

# 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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FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

Aug. 4th.—SEVENTH SUNDAY AFTER TRINITY.

Morning.—1 Chron. 21. 1. omans 4.

Evening.—1 Chron. 22; or 28 to v. 21. Matt. 18, 21 to 19. 3.

THURSDAY AUG. 1, 1889.

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.

THE CHURCH TIMES ON SUNDAY CARS.—It is impossible to withhold sympathy from the employees of tramway companies, in their efforts to win for themselves a release from the slavery to which they are practically reduced. Sixteen hours' work every day is clearly more than any man ought to give, even in return for adequate remuneration. But the whole question of the hours of labour is one which no amount of legislation will ever solve, and we believe Mr. Bradlaugh is quite right in his contention that the matter must be left for settlement by combined pressure on the part of the men exerted against those employers who manifestly disregard the commonest claims of humanity. The tramway companies, but not they alone, are great offenders in this respect, and being corporations without souls, the matter to them is one of mere pounds, shillings, and pence. It is here that the responsibility of the travelling public, which provides the dividends, comes in, especially of the Sunday travelling public. The directors pretend that the demand for their cars on Sundays comes chiefly from people who utilize them to go to and

from their several places of worship. The statement is undoubtedly a pretext, for the numbers of those who make use of the tramway cars for this purpose are infinitesimal compared with those who use them for their Sunday "outing." There must, under existing conditions, be a certain amount of Sunday travelling, but for all that there might be a great deal less than there is, and if those who ease their conscience by giving a tract to the conductor as they pass into a car, would go further and walk to church, they would probably make little difference in the traffic returns for the day, but they would take from the directors the opportunity of attempting to shift the blame of the Sunday labour of their men to the shoulders of church-going people.

KEEP THE RECORD.—In several English Churches a tablet is kept in the vestry on which are inscribed the names of the Rectors from the earliest times. It would be a good custom for our Canadian Churches to adopt this practice. We are making history just as valuable for our successors as the men of preceding centuries, and it will be very interesting for succeeding generations to see who were the clergy in charge of our parish churches in past days.

A CASE OF VIVISECTION.—We beg special attention to a sermon by Canon Norton, of Montreal, in our issue of the 18th July, on party spirit and party tactics in the Church. The sermon was a piece of literary vivisection, performed with all the coolness and skill of a practised anatomist. How the party leaders felt on reading it we cannot realise, having never been subjected to a knife so keen as that used by the eloquent and high-minded preacher. Taking a general survey of the Church we cannot but feel some disposition to pity the men who have so long lived upon the excitement of strife. They are like fish drawn out of the water, for the very element in which the partisan revelled has changed or is changing, so that his sources of vitality are fast becoming sources of destruction. The Church owes Dr. Norton a debt of gratitude for his outspoken discourse.

THE HAPPY FAMILY SCOLDED.—The Rock talks thus plainly to its friends, who, as we showed in an article of last week, are split into two sections who are at open war.

Ritualists can abuse each other roundly, as vehemently, in short, as other Christians do. In their organs in the press there are at times delicious morsels of censure against their own brethren. We light occasionally upon curiosities of literature of this order, and we have more than once culled for our readers choice specimens. Those whose pride is the use of Sarnum can elevate contemptuous nostrils against those whose proclivity is towards the Roman use. One calendar for worship is derided and sneered at by the admirers of another calendar. Ladies of fashion could not be more contemptuous about the bonnets and dresses of their rivals than are the congregations of more than one church which we could name towards the worshippers at another church, although to our uninitiated gaze the vestments and the posturing in each would look identical. Yet notwithstanding all this the Ritualists are well drilled, and they discern exactly the line at which they must hold their steps, and they rally peremptorily at the trumpet call when summoned to war against what they regard as the common foe. We would that they should in this respect teach our Evangelical brethren a lesson. For when our Evangelical brethren come together everyone "hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation," and we must confess it is not edifying. There was a stinging irony in the Dean of Durham's allusion to us at the annual meeting of the E.C.U., when he said to his friends there, "Let them be firm and uni-

ted; let them not follow the example of the other 'happy family' elsewhere," an appeal which was received by the audience with shouts of laughter. We expose ourselves to such derision, and, however humiliating it be to us, we had better understand that it is so, and learn even from an opponent.

NOISE VERSUS ENTHUSIASM.—When General Booth says (in the North American Review) that enthusiasm is good for the enthusiast, valuable in its influence on the crowd, and necessary to perseverance in hard work, most people will be inclined to agree with him. But when he says, "No enthusiasm allowed here" is the motto of most Churches, he makes an assertion which he will find it very difficult to prove. If he turn to the Church of England he is confronted with the inexorable logic of facts, as shown in the brilliant yet solid work of the last thirty years, not to mention all that was accomplished in bygone days. If he means another branch of the Catholic Church, the Church of Rome can show an equally good record in the shape of enthusiasts. If he looks even to the various sects outside the Salvation Army, there has been no lack of enthusiasts to adorn their annals. It will be sufficient here to mention only the numerous sisterhoods, the devoted priests, the various brotherhoods (conspicuous amongst whom are the Cowley Fathers), the munificent and earnest laymen in connexion with the first-named; while as to the second, all the world is now ringing with the name of Father Damien, the earnest Roman Catholic, as it was ringing a few years ago with the name of David Livingstone, the earnest Nonconformist. How many of these quiet enthusiasts, besides the two last-named, have laid down their lives for the good of their fellow men it would be impossible to enumerate here, and how many are still prepared to risk them the records of the Central African mission alone afford sorrowful yet triumphant proof.

While, however, it is impossible to allow General Booth's cool assumption of the exclusive monopoly of religious enthusiasm for his sect, or to agree with the absurd manner in which his followers show their zeal, it would be equally foolish to condemn all outward manifestations of religious feeling. And in connexion with this subject it will not be out of place to make a few remarks on the want of warmth which is sometimes so painfully observable in the public services of the Church. In this there is decidedly room for improvement. Under this category may be mentioned the want of warmth in welcoming strangers, the soulless reading (!) of the Lessons, the inarticulate and perfunctory mumbling of the sublime words of the Church's Offices, the slovenly rendering of the music, and the feeble way in which, as a consequence, the congregation take part in it, and other matters which prevail in some of our places of worship.

DANGERS OF UNSETTLING FAITH.—If we remember rightly there is a warning given by a distinguished living divine in one of his sermons against proselytising, as it is dangerous to upset long cherished beliefs. He compares this process to taking up a plant by the root and transplanting it. Now a plant may be poor of its kind, but alive, but uproot it, change its soil, and it dies. It is sad, but undeniable that many who leave the Church of Rome go over to theism. Several such cases have occurred this year. The latest is that of a Mr. Matthew, of Bath. This clergyman was, until quite recently, a vehement controversialist, of much talent, he was a zealot in seeking perverts to Rome. His mind seems to have become unsettled by controversy, and he has now thrown off not only the Papacy, but all faith in Christianity. We beg our party zealots to think this over, as they are doing infinite mischief by their efforts to disturb and harass the minds of our people by polemical tracts and other devices of strife.