

# 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.

FRANKLIN BAKER, Advertising Manager.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 20th.—EIGHTEENTH SUNDAY AFTER TRINITY.  
Morning.—Jer. 36. 1 Thess. 5.  
Evening.—Ezek. 2; or 13 to v. 17 Luke 14, 25 to 15, 11.

THURSDAY OCT. 24, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

## 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.

**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.

Our New York letter arrived too late for this week's issue.

**THE GLOBE'S MALICE AGAIN.**—A paragraph has gone the round of the papers narrating that the Hon. W. H. Smith, leader of the English House of Commons, had given a church costing \$70,000 to a town in England. Mr. Smith is, of course, a "Tory," whatever that means nowadays, a member of the Liberal Union Government. Therefore the *Globe* sneers at this magnificent gift, calls it "stupid," and declares that Mr. Smith could have secured the same result he aimed at by building a Post Office in the town! The stupidity of such a sneer is glaring, but the malice it displays against a liberal Churchman is highly characteristic of the *Globe*.

**REVELLING IN OBSCENITY.**—It is a very great pity that the Judge who tried the Brennan case did not stop the vile questioning indulged in by the leading

counsel on the defendant's side. The question to be tried was wholly as to events prior to a certain marriage, and yet counsel were allowed to go into details of events that happened after the marriage. The plea of counsel that such post-nuptial acts threw light on ante-nuptial life is pure nonsense and ought to have been stopped by the Judge, as many a man falls into evil after marriage. The only object for pressing certain obscene questions that gave great pain to several young women, seems to have been simply that one of the Counsel revelled in such filth, and was determined at anybody's expense to have his appetite for obscenity fully gratified. Such scenes in a Court of Justice are a public scandal. Some of the questions reported to us by a member of the Bar, were brutally indecent, and brutally cruel, and brutally uncalled for. They have lowered the counsel who so exposed himself very materially indeed in the judgment of all right-minded persons who know what was done during that unfortunate trial, by one who never wearies exalting himself as an example of orthodoxy.

**AN ILLUSTRIOUS REFORMED DRUNKARD.**—It is not generally known, nor should we state it on any rumour however well authenticated, that ex-Vice Chancellor Blake is a reformed drunkard. At least he says so, and we do not contradict such testimony! In a case in court a few days ago it was sought to prove that the defendant was a drunkard. The question was asked by a witness, "What do you mean by being the worse for liquor?" this meaning simply being drunk. Mr. Blake gave this explanation, "A man is the worse for liquor, that is drunk, if he has taken a thimbleful." Now Mr. Blake, up to recent years, regularly took wine daily, in many thimblefuls at a time, therefore, on his own declaration, he was habitually, yea, daily the worse for liquor! Mr. S. H. Blake seems to care as little for his own past character as he does for the present reputation of anybody who has the insufferable audacity to disagree with his opinions. He knew that by declaring all moderate users of a stimulant were habitually "the worse for liquor" he was giving teetotalers a new weapon of offence. We ask his attention to the fact that Jesus took wine by more than a "thimbleful," so Mr. Blake's definition comes close upon a blasphemous charge against his Saviour.

**DISSIDENTING INTOLERANCE.**—Intolerance and bigotry are terms with which our Dissenting friends conjure when they wish to deal a blow at the Church. Doubtless there are many intolerant and bigoted Churchmen; and this is not to be wondered at when men feel strongly that they belong to the only body in England which represents in unbroken descent the Catholic and Apostolic Church of Christ. But Churchmen do not possess a monopoly of intolerance and bigotry. Indeed, our experience is entirely in the opposite direction. The majority of Churchpeople with whom we are in contact are less intolerant and bigoted than any other body of Christians that we know of. The *National Church* gives an instance of bigotry among those who pride themselves on belonging to one of the Free Churches, which could hardly be matched in the Church of England. Recently the Calvinistic Methodists of South Wales required a tutor for their college at Trevecca. Amongst the applicants was a son of the late principal of the college, who was distinctly first in merit. But objection was made that whilst in Birmingham, where there is no chapel belonging to his sect, he attended Dr. Dale's Congregational chapel. He was rejected by a majority of eight. It is only fair to add that the *Christian World* designates this course of action as narrow-minded.

**A CONVERT FROM ROME.**—St. Michael's church, Chester-square, London, witnessed on the 28th July the unusual ceremony of the formal reception of a convert to the Church of England from the communion of Rome. The lady who thus

transferred her allegiance was Mari Wilhelmina Zajicek. A special form of service had been drawn up for the occasion, in the course of which the convert was asked a few questions, the most important of which were: "How many sacraments do you hold?" and "Do you desire to be admitted into the Church of England, believing it to be the Church which is most in accordance with the Word of God?" To the first the convert replied, "Two only, as necessary to salvation, Baptism and the Supper of the Lord," and to the second an emphatic, "I do." Canon Fleming preached the sermon. It was stated that the new convert, who was subsequently the recipient of warm congratulations, had derived her convictions from a three years' attendance at the church.

**DR. MOORHOUSE ON THE HASTE TO BE WISE.**—The Bishop of Manchester, in an address at a meeting of the Religious Tract Society, at Manchester, on Monday evening, said they were all in such a hurry to be wise, they all wanted to know so much about many things, they had not the patience to read a large book or one that required serious attention. They desired and demanded that books should be "boiled down" to the dimensions of a magazine article, or it might be of a little booklet, and they thought, when they had given cursory attention to what was produced in this diminished form, that they knew all about the great work which had been abbreviated. They did know much, but he could not say he believed they knew it deeply and thoroughly. Further, they were impatient when they were asked to go to meetings, or to go to services, because they said, "We shall see the meeting reported in the newspapers;" or, "We shall read the sermon at our leisure in a book." One must acknowledge that if men were to be taught and led their tastes must be consulted and their needs met.

**PETER LOMBARD IN CHURCH TIMES,** says, I really must tell a good story vouched for the other day by my friend X., rector of a parish in East London-over-the-Border. His daughter taught the choir-boys a new tune at a Monday evening's practice, to be sung on the following Sunday. Sunday morning came; "Well Johnny," said Miss X., "I hope you haven't forgotten the new tune, for we depend much on you." "Naw mum, not a bit. Why I've been a skeerin crows with it all the week."

**A MIXED WARDEN.**—Every American citizen is supposed to know all about religion and to be capable of giving his opinion on it, however it may be with medicine, law or chemistry. But newspapers and telegraph operators are always correcting professional men, and so sometimes make havoc with ecclesiastical terms. The Bishop of Central New York has had an experience of this as comical as Mr. Spurgeon's. A venerable warden in one of our country parishes applied to him for a clergyman to serve during Lent. The Bishop had a visitor on his vacation who was willing to earn a "little something" during his rest. It being a Saturday, the Bishop telegraphed to know if he might "send a presbyter for two Sundays." No answer came that day—probably a council of war was held. On Monday he telegraphed again requesting an answer to his former dispatch. Soon the answer came: "Yes, you may send a Presbyterian, if you can't do any better!" We submit that this was a pretty good token of Lenten self-denial.—*Church Eclectic* (U.S.A.)

The other day a Bishop, says the *Scottish Guardian*, when travelling in a London 'bus met one of his clergy. "My Lord, said the latter, I have seen many a Bishop in partibus, but never till to-day in omnibus."

The late Lady Wake, educated as a Presbyterian, was confirmed at the age of seventy. Never too late to mend.