

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS FOR SUNDAYS and HOLY-DAYS.

Jan. 17th—2nd SUNDAY AFTER EPIPHANY.  
Morning—Isaiah lv. Matthew x to 24.  
Evening—Isaiah lvii; or lxi Acts x. to 24.

THURSDAY, JAN. 14, 1885.

DIVERSITIES OF GIFTS.—A capacity for finding fault is one of the qualities most largely exercised in certain circles at the present day. Wherever the mind is insufficiently supplied with healthy occupation, the result is a strong disposition to occupy itself largely in the criticism and detraction of other people. To such attacks nobody presents a fairer mark than the parish clergyman. His office is essentially a public one, and has, moreover, this characteristic, that a great many people imagine they could discharge it duty off hand with at least respectable success. Nor is it at all certain that the possession of average mental powers, zeal, good sense, and education in its widest meaning, will secure a freedom from such reproach. On the contrary, it may be taken for granted that the absence of one qualification will be carefully noted, and be so enlarged upon as really to appear in time as an evil of the first magnitude. Now, the action of such critics will be contemptuously set aside by some readers as utterly unworthy of consideration. But this, with all deference to their judgment, we deem to be a mistake. The action of what we might almost venture to call these professional critics is, after all, only an exaggerated form of the attitude taken up by the great majority of Church people. They appear to expect in every parochial clergyman such an assemblage of virtues and capabilities as shall amount to little short of perfection. They decline to admit the reasonableness of expecting one man only to exhibit unusual power in one or two departments of thought; the phrase, "diversities of gifts," implies nothing to their mind. Yet this is just what all of us should try to grasp. It is idle to expect equal competence in all points from every man; there would be little or no individuality if this were so. Equally idle is it to expect that unusual industry in one branch of work can co-exist with a rigidly exact performance of every other duty.

EXAMPLES IN ILLUSTRATION.—Let us illustrate the above by some examples. A. B., is, we will say, a singularly powerful expositor; his knowledge of Holy Scripture is only equalled by his capacity for apt quotation, illustration, and application. He is especially strong in such matters as the spir-

itual life, and is regarded as a great authority upon the vexed question of personal holiness. His sermons are heard with deep attention, and have been the means of arousing and building up many souls. But the critics have discovered that he spends three days in a week in his study, preparing these sermons, and the other three days in giving addresses on holiness and kindred topics at Christian conferences and the like, leaving the work of pastoral visitation and organisation of his parish in the hands of a curate. Accordingly, A. B. is in their eyes an inefficient and half-hearted worker, who ought never to have been ordained! Yet is there not room in the vineyard for labourers like these, and are there not "diversities of gifts?"

C. D., on the other hand, is remarkable for being a good man of business. He sees the gist of a question at once, can bring the discussion to a head and suggest solutions of its difficulties where other men are all at sea. He is, moreover, a ready and a fluent speaker, who can redeem any meeting from dullness. Hence, C. D. is in universal request as a committee-man and representative of various societies, to whose affairs he gives the most unremitting attention. But, once again, the curate manages the parish, and C. D.'s critics trumpet his incompetency to the world. Yet, surely, we have need of these men, too?

E. F., on the other hand, is conspicuous for the loving care, sympathy, and boldness with which his pastoral work is carried on. In this particular his parish is perfectly organised, and his people thoroughly visited. But, alas! E. F. is neither a speaker nor preacher, and certain critics have been heard to say that the presence of such a man in a pulpit amounts to an absolute scandal! The diversity of gifts is forgotten again. It would, of course, be possible to multiply the types almost *ad infinitum*, but enough has surely been done to establish our point. We want the world to understand that clergy are not *automata*, turned out by the gross, and warranted to act in every case according to pattern, but men of like passions with ourselves, amongst whom there are diversities of gifts—yet all, we trust, inspired by the same spirit—and diversities of operations, yet with the same God working in all. When, as a body, we begin to grasp this old truth, charity will abound much more extensively amongst us than is at present the case.

