

Oct. 3, 1889.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY DAYS.

Oct. 8th.—SIXTEENTH SUNDAY AFTER TRINITY.  
Morning.—Amos 2, 4 to 3, 9. Ephesians 2.  
Evening.—Amos 4, 4. Luke 5 to v. 17.

THURSDAY OCT. 3, 1889.

## 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.

**"EPISCOPALIANS."**—A contemporary vouches for the truth of the following story which is related of the Bishop of Fredericton, Metropolitan of Canada: A few years ago his Lordship was travelling in one of the thinly settled districts of the Province, making a tour of inspection with a view to the establishment of future missions in those parts of the country where there was a sufficient number of Church people to make it advisable. Hotels were unknown in this primitive and remote spot—so the Bishop put up at a farm-house. In the course of conversation he asked the goodwife if there were many Episcopalians in the neighbourhood? She gazed at the Metropolitan in puzzled silence for a moment, and then said: "Well, sir, I don't know, sir, I'm sure; the men killed something under the barn yesterday, and it might have been one for all I know, but I did not see it."

We doubt the above because it is hard to believe that any Bishop would speak of Churchmen as "Episcopalians," the name is somewhat absurd and is certainly a very unworthy one to use of those who are entitled to a higher and truer name.

**RESERVE NO SIGN OF WISDOM.**—A country rector in the *Rock* in a paper on "Reserve" says: "Many gain credit for wisdom simply by knowing when to be silent. It is their reserve which keeps them from laying open their folly, and it, at any rate, befits them without hurting others. Of course, if reserve is carried too far, it approximates to the case of the boy who went to a party with strict injunctions to 'say nothing,' and who accordingly kept silence when he was asked of what he would partake? His host lost patience at last, and told him what a fool he was; and he, when he came

home, could only tell that 'they had found him out!'"

There are not a few who do well to be reserved or silent, which they are from pride, as by this policy their mental vacuity is concealed.

**THE PEW RENTS QUESTION.**—An English secular party remarks as follows on Mr. Dallow's paper which we recently published.

"Very successful is the writer in showing how opposed to the teaching of Scripture the pew-system is; but he is even more invincible in his contention that above and beyond the explicit sentiments of Scripture, the pew-system is contrary to the genius and spirit of the Gospel. The writer urges upon Nonconformists to make a trial of the principle of free and unallotted seats, and promises the best results. We anticipate very much from the attention which this subject must now receive. We are of those who believe that the plan of appropriating pews in places of worship untold mischief. But few of the sanctuaries of our land are satisfactorily attended. The agencies of the churches are impotent to touch those who are in greatest need of the influences and ministrations of religion. Christianity has largely ceased to be a propaganda, its message is but seldom a Gospel, its ministers but rarely 'seekers of them that are lost.' Locked gates, closed doors, reserved seats, side entrances, guarded aisles, have all acted as deterrents with too much success. Churches are dying of inanition, of prolonged coma, because upon them has fallen the curse of caste, and over them has floated the flag of respectability. Every church and chapel should be a source of living and healing streams, floating through the moral desert of our large towns in all directions. Too often they are monuments merely, cold and dead, whatever may be the traditions they preserve, or the principles or spirit they symbolise. When pew-rents are abolished, then may pastors and people fully understand the Divine significance of the words, 'They who are whole need not a physician, but they who are sick.' How moral agencies may be best made effective is a problem that does not receive adequate consideration. Methods which have been discredited by demonstrated inefficiency and chronic failure are neither superceded nor abandoned, because, better means have not been devised. The result is that there is a waste of effort, of machinery, and much exhausting activity which is as fruitless as a vain beating of the air. It is possible, however, that earnest men will rise superior to their prejudices, will escape from the slavery of habit, and that they will sanction and enter upon new departures, so that the truth may come into closer contact with error, and good seed be sown in hearts that are now deemed 'waste places.'"

