

[Nov. 1, 1888.

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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.

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### LESSONS FOR SUNDAYS and HOLY DAYS.

Nov. 4th, TWENTY-THIRD SUNDAY AFTER TRINITY.  
Morning.—Hosea xiv. Titus i.  
Evening.—Joel i. 31; or iii. 9. Luke xxii. 54.

THURSDAY, NOV. 1, 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.

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

CANON FARRAR ON SLANDERERS.—The Rev. Canon Farrar's original style and somewhat free manner of handling theological topics has brought upon him a host of critics, some woefully shallow and, as usual, malignant in the ratio of shallowness. To one of these slanderers the Canon has replied in good set terms of indignation. The Canon says:

"It is grossly and infamously false to say that I have any where called the believers in the Incarnation 'imbeciles and hypocrites,' or that I have said that the words of our Blessed Lord to His mother were 'far from respectful.' All my writings, in many volumes, which are in the hands of hundreds and thousands of Christians all over the world, are sufficient, in every line and on every page, to refute so preposterous and ridiculous a slander. I don't know who the Rev. J. Ormiston may be, but if he endorsed this calumny he would deserve to be punished by a court of law if I deigned to notice statements so wickedly foolish. As it is,

I can only pity and despise the character of the religion which can so shamefully forget the most elementary graces of truth, justice and charity."

A NEW MEANING TO AND OLD WORD.—A contemporary has given us a new meaning to as noble a word as there is in language, and a meaning that sinks it to the gutter. It declares that a citizen who makes wild, reckless, general charges against public officials, who when challenged to do so, refuses to make those charges specific, to put them in fact in such a form that they can be investigated, is a very brave man, exceptionally brave indeed. Of course a "brave," may be as Webster puts it, a "bully," but as our contemporary regards the word brave as a term of praise, that meaning will not do. There is nothing more utterly mean, cowardly, despicable, than the prevailing habit, to which our contemporary is notoriously addicted, of making slanderous statements of a general character, that shroud a man's character with a mist of suspicion and prejudice. A brave man's accusations are direct, specific, justifiable by evidence, and not tainted by party passion or personal spite.

CHURCH CONGRESS NOTES.—This Congress has also been more fruitful than any preceding ones in gratifying signs of improvement in the present and promise for the future. First of all, it is generally acknowledged by competent judges that there have been fewer polemics in any Congress, never such a perfect freedom from manifestations of a bitter party spirit and mutual suspicions, never less friction, and more harmony between the various sections of the members. Congresses are evidently growing in numbers and popularity, but also, as the *Pall Mall Gazette* admits, in grace. This general readiness of men of various views and dispositions to sink minor differences in an earnest, united effort to address themselves to the task of promoting vital, practical religion among all classes of the population, is surely a hopeful augury for the future of the Church and the nation.

Another most encouraging sign is that the fierce battle round the Prayer-book has now practically ceased, and the great majority both of High and Low Churchmen are willing to accept it as it stands as the best concordat that is possible to be found. Nearly all now are opposed to any serious alterations in either the form or the substance of the Prayer-book, even if they could be effected; and all seem to agree in an unconquerable aversion to casting the Prayer-book into the Parliamentary crucible, attended as such a course would be with fearful risks of the very essentials of our religion being meddled with.

THE CONGRESS AND WORKING MEN.—Perhaps the most striking feature of the Congress is the evidence it has afforded of the popularity of the Church with the working classes, notwithstanding the enemy's scornful and confident assertions to the contrary. The enormous numbers of bona fide working men who attended the many meetings arranged for them during Congress week in Manchester, and five other large towns, and the intense interest and enthusiasm which they expressed both in respect to both speakers and subjects, are in themselves a convincing refutation of the empty taunt that the Church is not in touch with the working classes. More indifferent to religious privileges and duties than they ought to be, we must sadly confess to be often the case, but Congress week proved, at least, that they recognise with friendly gratitude the Church's friendly efforts for their improvement, and are more ready to respond to her entreaty to come within the fold than to any other religious teacher in the land. On some important points belonging to the very life of religion they showed themselves even jealously anxious for the due observances of religion. For instance, there

was no room for doubt at the meeting on Sunday observance, that the vast majority of the working men representatives present were decidedly in favour of preserving the religious quiet and rest of Sunday, and opposed to the encouragement of labour and amusement on that day. So far from it being true that the working classes are lost to religion and to the Church, there are more signs every year, both in and out of Congress, that the Church is getting more into touch with them than ever, and using her influence more successfully than any other religious body in winning them to Christ. For these and many other good omens we are indebted to the Manchester Church Congress, and may well look back to it with thankfulness, and forward to next year's Congress with hope. The above are from an article by H. H. M. in *Church Bells*.

NON-EPISCOPAL ORDINATIONS.—It is not true that non-episcopally ordained ministers have ever been recognized by the Church of England as validly ordained. Nor is it true that any such were lawfully admitted to officiate or hold benefices in the English Church. Some very few instances of the sort are discoverable, but all the leading ones prove to have been challenged at the time as irregular, and to have been disallowed when investigated. It is true that as no penalty was imposed for breach of the Church's order in respect of the ministry, some Puritan Bishops availed themselves of the omission to put non-episcopally ordained persons into benefices, but their action was illegal, though unpunished. The Act of 1571, which has been alleged as licensing the admission of Protestant ministers to officiate and hold livings on signing the Articles, was not intended as a loophole to let in foreign Protestants, but as a bar to keep out the surviving Marian clergy, unless they would prove that they were not Romanists. The Articles of 1584, by requiring episcopal ordination for all Anglican ministers, show that the gloss put on the Act of 1571, as being an enabling Act in favour of non-episcopalians, is not tenable. The entire question is discussed at length in Hadden, *Apostolical Succession in the Church of England*, chapter vi.

THE DECLINE OF WESLEYAN MISSIONS.—The Rock says: We have long so sincerely admired and respected the self-denying and zealous exertions of the Wesleyan Missionary Society, that we record with very great regret the falling off in income last year of £17,000, with a probable deficit of £12,000, for the current year, and a similar deficit feared for 1889. It may be that this is due to the hard times, and we trust it is so, and that there are no internal dissensions, though we are sorry to light upon hints of these in the *Methodist Times*.

PROF. JOHN STUART BLACKIE'S TESTIMONY.—To the Bible I am indebted for the greatest blessing that can happen to a young man at his first launch out of boyhood into youth, viz., the firm grip which it gave me of the grand significance of human life, and of the possibilities of human nature when true to its highest inspirations. I was not more than fifteen years old when I was moved to adopt the ideal ethics of the Gospel as my test of sentiment and my standard of conduct; and to this I adhered steadfastly thenceforward, just as a young seaman would stick to his compass and to his chart, and a young pedestrian to his map of an unknown country. This early intimacy with the best of books—not a mere Sunday acknowledgment, but a living dedication of the life—kept me free from the power of those youthful lusts against which St. Paul warns Timothy, and which if not kept under, have a fatal tendency to taint the blood, and to dull the nerve of the moral nature in man. To this book, and specially to this Epistle, I here delight to confess my obligations as to no other influence in the shape of printed paper.

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