

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

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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Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.,
west of Post Office, Toronto.

FRANKLIN B. BELL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

June 24...FIFTH SUNDAY AFTER TRINITY.—NATIVITY OF ST. JOHN BAPTIST.

Morning—1 Samuel xv. to 24; or Malachi iii. to 7. Matthew iii.
Evening—1 Samuel xvi. or xvii.; or Malachi iv. Matthew xiv. to 13.

THURSDAY, JUNE 21, 1888.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

THE CHURCH CONGRESS.

It is our first duty to offer hearty congratulations to those who organized the first Congress of the Church in Canada, upon the success which has crowned their efforts. The holding of this Congress is an event of much interest and no little importance in the history of the Church of England in Canada. It has already given, and will long continue to confer, a degree of honour and laudable prominence upon the Diocese of Niagara in general, upon the city of Hamilton, and on the clergy and laity who have carried out the Congress to so worthy an issue. This achievement is one among a thousand illustrating the fecundity, the power, the inspiration of unity, peace and concord.

The movers in this enterprise, the sustainers of it to the end, were but a little flock, and their habitation not the largest, nor their diocese dignified by age. Some indeed in the older dioceses, some in the larger sections and cities of our land have been inclined to regard the Hamilton Congress with a little touch of disdain, somewhat in the spirit of the old question, "Can any good come out of Nazareth?" But the tone has changed since the Congress has made its mark on our history. There are still a few of those who showed signs of offended dignity before the meeting, who are now asking in the spirit of another old question, "What went ye out for to see?" and belittling the Congress as a work anybody might have accomplished. But we echo the general voice of the Church in all the dioceses, when we say that for initiating this movement so courageously, for conducting it so wisely, for bringing it to so profitable a close, the whole Church in Canada is grateful to the clergy of Hamilton, by whom it was organized, by whose labours chiefly

rendered practicable, and to those of the laity by whose cordial goodwill, wise counsel and hospitality it was helped on to success.

Not the least pleasant nor the least effective and profitable feature in the Congress was the participation in its work of distinguished visitors from the American Church. The addresses delivered by the ever welcome Bishop of Western New York, by Dr. Courtney, of Boston, by Drs. Kramer and Wilde, were not only delightful evidences of practical fraternal sympathy, but were distinctly elevating to the tone of the Congress, both intellectually and spiritually. The words of Dr. COURTNEY, in closing the Congress, will be long remembered by all who were privileged to hear an address so lofty in tone, so searching, so tender, so profoundly in harmony with the deeper teachings of the Spirit in the Word and by the Church of God.

Our readers will, we know, appreciate the sacrifice made by us in presenting them with full reports of the various papers word for word, as read at the Congress; they will find them in literary power, in freshness, force and general interest, equal to papers read at either the English or American Congresses. The paper by Provost Body is one of especial value as giving at once the true idea of the culture requisite for the ministry, of the men adapted to its duties, and of their vocation. Our readers will note how the Provost eloquently confirmed the view we have again and again maintained, that it is a cruel wrong and injury to train men in a Church college for the work of the ministry as though they were going out merely as exponents of party views and the advocates of party interests.

The paper by the Rev. J. LANGTRY, on "Modern doubts, &c.," is powerfully written; the extempore address, too, by Professor CLARKE, on the same topic, made a great impression, and universal regret was felt that so interesting and so masterly an effort should have been cut short by the ten-minutes rule. Other papers we must leave to tell their own tale, they all deserve careful reading.

It was with much delight we heard one clergyman, of the more extreme school, say that the preparatory work of the Congress, and the meeting itself, had developed the kindest, most brotherly feelings amongst all who shared in the work. That speaks much more for the Churchmen of Hamilton than we dare to express, lest we fall into what might be thought flattery. Their self-abnegation must however be commended. We hope, nay we predict, that a like spirit of mutual love and confidence will be developed wherever the work is undertaken of organizing other Congresses. It would be sad indeed if the stream starting so pure, should become at any point defiled by party spirit or self-seeking.

A single word may be allowed of self-reference. The DOMINION CHURCHMAN for many years past has pressed upon the Churchmen of Canada, the great desirability of organizing a similar movement for holding a yearly Congress to that which has been so marvellous a success and so great a blessing in and to the Church "at home." The work now inaugurated has, therefore, a peculiar interest to this journal, and we are satisfied that that interest will be shared ere long by every member of our

Church who delights in seeing evidences of its growth in vigour, development of intellectual force and opportunity, enlarging of sympathy, deepening of the sense of unity; and, above all, enrichment of the spiritual life which knits each member of the sacred Body to CHRIST, our Life and our Head.

A TIMELY LETTER.

THE Chief Justice of Ontario recently wrote the following letter to the wardens of one of our city churches. We are glad to know in the interest of decency and order in Divine worship, that the suggestion was at once acted upon, and that the "devotions of the people," as the Prayer Book calls our gifts in the offertory, are now offered in a devotional manner:

"To the Churchwardens of the Church of ———
Gentlemen—Allow me to ask your attention to the rubric of the Church in relation to the offertory collections, and to offer a suggestion in regard to one point in connection therewith.

The rubric, after giving directions as to the receiving of the offertory by the churchwardens and others, directs further that they shall "reverently bring it to the priest, who shall humbly present and place it upon the Holy Table."

The present practice at S. ———, of the churchwardens and sidesmen approaching the clergyman in a body with the offertory in their hands and presenting it to the clergyman at the Altar rails, is decidedly an improvement upon the old practice of their straggling up separately, each presenting what he has received as soon as he has collected it. The present is a more reverent mode of bringing to the clergyman the offering of the people, but there the reverence ends according to our present practice, and, as it seems to me, ends too soon. It should not end with placing the offertory in the hands of the clergyman, for the rubric goes on to direct that he—the clergyman—"shall humbly present and place it upon the Holy Table."

Now while he is doing this, what should be the attitude of those who have the moment before placed the offertory in the hands of the clergyman? Is it seemly that while this act of humble reverence is being done by the clergyman the bearers of the offertory should be turning their backs and walking away?

What I take leave to suggest is, shortly, this, that until the offertory is placed upon the Communion Table, the bearers of it should remain facing it, and then retire. Anything less than this does, to my mind, fall short of the reverence that is contemplated by the rubric.

I do not doubt that my suggestion will be received in the spirit in which it is offered. We have all a common interest in having the services of the Church conducted in a becoming and reverent manner.

THE NEW DIVINITY SCHOOL.

[COMMUNICATED.]

WE have just had our attention called to the Principal's annual address at the closing of Wycliffe College, and hail with pleasure the great improvement in tone and character as contrasted with some of his earlier utterances. Prof. Sheraton can at last mention his trio of terrible words "sacerdotalism," "sacramentarianism" and "ritualism"—indeed he has favoured us with several new ones, as "legalism," "ecclesiasticism," "Pharisaism" etc.,—without quite losing his head, and hurling all manner of uncharitable charges against