of the new reredos, or in all probability the Prelate who was formerly considered the enemy of every High Churchman would have been placed on the black list as a traitor and a Ritualist. Now, we do not in the least wish to wound the feelings of the most strenuous hater of Popery, but we must plainly point out that the day has passed for gravely asserting that the greatness of England is dependent on its reception of the Protestantism put forth in Exeter Hall. Not only are the exponents of this view split up into a number of small sects, which on occasion can attack each other with a remarkably keen development of the *odium theologium*, but the whole theory is an anachronism of no common order. Without siding with any body, it may safely be said that one of the secrets of England's happiness lies in the determination to let all men worship according to their conscience.

MUSIC SHOULD BE ADOPTED TO WORSHIPPERS.—As to hymn singing all would agree that this portion of Church praise-worship was the most satisfactory, and that here, if anywhere, the voice

was occasionally heard of the congregation. Improvement might be effected by the abolition of all flimsy, light, and sickly tunes, the lowering of the general pitch to suit the voices in a congregation, especially desirable for male voices, and by varying the music in some of our hymns according to the change of sentiment; pointing the words of every verse under the music, thus giving greater confidence to the congregation, and opportunity to the clever organist for more variety of expression and execution. His conviction was that a full and hearty interpretation of the liturgy would never be heard until serious efforts were made to adapt its music and responses more to the level of general worshippers. The Church would then gain the enthusiasm and hearty support of the people generally, more by giving them an opportunity to perform their own sacred duties than by the most perfect rendering of a select choir. Responses were being set to suit a choir only; psalms were often sung to chants which few could reach, and the canticles were made into elaborate anthems. Even the creeds—our common acts of faith—were made occasions of display for the choir and organist, leaving nothing to the people, unless indeed they muttered or whispered the *Amens*.

As an organist and musician, he was not really taking an antagonistic course in opposing the introduction of high-class music into our service. He would—in the anthem only—employ the whole resources of modern art, which, if properly prepared, would tax the time and abilities of all engaged in a choir. Moreover, he believed that our organists would improve their positions and gain the support and countenance of congregations by thinking of, and working more for, these congregations. Dr. Allon, of Union Chapel Islington, had explained to him the system which had been so successful there. Regular practices for the congregation, a choir of about sixty, which led but did not sing for the congregation, and a distinct psalmody class directed by the organist. Every member should be supplied with the music of a simple effective sort. Only let the clergy show a willingness and determination to get such music, and without the least doubt the people would make it a second duty and deem it a great privilege, both for the home circle and Church, to provide themselves with it. Here was an extended field of operations for an enthusiastic and clever organist (who should always reside in the parish,) and he would become the guide and teacher in matters musical to the whole parish. Many clergy had expressed sympathy with the object, but had not gone further. He suggested the establishment of an association for promoting a correct rendering of the liturgy by all congregations. That it would succeed was in his humble opinion, beyond doubt. If such a service were once gained, chilling restraint, stamped by worldly custom in all our churches, would be banished for ever. Music would be restored to its original connection with the liturgy, and acknowledged here, as elsewhere, as the natural expression of our deeper and united emotions. By dispersing the whole or part of a choir for a time amongst the congregation—all being provided with easy, effective and solid music—every assistance would be rendered and confidence given to the people in their first attempts to do their duty. A choir in this sense was the very life of congregational singing; and the life of the choir is the elementary music class, which should also include the whole congregation. It was difficult to dispute the assertion of Dr. Monk that the larger the organ and the better the choir-singing in any parish, the worse would be the congregational singing. What a brightness, a reality, soul-stirring, heart-lifting effect if all this could be made to promote the singing of the people instead of superseding it.

O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare*.