

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment made, and then collect the whole amount, whether the paper taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

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 at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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.

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

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

16th July, SEVENTH SUNDAY AFTER TRINITY.
Morning.—1 Chronicles xli. Acts xviii. 24 to xix. 21.
Evening.—1 Chronicles xxli. or 1 Chronicles xxviii. to 31. Matthew. vii. 7.

THURSDAY, JULY 12, 1888.

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.

METHODISTS NOT DISSIDENTERS.—During a discussion in the English House of Commons upon the Local Government Bill, the question was raised as to the position of Wesleyan ministers, what was a correct description of them? The point at issue turned upon the proposal to insert the words "except that clerks in holy orders and ministers of religion shall not be disqualified for being elected and being councillors." An objection being raised that this seemed to imply that clergymen were not ministers of religion, Mr. Waddy, Q.C., son of the late Dr. Waddy, a celebrated Wesleyan preacher, said, "he preferred the amendment as it stood. He did not belong to the Church of England nor was he a Dissenter. The members of that Church in which he was born and in which he hoped to die were Wesleyan Methodists. The description of Dissenters applied to that body was inconsistent with historical facts. Their ministers, too, were not ministers of congregations, but of religion, a totally different thing."

We suppose the claim must be allowed, but the distinction is too fine for our vision, we do not see how those who in all practical work and in organization are separated from the Church can be otherwise designated than as dissenters.

BISHOP HOWE AND THE NONCONFORMISTS.—A deputation of Nonconformist ministers of Wakefield waited upon the Bishop at his residence, and presented his lordship with an address of welcome, which contained the following:—

We the undersigned ministers of Wakefield, desire respectfully and heartily to welcome you to your new diocese and residence in our city. Christian courtesy alone would have prompted us to do so, but your graceful recognition of those who are not of your own communion, and the spirit of Christian love which found expression in your first sermon, preached in your cathedral, makes this duty a privilege and pleasure. In that sermon you are reported to have said:—"I am not one who can only travel in a narrow groove, seeing no truth and no grace in those from whom I differ. I delight in trying to see how much I can agree with others, and not in how much I differ. I rejoice in measuring our common ground, and not in measuring those parts of the field in which we cannot walk together. Not that I am for one moment going to compromise the truth of my Church, which I hold to be the truth of God, by acting as if I thought it did not matter. And yet, while I hope I may have grace evermore to speak that which I believe boldly, and yet lovingly, I am prepared to honour and esteem, as I have all my life honoured and esteemed, many with whom in some things I cannot agree." We accept your words as the expression of the spirit in which you enter upon and intend to discharge your high duties.

We have followed with deep and sympathetic interest your work as a social reformer and Christian Philanthropist in East London, and we recognize in your residence in this city your purpose to continue such essentially Christian service here. And while fully conscious of the differences of ecclesiastical conviction which must prevent full sympathy of Church communion and work, we desire thus early to assure you of our earnest co-operation in all that common ground of service which includes the moral and religious well-being of society.

We cannot forget also that already in our public services we have enjoyed religious fellowship with you through your hymns, not a few of which enrich our hymnals.

The Bishop in reply, accepted the address as a pledge of the friendly spirit which would, he hoped, always characterize their mutual relations. "The divisions of Christendom must always be a sorrow to those who long for unity, and I am sure we shall all feel that those who love the Lord Jesus Christ will pray, as He prayed, that, in His own time and in His own way, we all may be one. Meanwhile it is at least a comfort to know that, if on certain questions of doctrine or discipline we cannot see alike, yet this need not hinder mutual esteem and consideration. And it is a still greater comfort to know that, as I said in my first sermon in the cathedral church, the area of common ground in which we agreed is infinitely larger than that of the narrow margin in which any differences are to be found. We rejoice to recognize in each other this profession of the great fundamental truths of our salvation. It is not for me to speak of any of the blessings which have been preserved or granted to the nation by the existence within its bounds of the old historic Church, which I myself so dearly love, and to which I owe so much. But I am glad to have this opportunity of acknowledging the debt which in so many ways the nation owes to you. Your literature we know and value; your hymns are a precious legacy without which no hymnbook would be complete or acceptable; your zeal has often stirred us up to fresh life and endeavour; your piety has not seldom supplied ministrations and maintained spiritual life where the Church has been supine or neglectful. For these things we thank you. We pray God that through your zeal and labour many souls may learn to know their Saviour; and we trust (I speak, I am sure, for my brother clergy no less than for myself) that the keenest rivalry between us may be a

rivalry in love to souls and in devotion to the cause of our common Master."

A CURIOUS CASE.—One of the most singular cases we ever read of in connection with Church furniture came up recently in the shape of an injunction being asked for to compel the Vicar of St. Mark's, Liverpool, to restore certain chests belonging to the Orange body to the place in the Church from whence he had removed them into the vestibule. The report of the Vicar's examination is not only amusing but instructive as to the ritual usages of the Orange body.

The Vicar said that the chests belonging to Orange lodges were all old ones, and contained Bibles and Prayer-books. There were also little mahogany arches upon which were painted texts taken from the Book of God. A crown was part of the contents of the chest, this being generally laid upon the Bible. Then there was the regalia which was worn, being something similar to that of the Freemasons, which he possessed and wore as chaplain of an Orange lodge.

The Chancellor—In the church?
The Vicar explained that he had worn his badge in the church when large gatherings had been present.

The Chancellor—These are the orders of the lodge.

The Vicar said he would be very sorry to use anything which would offend the Church.

The Chancellor—Still, people are very particular about the ornaments of ministers in certain churches which are said to be ornaments not specified in the rubrics.

The Vicar I may say it is a sort of coloured stole. There were also three little candlesticks, which represented the Trinity, and which were only used on special occasions. Of course he was now revealing a good deal.

The Chancellor—Candlesticks are sometimes objected to by the church. I have had a great deal of trouble in that way.

The Vicar—They are very small.

The Chancellor—But candlesticks are candlesticks, large or small.

The Vicar—There are in the chests some old swords but they are all blunted.

The Chancellor—I am very glad to hear that, or there might otherwise be some danger.

The Vicar—There was one in each chest.

The Chancellor—It is well that it is so, or it might be a magazine.

Mr. Lowndes—There is no powder, I think?

The Vicar—Oh, no.

The Chancellor—Nor any guns?

The Vicar—No, sir.

During the hearing, cards were shown issued by the Vicar as chaplain of the Lodge, in which he speaks of St. Mark's as "this your Orange Church."

MR. MATTHEW ARNOLD AND RELIGIOUS EDUCATION.—At a time when the minds of men are being directed more and more to the pressing question, "Shall religious training be a part of the education of our children?" it may be well to hear what one who can scarcely be supposed to have any undue bias towards religion, and was moreover an excellent judge in matters of education and culture, had to say on such an important subject. It was very probably the last public utterance of that great and distinguished thinker: "Religious instruction which politicians, making or administering the popular school, seek to exclude as embarrassing, if not futile, is a formative influence, an element of culture of the very highest value, and more indispensable in the popular school than in any other. Political pressure tends to exclude this element of culture; clerical pressure tends to give it a false character. The interest of the people is to get a true character imparted to it, and to have it firmly planted with this character in the popular school."—*Standard*, April 19th, 1888.

ITUM,

Food

nourishing has saved

OD,

There are

ICIAN

f Summer

lication to

& Co.

REAL.

Canada.

no?

Deutsche?

cks

RICHARD

ish, France

t, German

nguage—be-

PRICE 80c.

re to read

g Co.

oston, Mass.

MAOY

edicines, in

ly Medicine

l. Vials re-

is promptly

naoie

FOR OIL