

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.

1st July FIFTH SUNDAY AFTER TRINITY.
Morning.—1 Samuel xv. to 24. Acts ix. 23.
Evening.—1 Samuel xvi.; or xvii. 1 John iv. 7

THURSDAY, JUNE 28, 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.

An obituary article on the late Rev. O. P. Ford will appear next week.

A BRAVE AND SENSIBLE METHODIST.—At the recent Conference of the Wesleyan body in Toronto, a motion was made to enquire whether their congregations were using wine, or an unfermented concoction, at what the report termed "The Lord's Supper." The object was not concealed, which is, to compel all to use the chemical mixture called unfermented wine. The following is a report of the comments thereon made by the most able, prominent, and generally respected Methodist in Canada, the Honourable John Macdonald.

Hon. John Macdonald did not agree with the report. As he understood it, unfermented wine was said to be "unfermented nonsense." His idea of wine was "fermented wine." If a Christian man could not kneel down at the Lord's table and partake of the elements which He had ordained without fear of becoming drunk, then he (the speaker) could say: "Good-bye to your Christianity." He had partaken of some of the combinations which they called wine and he had found it to

be so distasteful that he declared solemnly it had almost made him sick. When he heard of such preparations as vinegar, or currants, or molasses or that kind of thing being used in the sacrament of the Lord's Supper, it was to him deeply shocking. Why not dilute their wine and make it half water if they are afraid of getting drunk or anything of that kind. If he were obliged by any law of that conference to submit to anything which the New Testament did not teach he should be compelled to abstain altogether from partaking of the Lord's Supper. He might be held to be speaking warmly on the subject, but he did not yield to anyone in that conference as a temperance man. He had confidence in the Lord Jesus Christ and in the power of God. If he had known that the subject was coming up he would have been prepared with incontrovertible evidence that in the East there was no such thing known as unfermented wine. He did not think the committee had any power or authority to bring the matter up or to ask the questions they proposed.

There is something other than the vile stuff which Senator Macdonald condemned which is calculated to make a person "sick," that is the foolish talk of those who being grossly ignorant of the literature of this question, go on talking about unfermented wine, and Biblical language and usages in solemn contempt for the judgment of the entire world of scholars, ancient and modern. Senator Macdonald is too thoughtful, upright, and well read to follow the multitude who do evil by bringing Scripture and Christianity into ridicule in their blind passion for prohibition. Mr. Macdonald is strictly correct the term "unfermented wine" is pure "nonsense," we might as well speak of "dry water," "sweet acid," or a "Roman Catholic Methodist," as call that "wine" which in Scripture and science lacks the specially characteristic feature of wine. Wine meaning in both the fermented juice of the grape. We thank Senator Macdonald for being so brave as to withstand a popular craze. We thank him also for the bold but wise words: *If a Christian man could not kneel at the Lord's table and partake of the elements which He had ordained without fear of becoming drunk then he could say: "Good-bye to your Christianity."* But it is doubtful whether such an one has any Christianity to bid farewell to!

FASHIONABLE WORDS.—Just as the street boys have their current slang, so in other spheres one phrase is being heard constantly for a season until it is jostled out by a new pet. The word "ultimate" seems to be all the go at present. In three sermons reported at length in the daily press last week the preachers used this mouth filling word with singular frequency. One sermon was based upon its use, and in the others it was worked in at every chance. We find "ultimate" again turning up as the leading word in a solemn resolution, where it is utterly superfluous. We must beg our friends who are sermonising to avoid using one word so incessantly in place and out of place because its sound is imposing! A word so worked becomes slang and receives injury by becoming too familiar. The phrase which "ultimate" has supplanted was, "all down the ages;" we are not in tears at its departure, and when the fashionable word is ultimately given the cold shoulder we trust its successor will reach its "ultimate" swiftly.

FAITH RESTS ON FACT NOT FANCY.—At his first ordination service the Bishop of Wakefield preached from Ep. iv. 18. In the sermon he protested against the tendency to loose and vague notions. "Trinity Sunday, was the Church's witness to the necessity for a clear, definite, faith. Man was responsible for his belief as for his practice, the Bible gave the lie to the popular belief—'If you love God, and try to do what is right, it cannot matter what opinions you hold.'" The tendency of the age was anti-dogmatic: there was a great question of all traditional beliefs, and nothing

was accepted on authority. It was obvious that in an age of questioning there was a great danger of the disintegration of the old faith, while men tried to fashion a religion without a creed, to build up a dreamy, beautiful, unsubstantial something to satisfy the cravings of thinking, hoping humanity. He could not fly in his sinfulness to an allegory; he could not love and trust in a beautiful dream. He wanted something stronger, greater, truer, grander than himself: a definite outline. He could build only on something solid. He did not know how to rear a superstructure of faith or hope on a fleeting cloud. Yes; and he thanked God that in his dear Church, the Church of England, He had given him what he craved, God had given him this distinct, definite and dogmatic faith. He thanked God that no dreamy, misty, unsubstantial, unreal vision was held up before his eyes, which might be true, and might be false. He thanked God that his Church, in the faith in which she had trained him up, had given him no blurred outline, no misty colouring, but something that he could grasp and hold fast, something on which he could stand, and in which he could trust. He thanked God that in His blessed Word, of which his Church was a keeper and a witness, He had taught Him definite things about Himself which any man could know, and perfectly know. Surely the whole faith of the Church of God rested on fact and not on fancy. He did not despise doctrine: a careful, reverent, logical statement of truth was very precious, often it was necessary to contend for them. But there was something greater than doctrine, and that was history. The Creed of the Church was built on history. He hoped that so long as God should spare him, he should ever preach and defend the grand, historical faith of his mother, the Church of England. He believed that God had entrusted to her a priceless possession in the faith, on the one side clear of the accretions and extravagances of Rome; and on the other side reverently guarded against all the shortcomings of the sects or the vagueness of rationalism.

PROPOSED PEOPLE'S ASSOCIATION.—A movement is on foot to establish, in connection with the Church of England in Toronto, a People's Association. The association is projected to take the place, in a measure, of the defunct Church Association. The object, as far as can be gathered, is to unite the influence of the laity to check what is regarded as a ritualistic tendency in many churches. A meeting will be held shortly.

The above appears in a daily paper. Two things will be wanted by this society, a title and a motto. We respectfully suggest for a title, "The Church Bulldozing Association to compel everybody else to do what the promoters demand." It is lengthy but accurate. For a motto, we propose as most appropriate,

"Satan finds some mischief still
For idle hands to do."

Were the promoters of this scheme busy with some good work for the Church and their fellow creatures, they would have no inclination for, nor time, nor money, to spend over such wickedness as breeding strife amongst brethren now living in peace and harmony. But alas! there are few amongst us to whom peace and brotherliness are intolerable, as, when harmony prevails, they are kept in obscurity. As a matter of fact there is only one Church in Toronto where anything approaching what is called "Ritualism" is seen in divine service, and a very significant fact is this, that the church in question is one of the most popular in the city, having frequent and large congregations, weekday and Sunday, and its parochial enterprises are most actively supported and worked by enthusiastic laymen. To resurrect the Church Association would be like dragging a body from its grave whose corruption would spread abroad a foul disease. It is dead, let it rest!

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