

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 3rd, TWENTY-SECOND SUNDAY AFTER TRINITY.
Morning—Daniel vi. Titus iii.
Evening—Daniel vii. 9, or xii. Luke xxiii. 26 to 30.

THURSDAY, NOV. 8, 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.

TO CORRESPONDENTS.

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

THE CHURCH BEFORE THE REFORMATION.—From an address by the Rev. Dr. Cox at the Church Congress, we cull the following interesting passage. Dr. Cox has made an exhaustive examination of a large mass of official documents which were written prior to the Reformation, and upon these authentic records he bases this statement:—"The Church of England of the mediæval days was, in almost every sense, as much an independent Church before the Reformation as she was after it. True, the Church of England was closely connected with the central see of Rome, and held the doctrines which were then accepted by every Western Church; but the blind submission to the Holy See which characterized much of modern Roman obedience was then altogether unknown throughout Christendom, and special resistance was offered to her undue encroachments in our own island for generations—aye, for centuries—before this resistance culminated in the change which we term the Reformation. In the palmiest times of the Papacy, the Papal mandates, briefs, or bulls were duly admitted and promulgated, so far as the Church was concerned, only after elaborate and formal local confirmation. Our views of the history of Christian progress and ecclesiastical development in England will ever be warped and prejudiced, and our love for our dear old Church cut short by an Act of Parliament barrier

of some three and a-half centuries ago, instead of being carried backward to its earliest Apostolic settlement, unless we clearly perceive and fully understand that England from the time of Henry III. (so soon, that is, as the national character began to be formed from the varying blends and strains that had settled on her shores) was resolute, as well in Church as in State, in resisting what seemed to her to be the unlawful requirements of Rome; whilst at the same time, for the most part, gratefully accepting her judicial services as a final court of ecclesiastical appeal—services which were usually exercised in a wise and comprehensive spirit. Though the Church and the nation were not always in accord as to certain details of Papal requirements; they were ever in the main essentially at one, from the time of Henry III. downwards, as to the maintenance of their true independence. All parties regarded the Pope from a feudal point of view. He was looked upon both by the clergy as well as laity, as the spiritual suzerain of Western Christendom. In the same way as Norman dukes acknowledged the suzerainty of the kings of France, or the princes of Germany the suzerainty of the Emperor, yet still felt themselves justified in resisting, even with the sword, increasing rights and obligations that were from time to time attempted to be imposed upon them; so was it with respect to ecclesiastical polity. No one in the mediæval days, not even Wickliff nor Pecoock, denied the suzerainty of the Pope; but the aggressions of the suzerain might be and were resisted even in Italy, and in sturdy England continuously and determinately, more so, it would seem, than anywhere else in Christendom. In the right and best sense of the word, we have been Protestants right through our ecclesiastical history.

CHURCH CONGRESS NOTES.—The Church Times Congress report gives us the following: A Congress visitor, a cleric, if I mistake not, picked up a pamphlet from the stall of the O.E.W.M.A. and read its title aloud in a tone expressing great dissatisfaction: "The Recovery of the Lapsed Masses." "Lapsed Masses, indeed! It is a very good thing that they are lapsed. There is a great deal too much of that sort of thing left as it is." There is no limit to Protestant ignorance; possibly the individual in question was a "Ritualistic reporter," or, may be, "An aggrieved Parishioner." Possibly he may have been the same gentleman who expressed his disgust to see an announcement of a "Daily Service" between London and Paris. Talking of the Church Congress, we may mention here a remarkable fact—the absolute disappearance of antagonism between High Churchmen and Low. It used to be the humour of editors and of Dissenting orators to speak of the Church Congress as an ecclesiastical Donnybrook Fair. There may once have been some ground for the notion; but if so, that ground has long been getting less and less, until it has disappeared altogether. No Congress of any sort or kind whatever, has been held where there was more appearance—and we believe more reality—of brotherly kindness and unanimity. Canon Hoare, whose chief contribution to the Congress was a not very valuable criticism of St. Paul's words "We have an altar," really seemed like the last rose of the Protestant summer, whose blooming companions had left him alone; and the speeches of the new Evangelicals like Mr. Ohavasse were as Catholic as anyone need desire. In fact, if anyone wanted to find the Protestantism, say, of the Liverpool Congress, he would have had to go into the street to look for it. With the disappearance of the polemical spirit came, in a remarkable elevation of tone. The leading feature of this year's Congress has been the earnestness with which speaker after speaker insisted upon the necessity of cultivating personal holiness, especially in the case of Churchworkers.

The Congress has found, we regret to say, one of the originators of the movement almost at death's

door. We refer to Mr. Beresford Hope, at whose instance, we believe, the Congress was taken to Wolverhampton in 1867. (Since this was written Mr. Hope has passed to rest. His death is a serious loss to the Church.)

Another habitus of the Congress in years gone by, Canon Garbett, died on the 10th inst. Mr. Garbett, who was once a leading Evangelical, had not of late years—probably through failing strength—occupied so prominent a position before the public as he used to do. Almost the last occasion on which his utterance made much sensation, was the reading of a paper in which, admitting that the Evangelical party had seriously declined, he insisted that the Evangelical school had won the day, for the old Evangelicals had always held what would now be called High Church views on the subject of the Church and Sacraments.

CHURCH ENTERTAINMENTS.—At the Ontario diocesan synod the question of raising money by doubtful means was raised by Judge Macdonald in a very temperate and Christian-like speech. It is much to be regretted that the local press not only cut out matters of interest in this address, but put words in the speaker's mouth which he never uttered. It is often the case that causes are injured and personal prejudices excited by reporters being so inaccurate. One fact mentioned by Judge Macdonald deserves to be recorded. He stated that the congregation of Trinity Church, Brockville, of which the Rev. E. P. Crawford is the rector and beloved pastor, raised \$1,000 by subscriptions towards the Church debt, all of which was given through the offertory. A Toronto church recently gave an even larger sum in the same way, without ostentation or unworthy excitement. We have given our verdict on this question, and see no reason to change the deliverance made by this paper at the time of the Bishop of Huron's charge. Judge Macdonald we hear of as acting with all the breadth of sympathy characteristic of an enlightened, high-minded, gentleman-like Churchman. He, we are sure, does not desire to place a ban upon such harmless pleasures as our social life requires to save us from becoming misanthropic. Nor can he object to the giving a religious aspect to such forms of enjoyment as are so innocent as to be without "the appearance of evil." Human nature is so complex and so diverse in its action that it is almost impossible to draw a hard and fast line between certain amusements and others, marking one class as open to Christians and the other prohibited. What one man finds refreshment from without a taint of injury, is to another a temptation and an evil. Let us learn charity in this matter and avoid censuring those whose liberty is greater than we can find profitable to exercise. At the same time whatever is done under Church auspices should be free from reproach.

The prudence and timeliness of Judge Macdonald's motion is proved by the Bishop of Ontario to issue a pastoral on this question. We have every confidence in this being inspired by common sense, wisdom and charity.

Permit me to suggest the importance of giving to the services that impressiveness which careful, reverent reading will impart. The benefit of a responsive service is very much lost when the voice of the officiating minister breaks in upon the unfinished sentence of the congregation. Each prayer in its utterance should give the impression of address to "the High and Holy One who inhabiteth eternity." In the reading of Holy Scripture "the voice should plainly carry with its every utterance the recognition that the subject matter is the very word of God, conveying truth which commends itself to every man's conscience in His sight." While the arts of the elocutionist are to be avoided, there is a sacred study of the services that give us indeed "the amiable tabernacles of the Lord of Hosts."—Bishop Gillespie.