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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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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Sept. 16th, SIXTEENTH SUNDAY AFTER TRINITY.
Morning.—3 Chronicles xxxvi. 9 Corinthians viii.
Evening.—Nehemiah i. & ii. to 9; or Mark xiii. 14.

THURSDAY, SEPT. 18, 1888.

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.

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

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

PREACHING.—We ask the attention of our readers to the article on "Preaching," for which we are indebted to one of our regular contributors, who is a highly distinguished exponent of the art of public speaking, both in pulpit and on platform. That "reading makes a full man," the discourses of the writer always illustrates, as does the review which in this issue adorns our columns, and for which we are grateful.

TIME TABLES NECESSARY TO ORDER.—Method is as much needed in the conduct of the Church's business affairs as in the management of a factory. In our secular affairs we know that we must have a fixed time for everything, or it will not get done, we know that when there are so many conflicting claims on our time, attention, and money, we must needs act on the principle of proportion; we must determine the relative importance of every obligation, and we must allot to each duty its proper place, order, and value. The Church needs its time-table every whit as much as the Day School, or the Home, or the Office. And such a time-table

of all parochial engagements should be drawn up every year—from Easter to Easter, or New Year's Day to New Year's Day—in every parish by the clergy, in consultation with the wardens, superintendents, secretaries, and other official representatives and conductors of parochial work and institutions. There are certain parochial needs demanding a certain number of collections; then there are certain extra-parochial objects which every congregation of Church people ought to feel it obligatory on them to help systematically. Among such surely every parish ought, at least, to help one of the two Foreign Mission Societies, one of the two Home Mission Societies, the Diocesan Societies (i.e., Church Building, Education Board, Clergy School), the National Society and S.P.C.K. in turns, and the local Hospital or Infirmary. If a yearly time-table were thus drawn up, and its due place allotted to a collection for each of these objects, or for two or more combined, and also for the parochial collections; and if the day fixed for each were strictly adhered to, preacher or no preacher, then it would be found at the year's end that many more collections could be got in during each year, and more easily, too, than the smaller number are got in on the unmethodical system of 'drift.'

A LITTLE MORE METHOD WANTED.—In its business arrangements certainly, though not in its doctrinal teaching, the Church stands greatly in need of the infusion of a little more of the spirit of Methodism. There are hundreds of congregations which render no help, or only a tithe of the help they ought and are well able to render, to Home and Foreign Missions, and many other valuable religious and charitable institutions. It is not necessarily because the people are unwilling to give their contributions to such objects, but even though willing, they have no opportunity given to them. They are not asked to do so by the clergy and wardens. And why? Do these official heads of the congregation object to the objects or principles of such Institutions, or do they deny the obligation of the people to support them? Not at all! In most cases both clergy and wardens will readily acknowledge that such objects deserve and need the contributions of Church people, and that they feel they ought to render their quota of help; in fact, they would willingly do so if they could, but, unfortunately, they cannot. And why? The pretext is, that they 'cannot get in so many collections.' The real reason is, that they are not Methodists in their Church business arrangements. Owing to the want of system and method too commonly prevalent in Church affairs, a few collections for parochial objects are allowed to oust all extra-parochial institutions, and to rob them of a chance of urging their claims. There are the collections for the wardens, for the choir, for the schools, for the sick and poor, for the curate's stipend, and perhaps, some others of an entirely parochial character. Generally, special preachers are considered requisite or desirable on such occasions. Mr. So-and-So must be got, if possible, on such-and-such a Sunday. He is unable to come. Then another preacher must be looked for; and, perhaps, to get his help, the collections must be put off for a Sunday or two. And so the available Sundays are reduced in number, the year runs its course, and towards its close it is found difficult enough, perhaps, to satisfy even the parochial claims, without introducing any additional collections for outside objects. In nine cases out of ten, where that excuse of not being able to get in so many collections in the year is offered as the explanation for not helping extra-parochial objects, it is this unmethodical system of 'drift' which is mainly responsible for the inability.

AN AMERICAN, ON RITUAL.—The Rev. C. T. Olmsted of Utica, in a paper reported in the New York Churchman, has the following sensible observations:—'Too strict a law of uniformity is neither practi-

cal nor Catholic. The word "Catholic" means, not only for all nations and ages, but also for all people: and this characteristic of Catholicity must be remembered, especially in this age of the world and in this country. If in these days of individualism and personal liberty we are to win back the people to the obedience of Christ and the true worship of God, we must not even put down the screws too tightly upon them. In the Middle Ages, even, the monks of Cluny had their sanctuaries gorgeously decorated and an elaborate ritual, while the most severe Cistercians worshipped in bare chapels and with a very chastened ceremonial. And it seems to me that a similar liberty should be granted in any ritual law that may hereafter be adopted in the American Church. Let there be a minimum of requirement, which shall involve all necessary reverence and symbolism; and a maximum of permission, beyond which no one shall be allowed to go. But it would be a pity to introduce even into our permissive rubrics so great a number of postures and gestures, vestments, lights, &c., as to make it hard for the priest and his assistants to remember what they ought to do. We ought to strive to keep out those things which destroy impressiveness—things in the Roman service which strike the unfamiliar as undignified and petty—like the rapid genuflexions, vulgarly called "duckings," and the manner of making the confessions between the celebrant and his assistants at the foot of the altar steps before beginning the Mass, which I have heard characterized as shaking themselves. All of these things are now practised by our advanced Ritualistic brethren.

'And this brings me to my third point, viz., intelligibility. The East, where our religion took its rise, is the land of symbolism, and, the Oriental mind is susceptible of instruction by every little thing that strikes the eye. The Chinese, it is said, who are neither deaf nor dumb, often carry on their conversation by means of signs, and all Orientals expect a meaning and look for it in everything connected with religion. But the Westerns, and especially we matter-of-fact Americans, while we have a symbolic sense in common with the human race, are generally obtuse about such things. There are many among us into whose heads it is difficult to beat a symbolic idea; you tell them what such and such a thing means, and they are very apt to say it is nonsense, or they cannot see it.

'It is this fact, no doubt, which has resulted in producing a greater simplicity in all the ritual of the Western Church than in that of the East. The Roman service is much less complicated and shorter than that of the Greek. Moreover, there are some things of which the symbolic meaning, if they have any, is so far-fetched as to be absurd, and others, of which the meaning could be better taught by signs less excessive, and more dignified. Among the former are such vestments as the biretta and the maniple; things that were originally articles of practical use. The maniple was a napkin for wiping the fingers, and possibly also the sacred vessels; it was of linen, and carried on the left arm for convenience. How absurd to turn it into an embroidered vestment of silk, and to say that it represents the weight of sin, which the priest carries for himself and for his people! And if we had to officiate in cold churches never heated in winter, as they used to do in old times, we should find a very intelligible meaning in the biretta. It would mean that we wanted to keep our heads warm and to prevent an influenza; but what on earth it means in warm churches, and in summer as well as winter, I have never yet been informed.'

Every day a self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty-five days hence, if each day shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.