

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.

Mar. 24th.—THIRD SUNDAY IN LENT.
Morning.—Gen. 37. Luke 1, 26 to v. 46.
Evening.—Gen. 39; or 40. 1 Cor. 14 20.

THURSDAY, MAR. 21, 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.

ACCIDENTS.—The word "accident" is evidently undergoing a serious transformation. Mr. Parnell said that the assassination of Lord Fred. Cavendish was "an accident." The Minister of Education for Ontario in a speech alluded to in the next page said the conquest of Canada by English arms was only "an accident." He deduced from this event being a mere accident the conclusion that the French settlers in Ontario have a right to Public Schools supported in part by English tax-payers, in which French is used as the dominant national language and English is to be treated as a foreign tongue! The Minister does not go far enough, or much too far. If the conquest of Canada is to be ignored as a great historical event, transferring to the English the possession of Canada and enthroning them as its rulers, as the Hon. Mr. Ross desires it should be ignored, then we English are utterly inexcusable in exercising any rights of sovereignty over this country and the French are justified in refusing to recognise British rule and British Law. Is that what a Minister of the Crown desires to affirm? It is a fair inference from his words that the conquest of Canada was a mere "accident." But if he shrinks from his own words, then we must ask him why he wishes the English of Ontario to support French schools, if not to ignore thereby the fact of this Province being an English one and not French? A French school is

an institution which is established in order to ignore the "accident" of the transference of Canada from French to British rule. This belittling such a great event as the victory of Wolfe, by a Canadian Minister of Education, bodes ill for Canada, it illustrates what is now only too patent, that the Romanist authorities are bent upon having our history written not on a basis of facts, but of falsehoods, written not to serve the truth, but the Papacy, and our history of the future also made to serve this end. The whole policy of the Jesuits could be well and fully expressed by saying that they are determined to bring Canada into the condition it would have been had it remained a French and a Roman Catholic colony. To speak of the transference of power to Britain from France as a mere "accident," as Mr. Ross did, is a distinct advance towards the Jesuit position, and a practical admission of their claim to bring Canada under the Papal flag.

A DISSENTER ON THE PRAYER BOOK.—Dr. Parker, the eminent nonconformist, thus delivers himself regarding the prayer book: "I do not blame the Church for the evils of the establishment, but I solemnly assert that the establishment is doing infinite harm to the true interpretation and practice of Christianity. . . . At the same time I am compelled to advance a step, and to accuse the Church itself, viewed wholly apart from the establishment, as teaching certain very deadly errors. The Book of Common Prayer is full of Popery. The High Churchman is alone consistent in interpretation of that book. The Evangelical or Low Churchman has to play tricks with words, and perform many metaphysical miracles and juggleries, in order to Protestantise his Catechism and other Church documents. To say that a babe is by baptism made an inheritor of the kingdom of heaven is a lie in fact, and is a Papal act in practice."

RITUAL NOTES BY CHURCH TIMES.—Altar lights are a survival of a time when the Holy Eucharist was usually celebrated not only in underground Catacombs, but soon after midnight. The symbolical reasons for their use were invented later, when their true origin was forgotten, but they belong in this wise to the very first days of Christianity, cf., Acts xx. 7, 8, 11. It is uncertain when incense was first ceremonially used. No trace of its beginning is discoverable in the East, where it appears all along. It is specified in the 8rd of the Apostolical Canons, which are not later than the 2nd century, or the very beginning of the 3rd, but it was of later introduction in the local Roman Church, because of its association with heathen rites. Vestments also appear from the very first, in the sense that some special robe was assumed for the Holy Eucharist, but that robe was at first, almost certainly, simply the best garments of eastern teachers of Christianity, their robe of ceremony, akin to the evening dress or Court dress of modern times. It was only when the Eastern type of dress disappeared in Western Christendom that Church Vestments became a thing apart, and in all respects distinct, from secular attire.

