

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Address: P. O. Box 2640.
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West of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

October 23rd, TWENTIETH SUNDAY AFTER TRINITY.
Morning.—Ex hiel xxiv. 2 Thessalonians iii.
Evening.—Ezekiel xxxvii. or Daniel i. Luke xvii to 30.

THURSDAY, OCT. 20, 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.

SERVICES OF PRAISE.—We are so heartily in sympathy with any movement "intended to stimulate a love for the music of the sanctuary," that we rejoice to find so many churches organizing services of praise and thanksgiving for the winter. Of course from our standpoint every time of divine service is an occasion for praise, most especially the chief act of worship, when the Eucharistic offerings are made. But as there is some difficulty in the minds of a certain order of Church people in regarding anything of a joyful, exultant or artistic nature, as appropriate in worship, we are thankful that this prejudice does not interfere with their enjoyment of special services, wherein choirs, and singers, and instrumentalists, are called upon to display the gifts God has blessed them with in setting forth His honor and glory, while also rejoicing and elevating the hearts and thoughts of His people. Organists need a word of kindly caution in this matter; it will be a misfortune for them to give the mere concert display element prominence in these services by rendering secular music. We have a programme before us which is defaced by announcing a chorus well-known to amateurs as a very lively operatic composition. Another piece is an equally well known dance, classical we admit, but not suited for the organ and less adapted for part of a service of praise. There is a boundless supply of Church music for all classes of performers, much that is wholly new to our people, so that there is really no need to invade the sphere of operatic or other kind of secular music, for these interesting and profitable services.

We cordially wish this effort to elevate the standard of Church music great success. It needs no apology even if it does no more than enrich the social enjoyment of our people. But when they become familiar with the higher compositions of writers who have given their genius to the sanctuary services, there will gradually come over all the regular services more refinement and reverence, for the great distinction between bad and vulgar sacred music, and the highest class, is that the former is devoid of reverential feeling and the latter breathes out the higher feelings and aspirations of the soul. Much of the popular sacred music of the day is incomparably less fit for the sanctuary than the dance music of Mozart and Handel.

WHY AM I A HEATHEN?—A person who is said to be a Chinese, educated in the States, is lecturing in explanation of his remaining a heathen. The lecture is somewhat an impertinence, as we are not aware that he has been asked to explain his preference of a beastly form of superstition and its accompanying life, to the Christian faith. He seems to have been brought into contact with persons who though Christians in name are heathens in practice, and thereupon concludes that he will not add hypocrisy to his other failings and ignorances. The only strong point made by this critic is given him by the divisions of Christendom. In this he has Christians on the hip, as it is the rankest folly to deny that sectarian divisions are an utter abomination and scandal. We can without a taint of Phariseism thank God that this shame soils not us or our Church, for all the sects directly or indirectly split off from our Body, the One Catholic and Apostolic Church, in which we believe, and believe in no other. They split off for reasons utterly inadequate to justify so serious a step as rending the unity of the Church, so inadequate that they were and in continuing the separation are guilty of schism. If this self-assertive heathen causes Christians to reflect upon the fact that their disturbance of unity hinders his acceptance of Christianity, they may come gradually to realize that he represents millions whose rejection of Christ in the past and to-day was and is owing to schism causing them to stumble.

The author of "Why am I a Heathen?" brings a formidable indictment against modern society for its wickedness, but even a child could see, if it looked, that Christianity is the physician called in to cure these evils, and is not in any way blameable because they exist. We are therefore not disposed to retort on this heathen, but if we were we could fix upon the superstitions of heathenism the direct responsibility for wholesale criminality such as is unknown in Christian communities.

RAISING A FALSE ISSUE.—We should be indeed sorry to say anything unkind of the esteemed President of University College, but he has courted criticism in a recent speech in a manner much to be regretted, as the issue raised by Dr. Wilson is a false one. Our readers are only too familiar with the controversy between the Church, in the person of the Bishop of Toronto, and the rector of a city parish, and a certain layman who has set up a schismatical institution over which he presides, and which is in avowed and bitter opposition to the parochial clergy and institutions of the parish it is in. Dr. Wilson took occasion at a meeting of Wycliffe College to justify that nest of disorder because a certain layman connected with it had met with opposition in his zealous labors—referring to the notorious disturber of the peace of the Church in that parish. Dr. Wilson should not have misrepresented this matter. The bishop and the rector in question are just as zealously anxious to encourage lay workers as Dr. Wilson is or as any of his friends are, of that there is no question. But a layman who sets up a rival place of worship to the Church, who seduces parishioners from

attachment to the Church, who breaks up habits of attending Church, who systematically undermines the influence of the Church, while nominally a member of the Church, is a very dishonest and highly mischievous person, his example is destructive of lay influence by bringing it into disrepute. Dr. Wilson as president of a University should consider how he would like graduates to be plotting against him and encouraging students to treat his office and authority with contempt? Let Dr. Wilson bring this question home to his own position, and he will quickly agree with us that when a layman plots and works to damage the rulers and pastors of the Church, as was done and is being done by the layman Dr. Wilson defended, his course is highly dishonorable and injurious to religion. Such a disturber of Israel secures a little of that clap trap popularity amongst the sects which is charming to men who love notoriety; but of all men we should have thought Dr. Wilson would have been the last to applaud downright rebellion against lawful authority.

ROME AT HOME.—It is interesting to note the attitude of Romish officials in different countries. In England they mildly plead to be tolerated, and represent themselves as the meekest of persons. In Italy, however, they do not show that toleration to Protestants which they themselves meet with here. *Evangelical Christendom* says that on July 14th, Antonio Cocco was grossly insulted in his room at the inn where he was staying by two priests (one a canon), who roughly told him to get out of that part of the country, and not to return again. They heaped abuse upon him, threatened to take his life, and, losing their temper completely, seized his wallet containing Bibles, and tore the Scriptures to pieces. The noise caused several persons to come upon the scene. The Syndic and Brigadier of Carabinieri very honorably did their duty. Scarcely had the news reached the ears of the latter, when he went to the inn and expressed his regret that he had not been present sooner, to have been an eye-witness himself. He nevertheless took down full particulars with a view to legal proceedings on three counts—violation of domicile, using threatening language, and destroying the property of another. Since then the case has come before the authorities, and both priests have been condemned to twelve months imprisonment and a fine of fifty-one lire. They are also to pay the costs, and to make good any losses which their proceedings may have occasioned to the plaintiff.

THIS IS THE LAND WE ARE ASKED TO JOIN.—In the Civil Courts of Chicago, some 6000 applications for divorce are made every year. About 5000 of these cases come to trial, the others being non-suited or withdrawn. Habitual drunkenness and felony are among the causes for divorce in Illinois. Though the law requires the complainant to have been residing one year in the State, no adequate proof of this fact is insisted on; a man has deserted his wife in Maine, and without her knowledge got a divorce within six months at Chicago.—*Living Church*.

PUNCHED BY PUNCH.—Punch devotes its principal cartoon to illustrating the Canadian route to the east, under the title, "The New Northwest Passage." A description in verse of the cartoon is given in the form of a colloquy on the Canadian shore between Canada and Britannia. The concluding stanza is:

Britannia—
And woe to him, the statesman cold or blind,
Of clutching spirit or of chilling mind;
Pedantic prig or purse-string tightening fool,
Who'd check such work and such a spirit cool.

—The World.

If when thou makest a bargain thou thinkest only of thyself and thy gain, thou art a servant of mammon.