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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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Address: P. O. Box 2640.
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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

May 19th.—FOURTH SUNDAY AFTER EASTER.
Morning.—Deut. 4 to v. 23. John 6, 22 to 41.
Evening.—Deut. 4, 23 to v. 41; or 5. 2 Tim. 2.

THURSDAY, MAY 16, 1889.

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.

ANOTHER VICTIM.—The Parnell trial has another victim, no less than the chieftain of the Home Rulers himself. When asked if he had deliberately and with intention to deceive the House of Commons declared that certain societies were extinct, he was driven by his oath to admit that the statement he had made was a lie. No wonder that this shameful and shameless declaration was hissed in the Court, and has been received in England with astonishment and disgust. Mr. Parnell has all along been held up as a modern Bayard, of stainless honour, his intimacy with some of the vilest criminals of the age has been explained as a proof of his innocency and simplicity, and his denial of certain charges made against him have been accepted as demonstration of their falsity. Mr. Parnell, now under oath, has sworn that he is capable of telling deliberate lies, to help his cause! Read by the light of his own admission his denial of the authenticity of the famous letters amounts to nothing, nay the evidence against those letters being genuine having rested wholly upon Mr. Parnell's denial; may now be regarded as cancelled. What the effect will be in the House of Commons is hard to predict. At one time a gentleman who told a lie was sent to Coventry, not because a liar is immoral, but for his cowardice. The times have changed, and we now see every day instances of deliberate untruths being uttered, and approved of, when spoken for party purposes, even by, so-called, "religious" partisans. It is not by any means a distinction of the Jesuits to regard the end as justifying the means. What Mr. Parnell did in deceiv-

ing the House of Commons, is done without a blush by party leaders who profess intense concern for those who look at spiritual truths in a different light to themselves, or worship by rites not congenial to puritan taste. Since the above was written, Mr. Parnell has sworn that when he declared that he had spoken falsely he was committing perjury. He, in a word, tried to remove the guilt of lying by swearing that he had sworn falsely, that he had told a lie! These be your gods, O! home rulers.

Exit, Charles Stewart Parnell as a man of honour!

SUBSTITUTES FOR SAINTS' DAYS.—Peter Lombard, in Church Times, writes, "I heard a comical anecdote of the Rev. Rory O'Bosh the other day. He objects to keeping Saints' Days, says it is "exciting" and "unwholesome," and when he was appointed to his present incumbency, which is in London, he abolished the observance of them which his predecessor had carried on. But there is one day which he does keep, and actually has an "octave" of services during the week that follows it. That day is—the anniversary of his appointment to the living. Isn't it curious that he cannot persuade his parishioners to understand what a blessing they are neglecting? They none of them attend his church, and he goes near to verify Sydney Smith's description of the man who "preached himself bare to the very sexton."

This reminds us of a Toronto Rector who at a clerical meeting was congratulated on his having gone up higher, by observing in his church the Feast of the Circumcision. "O! dear no," said the bewildered evangelist, "I did no such thing, I held service that day because it was New Year's Day!" At which there was a smile all round at the ascension being repudiated.

HE RICHLY DESERVED IT.—The same writer adds to the above anecdote, "I wonder if he is any relation to an incumbent whom I came across down in the country, who decorated his church wall next the pulpit by inscribing thereon a certain text of Holy Scripture, adding thereto the statement that this was the text on which he preached his first sermon in that church, as if posterity will care. It was one of three or four cases of self-praise which one observed in walking through the church. Now and then he came to grief. He did so once at a clerical meeting, so I was told, for while as usual he was preaching the narrowest Calvinism and indefectible grace, he managed directly to deny the efficacy of infant baptism. The master of a public school who was present said with a most magisterial look, "Sir, if you were under me at — I would flog you to-morrow morning before breakfast for your intolerable ignorance." He returned an angry reply, in which he introduced a Latin quotation, and made a false quantity."

We once heard Bishop Selwyn openly, in the pulpit, sharply rebuke a family who had erected a tablet in the church of a "self-praise," character, and he refused to consecrate until it was removed.

THE CHURCH DOES THE WORK:—"I know crowded streets full of pauperism, full of drunkenness, hotbeds of vice and crime, in which neither by the State nor philanthropy, nor by Socialism, nor by any religious denomination whatever except the English Church, is anything being done to relieve the bodies or elevate the souls of men. Other men and other bodies are talking and declaiming and denouncing, but silently, amid poverty and neglect and fierce attack, the Church of England is doing daily her quiet and her often unaided work." So testifies Canon Farrar, and there are thousands of parishes where the same work is being done in the same quiet way by the Church, while her clergy and visitors are being incessantly assailed by sectarian enemies both within and without her borders, who are in their element when declaiming,

and denouncing, shouting party shibboleths, while those they attack are working the works of Him who sent them.

THE SET OF THE TIDE.—The Church Review says: "All along the line we have gone forward." Practices which were once the badge of a party—such as surpliced choirs, choral services, preaching in the surplice, early celebrations of the Holy Communion, the observance of holy days and penitential seasons, decorating the Altar and church with flowers, hymns sung in procession, &c.—have now been adopted by Low Churchmen. The Catholic revival has spread its influence far and wide, and even has reached those outside the pale of the Church of England. We see Gothic chapels erected by Nonconformists; we hear of choral services and floral decorations in those chapels. Chanting the Psalms and liturgical services are not unknown where once they were scouted. We might make bold and say that the wave of the revival has even washed the shores of the Roman schism in England. Apart from the Gothic movement inspired by Mr. Pagin, which was a direct outcome of the study of ecclesiology begun by the Tractarians in Oxford and the Camden Society in Cambridge, and which has given Roman Catholics in England Gothic chapels and (to a limited extent) Gothic vestments, there has been a levelling up among Anglo-Romans. No longer are they content with dirty chapels and tawdry appointments therein; they have been forced to keep pace with the times, and those times have been widely affected by the efforts of the Catholic-minded children of the Church of England to improve the artistic taste of the people, and to provide for their spiritual and material wants. As we have had occasion repeatedly to say of late, the flowing tide is with us, and we can afford to put up with the little obstacles of fotsam and jetsam cast in our way by the receding tide of Puritanism.

A LAUDABLE CUSTOM.—The following letter signed H. G. Morse recently appeared in the London Guardian:

SIR,—I have lately met with a book, written by John Kettlewell, vicar of Coleshill, Warwickshire, entitled *An Help and Exhortation to Worthy Communicating, or a Treatise, &c.*, published in 1688. A third edition was published in 1699. In this book, after certain prayers for use at the moment of receiving the Holy Communion, is the following paragraph:—

"Whilst others are receiving we may employ ourselves in some of the foregoing devotions, or when we have enough of them, join heartily in the Prayer which is made at the Delivery of the Bread and Wine to others, or to strike in affectionately with the Psalm of Praise, which for the ease and exercise of all, but of those particularly who have already received, is wont at that time to be sung in many places."

In view of the Lincoln prosecution you may perhaps think it worth while quoting this testimony to the fact that it was customary in the reigns of Charles II., James II., and William III. to sing something after the consecration during the time the communicants were receiving. It is not too much to assume that Mr. Kettlewell's "Psalm of Praise" was sometimes represented by the well-known *Agnus Dei*, yet history does not record any prosecution for the act!

The Custom of singing hymns during Holy Communion is quite common in evangelical churches in England. The usage spoken of above is adopted at the Church of St. Thomas, Toronto. At present the Office of Holy Communion is too long to follow Morning Prayer, and too short for the chief service—as usually conducted. By the introduction of music the Office might be extended and brightened most appropriately, as the service is in its very essence a praise.