

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wootten, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
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FRANKLIN B. BILL, Advertising Manager.

LESSONS FOR SUNDAYS and HOLY-DAYS.

March 21st—2nd SUNDAY IN LENT
Morning—Genesis xxvii. 1-41. Mark xv. 1-42.
Evening—Genesis xxviii. 1-11. 1 Cor. xii. 1-28

THURSDAY, MAR. 18, 1886.

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

A VERY LOOSE STRING.—A daily paper which is generally regarded as the organ of a certain public dignitary, who complained that "the string hangs loose," in enforcing the laws against illicit drinking, thinks it right to thus travesty the word of God. We copy from an editorial of the 18th Feby. last.

"Daniel was in the prophet business and used to open the windows three times a day, towards Jerusalem, which was to the east, (sic) utterly regardless of the fact that the east wind is full of malaria, and that he might open his window towards Chicago. This conflicted with the law of Darius and they seized Daniel and lugged him off to the Zoo, and fed him to the lions. But the lions wouldn't have Daniel, it wasn't their day for Daniel, they wanted spoon victrols that day, and Daniel, he didn't want any lions." We ask attention to this disgusting language, in order to expose the class of men whose help was sought and ostentatiously used by one who says "the string hangs loose," in enforcing laws to suppress immorality. Such a blasphemous travesty of Scripture is more dangerous than a score of brothels or saloons, for it passes into the family circle like a flood of sewage. How a man who conducts "our Bible class," who carries on a Christian mission hall, can quietly accept public association with men who thus make God's Word a vulgar jest, is one of the most revolting evidences possible to conceive of the demoralization caused by inordinate ambition.

The string does indeed hang very loose with a follower of Christ, who is publicly yoked with a blasphemer, or who without rebuke allows a newspaper recognised as his champion thus to bring Scripture into contempt! The using of Scriptural characters and Scriptural language to give piquancy to political attacks is much to be deplored. No reverent

mind can hear these allusions without a shock of pain.

THE CHURCH AND POLITICAL CHANGES.—It so happened that the times during which the Church is universally acknowledged to have been in the highest state of purity were times of frequent and violent political change. One at least of the Apostles appears to have lived to see four emperors pulled down in little more than a year. Of the martyrs of the third century a great proportion must have been able to remember ten or twelve revolutions. These martyrs must have had occasion often to consider what was their duty to a prince just raised to power by a successful insurrection. That they were one and all deterred by the fear of punishment from doing what they thought right, is an imputation which no candid infidel would throw upon them. Yet if there be any proposition which can with perfect confidence be affirmed touching the early Christians, it is this, that they never once refused obedience to any actual ruler on account of the illegitimacy of his title. At one time, indeed, the supreme power was claimed by twenty or thirty competitors. Every province from Britain to Egypt had its own Augustus. All these pretenders could not be rightful emperors. Yet it does not appear that in any place the faithful had any scruple about submitting to the person who in that place exercised the imperial functions, while the Christian of Rome obeyed Aurelian, the Christian of Lyons obeyed Tetricus, and the Christian of Palmyra obeyed Zenobia. "Day and night"—such were the words which the great Cyperian, Bishop of Carthage, addressed to the representative of Valerian and Gallienus—"day and night do we Christians pray to the one true God for the safety of our emperors." Yet those emperors had a few months before pulled down their predecessor Emilianus, who had pulled down his predecessor Gallus, who had climbed to power on the ruins of the house of his predecessor Decius, who had slain his predecessor Philip, who had slain his predecessor Gordian!

The truth is that the Church never so prospered as when it simply minded its own business. "One thing I do," said the wisest of the Apostles, to-day the Church fritters away its energies over an endless variety of schemes which exhaust the time and powers and means of both clergy and laity in organizing and working.

