

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

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LESSONS FOR SUNDAYS and HOLY-DAYS.

August 28th.—TWELFTH SUNDAY AFTER TRINITY.
Morning.—1 Kings xxii. to 41 1 Corinthians viii.
Evening.—2 Kings ii. to 16 or iv. 8 to 38 Mark ii. 23 to III. 13.

THURSDAY, AUG. 25, 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.

SELF HUMILIATION.—While we trust that Bishop Perry will be warmly welcomed in Nova Scotia, we fully agree with an esteemed contributor whose comments on the election in N. S. appear on next page. We regard it as a particularly unhappy coincidence that at the same time the Canadian Church was celebrating the centenary of the founding of its episcopate that the oldest, the pioneer diocese should have gone abroad to select its Bishop. This step may, and we trust will prove to have been wise, but we are none the less certain that we have native clergy who have the requisite talents, culture, character and experience to have ruled Nova Scotia with eminent advantage to the Church. But it is useless lamenting a lost opportunity unless it leads to measures for preventing further cause for regret.

Without wide intimate knowledge of local opinion and feeling it is difficult to say why the Nova Scotians turned from their own country to another land to find a Bishop. But we are satisfied from what transpired that the motive was a determination to have a ruler who was not committed to a party. Whether Dr. Sullivan would have accepted the position we cannot say, but he would have been elected had not a conviction prevailed that he was too closely identified with the party, we say the party because there is only one party in the Church in Canada that is organized as such and which works wholly for party purposes. The late election in this respect will, we hope, have a wholesome influence in teaching clergy and laity alike that the days of party agita-

tion in Canada are numbered, that Churchmen are weary of strife and are becoming too intelligent to suffer themselves to be ticketed and boxed off into pens like cattle at a fair in order to gratify the vulgar ambition of lay party leaders and the few clergy who are in their pay.

Is it, then, desirable that Canadian sees should be the exclusive monopoly of Canadian clergy. That point being decided it will be necessary to consider what steps should be taken to ensure the election of either natives of or long settled here. It will be found that these questions are interlaced with problems relating to the national life of Canada. A national episcopate awaits the full development of national sentiment. Against this ever growing the fates seem to be conspiring, for the danger is now imminent that from being a dependency of Britain we shall sink into becoming a dependency of the United States. That is what Commercial Union will bring which so many politicians are advocating, for Canada it will be national suicide.

DANGER OF REACTION.—After our article was in type on the danger which exists that prohibitory laws will intensify the very evil they are intended to cure, we received *Church Bells* for Aug. 5th, and find in it the following remarks on the same topic. We are gratified to find that our very able contemporary takes precisely the same view of this question as we have set forth.

'There is, of course, no doubt whatever that in a hundred ways our moral conditions need reformation, but of one point we may make ourselves perfectly certain, that if we are indeed seeking for a reformation that is thorough and enduring we must look at things carefully on all sides of them, and we must be unboundedly patient, and we must stop our ears, as Ulysses stopped those of his crew against the Sirens, whenever we are being tempted into listening to the undeniable fascinations of artificial treatment. Mr. Gustafson would make us all sober by law; Major Steton Churchhill would make us all pure by 'arbitrary power committed to one man.' Purity and sobriety are great virtues but they will never be come at in these ways. To think that you can thus reach them is to fly in the face of all experience, and to refuse to look at human nature and the conditions of it with a clear, receptive, unbiassed and widely searching mind. If to-morrow you could have your 'arbitrary power committed to one man,' you might purify our streets, no doubt, but not our hearts; and next day, angry and mad at your insolent assumption of omniscient judgment for us, it is but too likely we should rise up, not only to sweep you away as a nuisance, but to reveal, alas! in new and exaggerated debaucheries.'

There is not the shadow of doubt that the anger and madness predicted, has in Canada led to an enormous increase of the evils of excessive drinking wherever prohibition in any form has been put in force.

UNCHURCHING PRESBYTERIANS.—The Dean of Lincoln writes as follows to the *London Guardian*. "Allow me to say that I never used, or thought of using, the expression "unchurching the Presbyterians." It seems to me quite out of place and unintelligible. It was said by Archdeacon Farrar to be the result of my argument. In reality we have here one of those fallacies which amused us when we sat under a Professor of Logic—viz., an expression bearing two different significations. Of course the Presbyterians as baptised men are members of the Church, and no reasonable person would deny this. But I cannot accept the Presbyterian body as a branch of the Church, simply because as an English Churchman I adhere to the definition of the Church given in Article xix.—

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is

preached, and the Sacraments be duly administered according to Christ's ordinance.'

"By faithful men is meant, I apprehend, not men who have faith in anything, but who believe in their hearts the true faith, the faith once delivered to the saints. And duly administered means administered by those who are duly sent forth for the purpose.

"The whole discussion proves, I think, very strikingly the absolute need of the definitions which it is desired to formulate."

THE DECLINE OF METHODISM.—The decline of Methodism in England is so marked and has so direct a bearing upon the questions affecting Church life and progress, or retrogression in Canada, that we place the facts before our friends for them to study the phenomenon, and see whether they cannot do something to bring the Church here into equal activity as at home.

The year's returns, presented to the Wesleyan Conference just held, show a loss of 86 members, which on a total of more than 412,000 is of course nothing; but what is serious for Wesleyanism is that some 300,000 souls have been added to the population, and it has no part in the new comers. The number of preachers who have died is 80, and the net number added to the list of supernumeraries 56, against whom are to be set 29 "ordained," so that there is a net decrease of 97. Dr. Osborne complained bitterly of the leakage. Since 1881 the number of members ought to have been increased by 115,000, the real increase has been only 32,000. Mr. Bone complained that the Church of England was exerting an unfair influence in villages and some towns; which is, of course, the Methodistic way of saying that she is showing the energy and zeal which it is her bounden duty to put forth.

A report on Village Methodism for the southern section of England discloses other reasons for uneasiness. The greater part of the rural Bethels are said to be in a wretched state, and the debts on the buildings amount to a fifth of their value. Nor are the Methodists alone in this evil case. The Baptists and Independents report that their difficulties in rural districts are greater than have ever been known before.

PROHIBITIONIST BLASPHEMY.—How Churchmen, or indeed any Christians of ordinary sensibility can mix up with persons who use the language common to prohibitionists is a mystery—they must be undergoing a process of unconscious degradation. *Church Bells* says:—

"The advanced apostles of teetotalism hold Temperance in no sort of regard whatever. 'I began to dislike the word Temperance,' says one of them in a recent speech of his at the Prohibition Conference. Let us carefully consider one or two expressions from Temperance periodicals, and we shall never fall into the error any more of insulting these contemners of moderation by crediting them with the old fashioned and apostolic virtue of Temperance. Thus we read about 'the ecclesiastical rite of administering the poison to communicants at the Sacrament.' Again, ministers are said 'to insult Him whom they profess to reverence by using an alcoholic representation of Him,' by using 'the Devil in solution.' Again, a certain member of the party having had occasion recently to attend the service of the Holy Communion, assures us that 'when the vessels had got the liquid poured in the smell was something dreadful, and I could liken it to nothing else than a wine and spirit vault.' Wonderful, incomparable consistency! 'Moderation we have always condemned,' cries yet another of the same school. Yes, so it would seem: moderation in wits and words, gentlemen, as well as in liquors."

—The crosses we make for ourselves by anxiety as to the future, are not the crosses sent by God.