

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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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LESSONS for SUNDAYS and HOLY-DAYS.

October 2nd - SEVENTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah v. Eph. ii.
Evening.—Jeremiah xxii.; or xxxv. Luke v. 17.

THURSDAY, SEPT. 29, 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.

GUILD OF ORGANISTS.—A step long projected has at last been taken by establishing in England an Organist Guild which has put forth the following statement of its objects:

"The Guild of Organists is an association among members of the musical profession—members of the Episcopal Church of England, Scotland, and Ireland, who desire, by mutual conference and counsel, and all legitimate means, to advance the cause of Church music, and the truest interest of its professors. All that is practicable towards these ends will fall within scope of the guild, and the proceedings will include Church gatherings, meetings, lectures, and musical performances when these can be provided, whilst examinations, as a test of proficiency, are included in the schemes of the guild. It is hoped that the guild will tend to foster and preserve a high sense of the sacredness and honour belonging to the vocation of organist, and that it will prove valuable as a means of inter-communication, and a bond of brotherhood between the musicians of the Church, and of elevating the status of their vocation."

It would be well for Canadian organists to arrange for a branch being established here. True, many who play our organs are not eligible at present, but the existence of this guild would do much to suggest to organists the desirability of becoming eligible. It would be a great advantage to the Church were her services engaged in only by her children, and the scandal be removed of one known to be a dissenter, or a profane person, assisting in

divine service. It is one of the trials of life to those of musical taste, with some little knowledge of Church music, to be compelled to share in services that are arranged and conducted by organists who have no idea of the difference between mere sacred music and Church music. We recently attended a Church where the music was wholly and only engaged in by the organist and two singers! A friend with us said: "I am so irritated that I should have been in a more devout frame of mind had I stayed in my room at the hotel!" We quite agree with the *Church Times* which says:

We notice that the members of the Guild are to be communicants. This is a sensible provision, for if a man will not observe the common life of the body in which he holds a responsible position he is not really fit to occupy the position. If the Guild is to be a healthy power in the Church, its members must themselves receive power through the channels of grace.

The office of the Guild, at present, is at 35 Wellington St., London W.C., to which address we must refer our musical readers who wish to know more of the working of the Guild.

ECCLESIASTICAL MUSIC.—The *Church Times* asks, "Who has not experienced the careful want of training in voice production amongst parochial choristers? Some of the very worst specimens of nasal and guttural noise makers we have met with have been under the care of 'professionals' of music, who could play the organ very well, but had little notion of what well taught boys and men can do with a few hints of the right sort on the management of their voices. Or take ecclesiastical music, we know that every age has its own taste in music of all kinds, but if the leaders in village choirs had even a smattering of the history of ecclesiastical music, we should be saved the loss of many ancient treasures, and, what is even more desirable, be spared the infliction of modern whimsicalities that ought never to find a place in choral worship. Hymnology may seem a superfluous study, but seeing how much influence a capable organist possesses in the choice of hymns, it is highly desirable that in all cases the influence should be exerted in accordance with educated taste and right judgment. Perhaps the knowledge of liturgical principles is difficult to define, but any man with a spark of devotion within him is able to discern whether the organist's mind is in harmony with the season and service. If it is not we pity the congregation, especially if the worshippers have been trained by preaching and ritual to understand the ebb and flow of joy and sorrow in worship. We have frequently had occasion to wish the organ silent simply for the reason that the performer thereon had never a soul for religion and could not understand what devotion in music meant. We have heard of a travelling showman who, noticing that the audience contained many clergymen, and that his assistant was not describing the pictures in a sufficiently appropriate style, said in an aside (not without a professional oath, to give force to his remark) "Put more religion into it, the house is chock full of parsons." That man knew his business, which is more than we can say for some of the unworshipping accompanists of worship music."

As a general rule, the less organists have to do with voice production the better, as not one in a thousand have the technical skill to do any good, and more, if a chorister's voice has not a pleasant musical tone, it is a very rare thing to make it so by teaching. If the voice is inharmonious with other voices it is unsuitable for choir work, and no drilling will alter its tone quality.

THE BISHOP OF NIAGARA ON CHURCH WORSHIP.—At a service held at Charlottetown, P. E. I., in commemoration of the centenary of the Colonial

Episcopate, the Bishop of Niagara preached. The Bishop was preceded to the pulpit by cross-bearer in girdled alb, chaplain, Rev. J. Simpson, bearing pastoral staff, and two boys in purple cassocks and girdled albs. In his sermon, his lordship referred to the mistakes and shortcomings of the Church in Canada during the last hundred years, particularly in allowing the education of youth to pass out of her hands and become secular, in closing the churches from Sunday to Sunday, and in conforming her worship as near as possible to the sects around her, so that she could hardly be distinguished from them. Now, however, things were getting better, the worship of the Lord in the beauty of holiness was being restored, in many churches the daily service was said and in some the daily sacrifice offered, in a vast majority there was at least a weekly Eucharist. Sisterhoods, hospitals, schools and colleges were springing up, and God was indeed blessing her, although she had so little deserved it, and in this the commencement of her second century she was beginning to take the position she should take as the Church of God.

After the sermon "Onward Christian Soldiers" was sung, while the procession went down the south aisle and up the centre in order. Returning to the sanctuary a solemn *Te Deum* was sung before the altar, and the service closed by the Bishop giving the benediction, holding the pastoral staff.

The Bishop of Niagara spoke wisely, our services have been, yet are, far too much after the sectarian type. Had we no liturgy this might be best, but our liturgy causes an essential difference between our form of worship and that of the sects. They are free to close any part of their service any moment, we are not, and we cannot spring sensational passages on congregations as dissenting ministers do to create liveliness. Every plant has its own instinctive habits and will not thrive if forced into alien ones. The Church of England has not thriven in Canada because of efforts to conform her to dissent.

BISHOP RYLE ON EDUCATION.—In a recent address, Dr. Ryle said:—"The age in which we live is not one in which the Church can afford to neglect the religious instruction of her children. The stimulus of every kind which secular education is receiving at the present time ought not to be forgotten, and we must take care that the religious instruction of our children does not lag behind. If the boys and girls who come to our schools are not thoroughly armed with a knowledge of Christian faith and practice, and with a solid acquaintance with the Bible, and with the Prayer-book and formularies of the Church of England, we must not be surprised if they are tossed about with every wind of doctrine when they leave school, and are lost to the Church of England, and too often to Christianity altogether."

—That which seems our affliction is often our blessing, God, like a good physician, not giving us that medicine which is most pleasant, but that which is best. If advertisy has destroyed thousands of souls, as some say, prosperity has been the cause of the overthrow of tens of thousands. Many there are who would choose the wealth of a Dives rather than the faith of a Lazarus.

—"The Christianity which is now and hereafter to flourish, and through its power in the inner circles of human thought to influence ultimately in some manner more powerful than now the mass of mankind, must be filled full human and genial warmth, in close sympathy with every instinct and need of man, regardful of the just title of every faculty of his nature, apt to associate with and make its own all good whatever in him, which goes to enrich and enlarge the patrimony of our race.—Right Hon. W. E. Gladstone, M. P.

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