

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

FEBRUARY 27th—1st SUNDAY IN LENT.
Morning—Genesis xix. 12 to 30 Mark iii. 13
Evening—Genesis xxii. to 20 or xxiii. Romans ix. 19

THURSDAY, FEB. 24, 1887.

PROFESSING CHRISTIANS AND THEIR RELATIONS TO THE POOR.—And next of the working classes, and especially those in our great cities. It is not true that the workingman is averse to religion or to Christianity; it is a blunder and a slander to talk of the infidelity of the working man. Nothing can be more false, thank God for it; and yet the working man does not altogether love the Church of England or its clergy, as a rule. How should he love the Church of the eighteenth century? and there is still something left of the old eighteenth century spirit. It is altogether too far from him. It is because of the distance from him of those who profess to be his teachers, and because of their belonging to a class with which he has little sympathy, and often also of their dullness, their opinionativeness, their doggedness, their unworthiness. It is because of the indifference of the professing Christians of the upper and middle classes to the spiritual interests of the poor. How little there has been of the real spiritual education of them. Taking them as they are, in the spirit and faith of Christ, apart from all other ends! Though something has been done, more must be done. It is necessary to live for their sake, to sacrifice all other aims, to live among them, to work for them, humbly, loyally, for Christ's sake. Thus did Franciscans and Dominicans once revive the motive and true aim of the Church, by living in brotherhoods among the poorest; and this, or similar work, has to be done again. It is the plain obedience to the most solemn of our Lord's sacramental commands, "If I have washed your feet, ye ought also to wash one another's feet." Their is no service too menial but that it ought to be done in the name of Christ, and that will win love and respect wherever it is seen.—"Fundamental Church Principles," by the Rev. J. M. Wilson, in *Contemporary Review*.

THE INFLUENCE OF THE BIBLE AND PRAYER BOOK.—There can be no doubt that by far the most important prose works of the reigns of Henry VIII. and his successor—most important in the history of literature, no less than from other and higher points of view—were the several translations of the

Bible into the English tongue, and the compilation of the Book of Common Prayer. It must be remembered that each of the long series of versions, beginning with that of Tyndale and Coverdale in Henry VIII.'s reign, and ending with our present authorized version in James I.'s, was not a separate independent translation, but, speaking generally, each was founded upon and largely influenced by its predecessor. And each of the various forms in which the Book of Common Prayer was from time to time issued was only a comparatively slight modification of the book previously in use. And if this be borne in mind, and it be further remembered how many thousands of men and women must in successive generations have derived all their literary enjoyment, and formed their literary taste from little else than the English Bible and Prayer Book, it will not be difficult to realise how great and lasting the influence even of the earliest translators and compilers must have been in developing the faculty of literary enjoyment, cultivating the national taste, and establishing and maintaining a high standard of tone and style in English prose writing.—*Cassell's Popular Educator*.

THE SONS OF ENGLAND ON ROMISH AGGRESSIONS.—At a recent meeting of the chief rulers of that admirable society, the Sons of England, which it would be well for all whom the title designates should join, a report was adopted which reads as follows:—"There is one subject which should engage the attention of every member of our order, and that is the rapid strides and encroachments that are being made by the Roman hierarchy. Not content with having secured a separate school system of their own, they insist on interfering in the educational institutions of the Protestant majority. It is a crying shame that in a Protestant province like Ontario, a book destined for religious instruction in our Public schools must be first submitted to the Roman Catholic Archbishop before it can be sanctioned by the Minister of Education. It therefore behooves us to keep a watchful eye, and to all in our power to stop the encroachments of this greatest of all secret societies. There is no member of our association but can and does wield a certain amount of influence, and that influence should be exercised at the polls in voting for the Government which will do most for the maintenance of our Protestant religion and liberties irrespective of politics or party." The point is well made that the Romish Church is the greatest of secret societies. The reason that Rome condemns secret societies is simply because she does not control them, and Rome is by no means alone in condemning on this sole ground.