HUMANE TREATMENT OF ANIMALS.—Public attention has been recently directed in Scotland to the importance of encouraging the humane treatment of the lower animals. The Highland and Agricultural Society, on the 31st of March last, sent a circular to 970 teachers of the Scotch School Board, in which they suggested that the subject should be recognised as a necessary element in education, and pointed out that if opportunities were taken in primary schools systematically to inculcate on the children lessons of humanity, very beneficial results might be expected to follow. The School Board of the Borough of Greenock call attention to the same subject in a letter dated the 17th of February last, which they addressed to the school-teachers and managers within the district under their control. They recommended that the teachers in all the public schools should take opportunities, perhaps once or twice a-week, of giving lessons on the domestic and other animals, to excite the interest of the children in their structure, habits and uses, and to stimulate them to the careful management and kindly treatment of them. The Board reminded the teachers that a large part of their duty consists in producing such results, and that it is fully as important as making the children proficient in reading, writing, and arithmetic, while it is apt to be comparatively neglected from the influence of the present system of distributing grants in aid."—*Times*, May 4th, 1885.

The views thus expressed seem to be met exactly by the "Humanity Series of School Books," as stated in the following extract from the Preface to

them—"It is not intended that the present series of School Books should supersede any of those now in use, many of them well adapted to the several purposes they are professedly intended for. It is meant as supplementary to them, and was only thought of to supply lessons on the great duty of Humanity to animals, while at the same time the danger of monotony, if the lessons had been confined to that one subject, has been avoided by the introduction of other topics for the encouragement of 'every good word and work.'"

The book will be supplied at half-price, and can be sent to any National School as may be desired by the donors.

We gladly call attention to the above topic. It is most desirable to educate the young into habits of gentleness towards the brute creation, and to encourage them to study their ways and instincts.

POPULAR ELECTION OF CLERGY.—The *Church Times*, in an article discussing the various methods of appointing clergy to vacancies, says:

"Popular election is the worst of all methods yet tried, and is attended by scandals peculiar to itself, being so generally discredited that there is no likelihood of its being recommended for adoption. There remains the choice by official nominators. This looks at first sight the best way of all, because it seems to combine the advantages of popular and local election with safeguards which check abuses. But where it has been tried, it does not work at all well. The experience in Ireland just now for instance, where the Church laity are alarmingly ignorant, never having been taught by the clergy, is that the nominators display the utmost jealousy and distrust of any candidate who is suspected of learning, independence, or even of literary tastes. They have no mind to assume the attitude of learners, and will not choose a man whom they think likely to suppose that it is his duty to teach them. They want a tame Levite who will continuously repeat the familiar common-places of an effete Puritanism, and who will do in other respects as the laity bid him, and the inevitable result is that the level of the clergy appointed by this process is steadily lowering."

CHURCH REFORM AT HOME.—A memorial has been addressed to the Archbishop of Canterbury signed by a very large number of the leading clergy as follows:

"We, the undersigned clergy of the Church of England, desire respectfully to express to your lordships our feeling that the question of Church Reform has become one of pressing urgency, and to beg that, in the interests of the nation, you will take such steps as may seem best to forward legislation on the subject as early as possible in the coming Parliament.

"The reforms which are most pressing are, in our opinion, these:—

"1. To give a clearly defined share to the laity, by means of parochial councils and otherwise, in the administration of Church affairs.

"We are aware that a movement in the direction of lay co-operation, initiated by the Convocation of the Province of Canterbury in 1870, has made in recent years, and with the hearty approval of your lordships, some progress by means of diocesan, diocesan and provincial conferences. But though parochial councils were, equally with the other bodies above named, recommended by Convocation, little or nothing has been done towards their formation. It appears to us that the establishment of parochial councils, or of some such bodies, with well-defined statutory powers, is of primary importance, as tending in the most effectual way to increase the local interest of the laity in Church affairs, and to stimulate and maintain in them a feeling that the national Church is theirs, and that they have a responsible share in its life.

"2. To reform Church patronage, so as to put an end to the traffic in livings, and to secure that no one be appointed to a living without previous consultation with the parishioners or their representatives."