

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 15th, TWENTY-THIRD SUNDAY AFTER TRINITY.
Morning.—Hosea xiv. Hebrews vi.
Evening.—Joel ii. 21; or lit. 9. John iii. 22.

THURSDAY, NOV. 10, 1887.

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

To CORRESPONDENTS.—All matter for publication in any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

ROME A MOTHER NOT THE LORD OF CHURCHES.—Bishop MacLagan at the Church Congress quoted a passage from St. Bernard's letter to Pope Eugenius to the effect that Rome is a mother, not lord over other Churches. The *Tablet* has tried to turn the edge of this weapon by a false translation in the Roman manner: "Consider before all things that the holy Roman Church, over which by God's power thou rulest, is the mother of Churches, not their mistress, and that thou deem thyself not the lord of Bishops, but one of them." This is the *Tablet's* translation; but the very words of St. Bernard are—"Consideres ante omnia, sanctam Romanam Ecclesiam, cui Deo auctore prees, Ecclesiarum matrem esse, non dominam; te vero non dominum episcoporum sed unum ex ipsis." From the Church's first connexion with the Empire ecclesiastical writers got into a sad habit of paying fulsome compliments to the great; and probably no one ever went much further than St. Bernard in this very letter has done, but the few words which Bishop MacLagan has quoted are a kind of scale by which to measure their exact force—"Thou art the High Priest, the Supreme Bishop, the Prince of the Bishops, the Heir of the Apostles, but remember thou art not their lord, but only one of their number." Just as Lord Salisbury might say to the Lord Chancellor, "Thou art the Keeper of the Queen's Conscience, the first of peers, the President of this assembly, the Fount of legal knowledge," and so on, "but remember that thou art only the junior Baron, and thy vote is no better than that of any other peer." St. Bernard does not say, "Although you are the Prince of Apostles, behave as if you were not;" or, "although the

Church of Rome is the mistress of Churches, let her act as if she were only their mother;" his words are distinctly that Rome is not the mistress of Churches, and the Pope not the master of Bishops. We are greatly indebted to the *Tablet* for supplying Churchmen, who do not happen to be deeply read in the Fathers, with a compendious way of dealing with partristic quotations which seem to make for Rome.

GETTING HOLD OF THE MEN.—The *Rock*, with much wisdom, is calling attention to the fact that men are being drawn largely to bright services. Speaking of Ritualists it says: "Among other things is the excellent system that prevails among them of enlisting the sympathies of men. Seeing that that system is of recent growth, it would be well for Protestants to ascertain the cause of their success in this matter, and to inquire if there is anything in their *modus operandi* not opposed to Protestant principles. We recently attended an extreme Ritualistic church, as also a fashionable Irvingite service, and counted in each upwards of fifty men and boys who were taking a more or less prominent part in Divine service. In this number were included the organist, the choir, the acolytes, the sidesmen, vergers, and so on. Each of these fifty men and boys are more or less brought under the personal influence of the minister. He knows them, calls on them, invites them to his home, lends them books, and in many other little ways brings to bear an influence for good or for evil on them. Assuming that each one remains for a period of five years under the influence of an earnest-minded Ritualistic clergyman, whose ministry commences at the age of twenty-five and continues to the age of seventy-five, by means of this method of influencing boys and young men he will have inculcated his principles, with a greater or lesser degree of success, into the minds of five hundred persons. It is commonly said that there are about four thousand clergymen in our Church holding extreme views. At this rate, within three-quarters of a century about two million men will be inculcated with Ritualistic heresies! If the calculation be even approximately correct, need we be surprised to find many more men attending Ritualistic services than was formerly the case? It is no use for Protestants to shut their eyes to these facts, and then to cry out when it is too late. We feel it our duty, as the organ of the Protestant section of the Church, to raise the note of warning, and to direct attention to the success of the Ritualists, with the object of adopting tactics which have been so eminently successful."