Take that extraordinary declaration made at Toronto by Mr. S. H. Baker on the 14th February, to the effect that he preferred an atheist to represent him in Parliament whose politics were his own, to any Christian with whom he disagreed on politics. That is indeed the spirit of Popenry in a rampant form. It means in plain English this—whichever differs with me in politics is more offensive than an atheist, and the principles of an atheist are less objectionable than any political ideas of which I disapprove!

THE NARROWNESS OF DISSENT.—*The Rock* in a well written article on Nonconformity, very truly says:

"We have represented the advantages resulting from Nonconformity when true to its ideal and fulfilling its mission of Protestation. It is, nevertheless, obvious that it is somewhat narrowed by the conditions of its existence, sometimes involving the assertion of a single Christian principle and nothing more, and sometimes reproducing the evils of the Church it has abandoned in another form. Often tyranny becomes altered but not removed, for instead of priestcraft we find deacon craft, and in lieu of the arbitrariness of sacerdotalism the iron yoke of congregationalism, with congregational-

ridden ministers instead of priest ridden congregations. Better have to deal with a Pope beyond the seas than a diaconal Papacy established in an adjoining grocery store without the attractions of antiquity and history to recommend it; and we fear that the position of a dependant minister of an independent congregation is ill-adapted to encourage deep or impartial research. As Mr. Gladstone once truly observed, the position of the National Church in comparison to Nonconformist bodies is precisely the same as the relations of the National Parliament to various political clubs. In the one different schools of thought assemble for constitutional co-operation; in the others, dissentient elements of thought are strained out so that a single form alone remains, with, we may add, an increasing tendency to rigidity of expression. The result for the Church is necessarily a great elasticity and adaptability of system, though we are far from denying that there is still room for improvement in this respect, and we have great hopes of seeing the bounds of freedom set wider yet, and all valid occasions of offence removed from our Church ministrations. It remains for the clergy to recognize the teaching of history and the imperfection of every system, to deal charitably and patiently with the prejudices and misconceptions of surrounding Nonconformists, and to seek to embody all that is of permanent worth in their principles in the National Church."

LUNACY BREAKS OUT IN THE SALVATION ARMY.—Any person who has seen the so called services of the Salvation Army, must have received a severe shock to his or her sense of decency, so akin to blasphemy are their expressions. The following account of a Salvation Army marriage only shows how very thin is the line dividing many of these people from stark madness, a line over which they sometimes cross, as the General did on this occasion.

"The taste for extravagance, whether in dress or deportment, grows by what it feeds on, and to pander to this taste the Salvation Army has constantly to invent new sensations for its adherents. At the marriage of Marechale Catharine, General Booth's daughter, to Colonel Clibborn, at the Army barracks, such a sensation was provided. The young woman, tall and excitable, as well as rather a comely creature, as soon as the marriage was over, sang a song of which one line was not very encouraging to the newly-married husband. The line was, 'We'll fight and never tire,' and to illustrate her meaning in worldly fashion she squared off at her husband in true pugilistic shape, dodging her head and shifting her ground, and with much spirit she battered him about considerably. The immense crowd screamed and shouted. It was too much for the excitable nature of General Booth. He dragged out his venerable spouse, and they sparred right merrily at each other. When that tired them, both couples began a frenzied breakdown laughing on to each other's waists. The worshippers were as much pleased as if they had been witnessing a clogdance in a music hall."

THE WORSHIP OF CLAP TRAP.—Paxton Hood says, "Man worships strength, but usually merely visible strength; he even very often misconceives what real strength is. For the most part, man's idea of strength is that which succeeds. But there is a kind of strength which can work on, pitching its success into some remote and silent future, not in the noisy present—able to say, with the great Lord Mansfield, 'I will not seek, or follow, or run after popularity. I will have a popularity that shall follow me.' Oh, despise, despise the chattering, loquacious apostles of clap-trap, who suppose they are strong because buildings ring with tumultuous applause of their brazen or calistkin melodies, and who would, perhaps, be the first to desert their principles if the shadow of discredit crossed their way."