

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

July 14th.—FOURTH SUNDAY AFTER TRINITY.
Morning.—1 Sam. 13. Acts 18 to v. 24.
Evening.—1 Sam. 13; or Ruth 1. Matt. 6, 19 to 7, 7.

THURSDAY JULY, 11, 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.

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

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.

PRESBYTERIAN ADVANCE.—The tendency, in more than one direction, of the Presbyterian Church of Scotland to become more "Churchly," is illustrated by a recent declaration of Dr. McCleod, strongly in favour of the Free and Open system. Speaking in the General Assembly, Dr. McCleod said—"He wanted to see realized what they saw abroad—in Italy and in other Catholic countries—the beautiful picture of the crowds of the very poorest, the very beggars of the street going there beside the richest and the best, and worshipping God without the slightest thought of intrusion, or without the slightest appearance on the part of the very richest that they were compromised by having these poor people beside them."

A SENSIBLE SIDESMAN.—As a companion paragraph to the above may be read the following from an Open Church Association paper. At the consecration of the new and beautiful church of St. Dunstan, Liverpool, on the 20th ult., amidst the well-dressed throng pressing towards the sacred building was a man almost in rags. He had reached the doorway when a detaining hand was laid upon his arm and a hard voice coldly said, "This is scarcely the place for you to-day, my man!" The poor fellow abashed, but with a wistful glance at the church, for which he was not fit, half turned to go; when a sidesman standing by, having witnessed the little scene, exclaimed with warmth, "Your pardon, sir, but this is just the place for such as he!" and adding a kindly "Come in friend," he took the poor man by the arm and led him to the best position remaining in the almost crowded aisle. Throughout the service no face in all that congregation showed more rapt attention, no attitude more reverent than his. And who shall doubt that the homage of that simple heart was precious in the sight of God, Who saw and loved him, in spite of tattered clothes?

THE ENGLISH CHURCH UNION.—The thirtieth annual report of the English Church Union which has recently been issued, states that the total number of communicants who have joined the Union during the past twelve months is 5,870, of whom 865 were clergymen, including five Bishops, and 5,005 were lay communicants. The number of names removed from the rolls on account of death and other causes, was 1,995. There was, therefore, a nett gain of 3,785, the total number on the books being 27,164. The reference in report to the Bishop of Lincoln's case has already been published in an extract from a speech by Lord Halifax (p. 785). With regard to the reredos in St. Paul's, the council expressed their conviction, that despite all attacks upon it, "the reredos will long remain as a witness within the walls of St. Paul's to the great evangelical doctrines of the Incarnation and the Atonement, and preserve for many future generations the memory of the Dean and Canons, and others, by whose piety and munificence, aided by funds at the disposal of the Cathedral Decoration Committee, it has been erected."

CANON BODY ON CHURCH WORSHIP.—On Saturday a festival of Church choirs in the deaneries of Bishop Auckland and Stanhope was held at South Church, Bishop Auckland. Nearly all the churches were represented, and there was a large congregation. Canon Body preached the sermon. He said the great revival of song in the Church of England was preceded by a revival—a great spiritual revival—but the revival of song demanded more than the legal application of the duties of the minister. There was a form of worship displeasing to God, and it lay in unreality. When their whole services became as instruments for the gratification of the singer, and when their holy services became as simple amusement for the worshippers, there worship became dangerous to spiritual life and a mere mockery to God in Heaven. England would never tolerate the services of the Church to be conducted by those simply clad in the chorister's robe and outwardly trained by the choirmaster's skill; but she would have those and those alone whose outward life corresponded with the Christian profession. He hoped that side by side with the development of Christian worship and Church life they would learn that the Church itself must be built up with living souls, that the choirs of the churches must be built up of men and women possessed with the Spirit of God, for they alone could acceptably render service unto Him.

A MAGNIFICENT FRONTAL.—A magnificent white frontal has been presented by three ladies to the Chapter of Chester Cathedral for the Lady chapel altar. The design consists of three figures, one of the Madonna and Child in the centre, and on either side one of St. Oswald and St. Yerburch, exquisitely worked on a background of cloth of gold by the East Grinstead Sisters. The panels between the figures are of white leek embroidery, and are studded with *fleurs-de-lys*. The canopy and dividing pillars are of gold, while on the super-frontal are the figures of four angels, with shields, which bear the emblems of the Passion. The robes of the angels are clasped with jewels, the whole forming one of the, if not the, most beautiful altar-cloth in the Church of England. The greater part of the work has been done by two of the ladies who have given the frontal.

WASTED STRENGTH.—Seeing the terrible waste of force involved in forty different bodies attacking the vast mass of Chinese heathendom, each for itself without regard to the others, Dr. Williamson, a veteran missionary, has addressed an earnest appeal to his fellow missionaries for union. Looking out on the state of Protestant missionary enterprise in China he exclaims, "What a waste of strength!" It is desirable to reproduce his own words. Their weight is as undoubted as their sincerity is evident:—

"To begin with, we have the Church of England with her Thirty-nine Articles, her Prayer-book and her formularies all translated, and she is striving and hoping to impose them all in their entirety upon China. Again, we have the Presbyterians with the Westminster Confession, their longer and shorter catechisms, their system of Church government, also translated, equally zealous and sanguine in their endeavour to lead the Chinese to adopt their system. Further, we have the Methodists, with their elaborate organizations; the Congregationalists, with their form of Government; the Baptists, with theirs; the Lutheran Church, seeking to produce in China a facsimile of itself, nothing less or more; the American Episcopal Church, with a like aim. And so with other denominations. What a spectacle to thoughtful Chinamen! No wonder they say to us—'Agree among yourselves, and then we will listen to you.' But this is not the worst of our divisions. We have three branches of the Episcopal Church, eight different sects of Presbyterians, six sects of Methodists, two Congregationalists, two Baptists, besides several other minor bodies, all acting independently of each other; and in addition to these we have the Inland Mission, many of whose members belong to our own denomination, but the bulk of whom disclaim creeds and systems; and unless the leaders of that mission receive special guidance from God it will become neither more nor less than another sect."

Dr. Williamson describes the Protestant army in China at the present time as going "to war at a woeful, shattered, tattered, sorry disadvantage." Each sect is trying hard to keep its own little heap of embers alive, and refuses to throw them all together, so that they may "blaze of themselves and set us free to kindle other fires in different parts." He looks forward to the time when all these little separate heaps shall be formed into "one great, living fire, which shall illumine, and warm, and comfort, and purify the whole nation." On one point he is clear. Here are his own words:—"Something must be done. In our present divided state we will never Christianise China. Never!"

SCIENCE IN PUBLIC SCHOOLS.—The following is from an English paper, it shows, we believe the average impression made by science lessons in public schools. Yesterday a half-time pupil, Standard V., was reading a temperance book on "Alcohol." The word "capillary" came rather often, and every time he came to a dead stop. At last there was a sentence beginning—"Now the capillaries of the Stomach!" He went at it bravely, in a good round voice—"Now the caterpillars of the Stomach, &c."

—But what arithmetic can estimate the inner peace and blessedness that come more and more to the man of God!—Bishop Harris.

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