

Oct. 25, 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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FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

Oct. 29th, TWENTY-SECOND SUNDAY AFTER TRINITY.  
Morning.—Daniel vi. 1 Timothy v.  
Evening.—Daniel vii. 9; or xii. Luke xix. 28

THURSDAY, OCT. 25, 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 SUGGESTIVE NAME.—An Irish paper tells us that Earl Fitzwilliam is spending money in enlarging "Shillelagh Church, Co. Wicklow." When the grand bouleversement, or general upsetting and toppling-over of all the churches, comes to pass, and the new church of the future is being erected, which is not to be "sacerdotal, nor mechanic, but organic," whatever all that means, which we do not presume to understand, there will be such an outbreak of notions about this, that, and the other, and such a glorious absence of any ruling authority, that Donnybrook fair will be as nothing to the scene. As the new church, if ever it is got beyond the architect's office, will require a name, we beg to suggest—"Shillelagh Church." This brand new concern would draw into it those choice spirits who roam about, stick in hand, cracking the crowns of every unfortunate wight, bishop, priest, or layman, who dares to tread on the tail of the party coat, or wear it of a cut differing from the Shillelaghites, or who are so dull of intellect as to be unable to see that a Priest of the Church of England can do his duty as a priest without being a "sacerdotalist!" It is pleasant to read of one landlord in Ireland, doing his duty, indeed had all Irish landlords in past years copied the Fitz-

williams, there would have been no chance for Parnellism to stain that beautiful land with agrarian crimes.

THE PURGATORY CELEBRATION.—The recent Pope's Jubilee was made a grand display of masses for souls in purgatory, that shameless fraud as all intelligent Romanists think. The Rock says truly enough: "The gate of Purgatory is wide." True, only "just men" can enter, but that is a generic term, including (practically) all Roman Catholics. We rise from a study of the subject with this distinct impression, that all men are "just" who, whatever their past life and present impenitent state, make a deed of gift to "the Church," or send at the last moment for a priest, or whose friends subscribe for masses for their souls; and that after all it is only Protestants and other malicious heretics who are cut off from a share in the advantages of Purgatory. It is "a pleasant fiction," said Bishop Latimer, "and so profitable to the feigners of it, that no emperor hath gotten more by taxes and tollages of them that are alive, than those the very and right begotten sons of the world got by dead men's tributes and gifts." The whole subject is, however, one that bristles with difficulties. By what occult power does the "Holy Father" know who is in Purgatory and who has escaped from it? Among the millions of souls confined in that place of corporeal fire, how can he make it known that one individual has been ransomed, and how can the friends of the departed be sure that no terrible mistake has been made? How about the poor and friendless—when will they be delivered? If a soul is placed in purgatory for purification from the stains of earth, is it just and right to the soul and to the spotless citizens of heaven that the cleansing should be curtailed? If the knowledge of this doctrine be so beneficial, why did not the Apostles teach it? Why did the Church of Rome herself so long delay to stamp it with her seal? The whole theory and dogma is pernicious and degrading, it is opposed to Scripture, to "catholic" teaching, to reason; it is a blasphemous imputation on the truth, justice, and mercy of God, as revealed in the Holy Scriptures. It was a dream born of the night of heathendom, and it would have died before the ever-brightening rays of the Light of the World, had not a corrupt Church seen in it a source of wealth and an anodyne for uneasy consciences."

TOLERATION.—I plead for a larger sympathy and a larger toleration, and a freer recognition of all that is good. Until you obliterate the nature of man, or make him the mere slave of a system, there must be differences. Let us gladly recognise the sacred freedom of intellectual conviction. Let us hold what we believe to be the truth, not hesitatingly, coldly, feebly, but earnestly and with all our hearts, only let us hold it in love. Large-mindedness is a Christian virtue, and thus we must acknowledge that the love of Christ and work in the name of Christ is greater than all ecclesiastical symbols. Let all who are working for Christ, even if they follow not with you, receive your hearty sympathy and co-operation. Do not keep them aloof as if they were heathen men and publicans. God, perhaps, has revealed something to them which He has not revealed to you. They may be nearer to Christ than you are, though they are Nonconformists, and you orthodox Churchmen. And whether they think with you or not, whether they worship with you or not let your prayer for them be that, sharing with you the love of a common Father and the grace of a common Saviour, they and you may be one even as the Father and Son are one. So you shall help forward the fulfilment of this divine prayer, and enter at last into the perfect and consummated unity of all those who, having washed their robes and made them white in the blood of the Lamb, shall hereafter join in the same worship and the same work in His eternal and glorious kingdom.—The Dean of Peterborough.

CHURCH REFORM IN EUROPE.—The Conference of Bishops was attended by guests from several European Churches that have been parted from the communion of Rome. Alluding to the society for aiding those Spanish Catholics who are rebelling against the Papal tyranny, Bishop Plunket in a recent address said "it was by no means the object of the Society (as some would represent) to send out missionaries to convert the Spanish people from the errors of Romanism, but to aid and encourage those who were seeking to reform themselves." Lord Plunket went on to say—

It was a significant fact, that coincident with the Anglican Commission in its strength there was a wonderful craving for reform in Austria, Italy, Germany, Spain, and Portugal. All those countries seemed to be turning to the Anglican Communion, expecting it to build up the work of Reformation on its model. The Anglican Conference of Bishops had responded to its appeal with no uncertain voice, and they held out their arms full of sympathy to those who were hungering and thirsting for relief from the Church of Rome. It would be a grand proof of the recuperative power of the Church of Christ to see a church built on the site where the martyrs of the sixteenth century perished at the stake, and in that church the pastors of the Reformed Church would spread the Gospel of Christ."

THE O.M.S. REPORT.—The native Christian adherents of the Society number upwards of 185,538, and the communicants are 47,581, or about twenty-five per cent. of the whole. There are 4,270 missionaries, native pastors, and Christian schoolmasters working for the Society, of whom 261 are English clergymen, 40 are English laymen, and 82 lady workers. The baptisms last year amounted to 9,748, which includes both adult and infant baptisms, and the number of scholars under Christian instruction amounts to 77,451. Of the £221,381, the total receipts from all sources, the missionary boxes alone brought in £16,217, and the collections and subscriptions of the juvenile associations realized £8,220, and the sales of their work brought in £1,041, or a total of £4,261. As the great bulk of the money collected by means of missionary boxes is raised through the medium of children, we may put down £80,000 as the contribution of young people towards the cause of the Church Missionary Society. This shows that the rising generation is being educated to take an interest in the welfare of foreign missions. It would increase the interest taken by young people in the annual report, if a brief epitome of the work done by them were given separately and in connected form, say, at the end of the volume, instead of being scattered about in various parts of it as at present. Missionary boxes and juvenile associations provide nearly one-seventh of the whole revenue of the Society.

THE WIDOW OF PARNELL'S VICTIM.—Lady Frederick Cavendish sailed last week from Southampton in the *Athenian* to join her brother, the Hon. and Rev. Albert V. Lyttelton, at Kimberly, South Africa, where he is working among the gold diggers. On the eve of her departure it was announced that Lady Frederick Cavendish is the donor of the 10,000l. which was contributed anonymously some time ago to the Bristol Bishopric Fund. It is to us indescribably revolting that men in Canada are subscribing money to keep Mr. Parnell and his crew of moonlighters and women slayers from full exposure. The Rev. Dr. Pott's saw in Ireland, this summer, a boy who for buying a pair of boots in a boycotted store was nearly murdered on the public street by Mr. Parnell's supporters.

—Every man's task is his life preserver. The conviction that his work is dear to God, and cannot be spared, defends him.—Emerson.

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