ENGAGE THE LAITY IN SERVICES.—The *Rock* says:

"The Ritualists begin by having bright, attractive, musical services, which they know will attract the fair sex. Speaking generally, men do not care so much about music as women do. We are not a musical nation, and consequently very little attention is paid at school to giving boys a musical education. If they learn at all it must be during the hours allotted for recreation, when cricket and football prove far more attractive forms of pleasure. At ladies' schools this is not the case, and a musical training forms part of their education. Consequently, allowing for many exceptions, ladies are more inclined to music than men, and thus it is that the fair sex is first attracted to Ritualistic services on account of the "lovely music." Then the ladies play the part of the decoy bird in attracting a large number of gentlemen, in the capacity of fathers, brothers, and friends, to church. If a young brother he is soon secured for the choir, and undergoes the five year process to which reference has already been made. If too old, not sufficiently musical for such a training, he is invited to play some other part in the ordinances. If an elderly gentleman is induced by a lady friend to attend church he is asked to take round the bag. If a

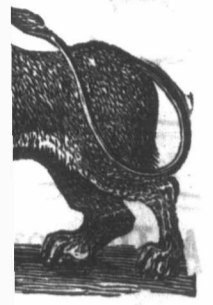
middle-aged man he is invited to stand at the door to welcome strangers in. Thus, in one way or another, hands are laid on every available gentleman. Now we are honestly bound to admit that we have not a word to say against petticoat influence, nor is there anything opposed to Protestant principles connected with such methods. On the contrary, the lesson we would learn from them all is that we Protestants have not sufficiently followed the example of our opponents in enlisting the sympathies of the men in our services. We ought to give the men and boys something to do in connection with our public places of worship. If we wish to enlist the men and to influence them, we must in some way or other set them to work." All of which is sound advice. It does seem anomalous that our evangelical friends who insist so much on the priesthood of the laity, are so jealous of laymen sharing in Divine service save as part of the congregation!

Mr. FRITH, the painter, in his charming volume of autobiography and reminiscences just published, adds another good story to the inexhaustible 'ana' of Bishop Wilberforce. 'When the Lord Chancellor sat for me,' says Mr. Frith, 'his eye caught the form of the Bishop of Oxford, and he said: "Ah! Sam of Oxford. I should have thought it impossible to produce a tolerably agreeable face, and yet preserve any resemblance to the Bishop of Oxford." And when the bishop saw my portrait of Westbury he said: "Like him? yes; but not wicked enough."

The Rev. A. G. Legge, writing from the Vicarage, Elmham, to the editor of a Norwich paper, gives the following extract, copied from the inside of the cover of one of the Register books of East Lavant, Sussex:—

"29th of October, 1658. Richard Betsworth, of ye parish of East Lavant, was approved of and sworn to be parish minister for ye said parish according to an Act of Parliament in yt (that) case made and provided.—" Rr. BOUCHRON.
"He was a man of low stature, very violent for ye Rebels and a Plunderer of ye Royalists, particularly of ye Morley family (who lived in the parish at that time). He had some learning, a great deal of Chicanery, tho' seldom more than one Coat, wch for some time he wore ye wronge side out, only on Sundayes its right side was seen, 'till it was almost worn out, and then he had a new one wch he us'd in same manner.
"He & his Bror after ye Restoration rented ye Parsonage together of Doctor Gumble at 200."

FROM BAD TO WORSE.—The friends of the Hon. Edward Blake have been much distressed at his throwing in his lot with the murder and outrage gang in Ireland, by openly showing himself amongst the supporters of Mr. O'Brien, who is now happily in prison. Mr. Blake has also shocked all honest Canadians by declaring it to be a crime for a landlord to be rich while his tenants are poor! This declaration is rank socialism. When Mr. Blake, after offering a reward for Riel's capture, during one rebellion, championed that blood-stained scoundrel after he had again stained his hands with the blood of his fellow countrymen, Canada declared that he was not fit to control her destinies. Now that Mr. Blake has gone from bad to worse by openly preaching socialism and treason in Ireland, there are grave doubts being expressed amongst his most intimate friends, we speak of what we know, regarding his mental sanity. We heard one of his most zealous political supporters express a hope that he would be kept from further committing himself in Ireland by being committed for using seditious language! How easy is the descent to Hades; first comes disregard of Church authority, then follows naturally Rielism and contempt of the State authority, then comes Socialism, which is war against social authority and order! We had better hopes of Mr. Edward Blake.



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