HOW TO CURTAIL A VOLUNTARY.—In a delightful book of musical reminiscence and anecdote, "Musical Memories," by Dr. Spark, the organist of the Town Hall, Leeds, the author tells the following amusing story:

Mr. Bishop, the famous organ builder, once told me a story respecting the opening of a new organ by the elder Wesley. Wesley, as all the musical world is aware, was a great extemporaneous fugue player, and on the occasion I allude to, was requested to show off the new organ by playing a voluntary at the afternoon service, previous to the reading of the first lesson. Before going to the instrument he asked the vicar (who was an amateur organist) how long the voluntary should last.

"Oh," replied the vicar, "please yourself, Mr.

Wesley. Say five or ten minutes; but we should like to hear as much of the different stops as you can oblige us with."

When the time came, after a few preliminary chords, Wesley started a fugue subject, which he worked out in a masterly way in about a quarter of an hour; and the vicar was immediately going to commence reading the lesson when the inexhaustible organist started a second subject, and this he developed in the same abstruse, elaborate manner as the first. The congregation, as well as the clergyman, having now listened half an hour to the full organ in fugue-playing, and the vicar, believing that Mr. Wesley would work both subjects together, and thus go on perhaps for another quarter of an hour, beckoned Mr. Bishop, the builder, to come up to the reading desk, and said in an agitated tone: "Whatever must we do, Mr. Bishop, to stop Mr. Wesley? He is in one of his extemporaneous flights, and the congregation are beginning to leave."

"Oh," replied the organ-builder, "I can soon stop him, if you give me authority, and will take the consequences."

"By all means," said the distressed vicar; "stop it at any cost, or all the congregation will leave us, and we shall get no collection."

Mr. Bishop went to the organ-blower's place, which was situated a little below the organ floor, and, holding up half-a-crown, he said hurriedly: "Come and take this; I am just going."

The blower pumped the bellows full, and made for the half-crown, Bishop detaining him until the wind went out with a suck and a grunt, leaving poor Wesley high and dry in the middle of his double fugue, which, I am afraid, is unfinished to this day.

DEFINITION OF A BOARD.—A Nonconformist was scoffing at the impending trial of the Bishop of Lincoln, "What a miserable state of things to be subject to a Bench of Bishops," quoth he. "But is there no authority over you?" asked the parson. "Only a Board," said the Dissenter. "H'm! a Board. Well, what's a board but a bench without any legs to stand upon? (Noncon. nonplussed.)"

PAUPER CHURCHMAN.—A Northern clergyman, when the warming apparatus of the church had fallen into disrepair, explained the circumstances to his congregation, and having solicited donations towards the expense of repairing it, clenched his story by saying, "Those who do not give to this needful expenditure will have the satisfaction of reflecting that this long winter they will be warming themselves at somebody else's fireside." In thus explaining to his people that every one of them was under obligation to contribute in share to the cost of orderly and decent ministrations, he was reducing to a just inference the case against those who were too niggardly or too ignorant to pay according to their means for that which they were in common enjoyment of. In some instances it is pure miserliness which ties people's purse-strings, but in countless others it is want of thought, or, indeed, absolute ignorance. Now, if a pauper is to be defined as one who lives upon the proceeds of other people's labour, and does not buy his own subsistence, then a man who goes to church without assisting adequately the church expenses, and expending something for the livelihood of the clergy, must be a pauper churchgoer. This is plain speaking, but there are times when it is futile to beat about the bush. It is for the Church of England laity to devise plans whereby they can discharge these offices graciously and efficiently, and it is certainly the function of a Church newspaper to bring before its readers the shortcomings of laity as well as of clergy, and to hit a blot where it exists, whichever order be the one against whom it is marked. For ourselves, we doubt not that many of our lay brethren will abundantly thank us for thus unflinchingly laying bare a mistake and a forgetfulness.—*The Rock*.

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