MR. BOOTH ON RELIGIOUS WORSHIP.—The *Saturday Review* thus satirizes the statement that no religions or pseudo-religious organization can keep very long out of the law courts. The Salvation Army has claimed of late rather more than its fair share of legal notice. The "General" had to be taught that he could not break a covenant because he professed to be better than his neighbours. Certain of his troops have enjoyed an opportunity of learning the lesson that they are not licensed to commit the offence of abduction. Recently the Army appeared in the character of parishioners objecting to pay Poor rates. When it comes to putting the hand of disbursement into the pocket of plenty, the "Salvationist" is even as other men are. Mr. Booth appealed against a rate which charges him for the relief of the poor on premises estimated to be worth more than a thousand pounds. The ground of the appeal was that these buildings were employed exclusively for religious worship, and were, therefore, exempted from parochial rates. The Middlesex magistrates thus found themselves involved in the arduous inquiry which has perplexed many a natural philosopher—What is religious worship? It appeared, however, that in one part of the premises a "lady captain" and a "lady lieutenant" reside. This portion of the building is clearly not exclusively devoted to religious purposes. There remained the Grecian Theatre, and the question whether the performances which take place in it can be described as religious. On this point Mr.

Bramwell Booth explained wherein, according to him and his fellows, the worship of God consists. It appears to imply the presence in a prominent position of what is called the "blind brigade." This is not a synonym for the Salvation Army, but the collective designation of blind Jimmy, blind Johnny, blind Mark, and others. The harmonium, the concertina, and the banjo are the chief weapons of the brigade. The harmonium (never was an instrument more unfortunately named), the concertina, and the banjo do not complete the musical attractions of Salvation Army services. There are also tambourines and whistles, drums and bones. But the bones, says Mr. Bramwell Booth, are not like those of the Christy Minstrels. That is highly probable, for the Christy Minstrels are experts. It is necessary to have these things, and it is necessary to advertise them. Otherwise the Salvation Army could not perform public worship. The Middlesex magistrates, perhaps wisely, held that the Grecian Theatre was a place of worship. They could hardly be expected on a rating appeal to consider too curiously the relation of the sacred with the profane. The Salvation Army thus takes a place, so far as the Middlesex magistrates can give one, among the religious bodies of England. Its Corybantic excesses are worship. Its volleys of hallelujahs are piety. Its "knee drill" is religion. The authority for these otherwise disputable propositions is "Booth appellant—the Parish of St. Leonard, Shoreditch, Respondent." But the vulgar will, perhaps, be of a contrary opinion.

PLAIN AND WISE WORDS FROM A BISHOP.—The Bishop of Lincoln preaching recently at St. Agnes, Kennington, said they "should ask themselves why they were Churchmen. They were not merely members of an old and splendid society, with a magnificent history which had conferred great benefits on mankind, but by being members of the Church they were in a sphere in which God came into the closest covenant with men. The Church was even wider than humanity, and he feared that many did not realise their position as Churchmen, and talked of the Church and sacraments not as part of our belief as Christians, but as something to be contrasted with or instead of faith in spiritual religion. The coldness of the Church in John Wesley's time almost compelled him to build chapels where there might be warmth, contact, touch; and the same led to the Primitive Methodist secession. The Church said, "Dearly beloved brethren," and their beloved brethren never spoke to one another. In this upheaving day of progress which he would not desire to retard—they must as Churchmen learn something of the spirit of love and sympathy, notwithstanding the divisions of class and wealth. Zealous Churchmen were too often apt to be narrow Churchmen."

The good Bishop put his finger on the weakest spot in the Church of England, which is that men who are brethren in that church stand aloof from each other as those who recognise their relation in a common brotherhood in any other organized body, never do. The members of the various secular benevolent societies exhibit in their intercourse far more of the spirit of Christianity than do those who are united in Christ—who, therefore, are members one of another by sharing in the corporate life of Christ's Body—His Church. That is the key to parry divisions, to strife, to deadness; we have lost the divine sense of common brotherhood by losing sight of the essential living unity of the Church as the visible manifestation of Christ by His Body, the Church. A revival of corporate life, corporate consciousness, would dissipate this coldness by causing every member to glow with love and sympathy. Let each churchman reform his own habit of never speaking save his to private circle, and the revival would be accomplished.

Human innocence is ignorance of evil; Christian holiness is to know the evil and to choose the good,