**SUFFERING BRINGS KNOWLEDGE AND SYMPATHY.**—It is in the humility of suffering we gain the closest fellowship with human hearts, and is not that God's way of comfort? "As one whom his mother comforteth so will I comfort you." Yes, if we will let Him be will. If we will but give up our own way, and, with true self-effacement, accept His way as He would have us to do.

Not until then shall we enter into that higher fellowship with the sacred heart of Jesus for which St. Paul was willing to suffer the loss of all things if only he might attain unto it. (Phil. iii. 8, &c.) "As many as I love I rebuke and chasten." And although "no chastening for the present seemeth to be joyous; but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Yes. Afterward.—After night cometh the morning; after the Cross the Crown. And shall we fear or shrink from the darkness and silence when we know they are leading us to the glorious light or our Father's face? Shall we not walk meekly in the way of the Cross, knowing how that way has been sanctified and made easy for us by

the blessed footsteps which toiled to the height of Calvary beneath its load? Afterwards.—Yes.—"Thou shalt know hereafter."

**THE PRESS AGREES WITH US.**—We recently threw richly deserved ridicule upon certain papers read in Toronto before the American Association for promotion of Science. The *B. C. Colonist* for instance says under the head line, "Yankee Bounce," "A Mr. Hill, who is one of the American 'scientists' who held their meeting in Toronto, read a paper before the Economic Section of the American Association which has given great offence to many patriotic Canadians. Mr. Hill's essay, was a great deal more like a stump speech or a Fourth of July oration than a scientific paper read before an association of savants." The *Scientific American* speaks of the paper on "Music," which we condemned as utterly unworthy of a scientific society, in the same terms as we did. The plain truth is that a certain small clique in Toronto has given American scientific men a miserable opinion of the state of science in Canada—and we believe these foolish papers were written down to the supposed Canadian level. We appreciate the kindness!

**THE ANGLO-ISRAEL THEORY.**—The notion favored by some that Englishmen are Jews, sprung from the lost tribes, is severely criticised in *Church Times*. One passage is especially worth quoting as it settles the question. The writer says, "The proofs of identity which are actually tendered are, to scholars, exactly on a par with the famous one in 'Box and Cox'; 'Have you a strawberry mark on your left arm?' 'No'—'Then you are my long lost brother!'"

Now let us look at the secular side of the matter, from the scientific and historical standpoint. The resemblances on which the Anglo-Israelites rely for the identification of Israelites and Englishmen are superficial, and, so to speak, casual. Qualities such as wealth, power, commerce, colonisation, and navigation may easily be found united in races which have little or no connexion with each other. Thus Venice, Holland, and Portugal were all distinguished in these fashions, and once far surpassed England therein. But there are tests of identity and affinity which are unerring and trustworthy, as being incapable of accidental occurrence or coincidence. These are history, physical conformation, language, and traditional usages. But when these four tests are applied to Anglo-Israelism it breaks down under every one of them, not satisfying the conditions in a single instance. First: no hint of suggestion is to be found anywhere of a great Hebrew migration westwards in early times, such as must have happened on the Anglo-Israel theory. We know nothing about the inhabitants of Britain in B.C. 580, the approximate date of the Captivity. But we do know that when Julius Caesar came hither the Britons he found were of the same stock as the Welsh and Bretons of to-day, that is, a Celtic stock, belonging to the great Indo-European race, and having no relationship whatever to the Semitic stock of Israel. Since that time there have been many immigrations into England, blending readily with the older stock, and consisting of various Germanic tribes, Angles, Jutes, Saxons, Frisians, Danes, and so forth. To these have been added later, French, Flemings, Dutch, and a sprinkling of Italians, Greeks, and other nationalities, making the English race one of the most mixed and heterogeneous in the world, and thus specially unlike the peculiarly tribal, separatist, and isolated Hebrew in a most crucial matter. Every step in the historical pedigree of England is perfectly well known, and no trace is to be found of the Israelite save as a foreign sojourner in the land, never mixing with its people, but dwelling apart,

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