

Oct. 18, 1888.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

Oct. 21st, TWENTY-FIRST SUNDAY AFTER TRINITY.
Morning.—Daniel iii. 2 Thessalonians i.
Evening.—Daniel iv.; or v. Luke xv. 11

THURSDAY, OCT. 18, 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.

A THIRD PARTY.—The Rev. Dr. Castle at the Convocation of the Baptist College, Toronto, said he objected to the usual classification, Catholics and Protestants. He declined to be put with either one or other of these classes, as the Baptists are not Catholics, neither are they willing to be mixed up with such a very mixed gathering as are comprised by the term Protestant. Dr. Castle prefers, he says, not to be in company with all manner of eccentric, infidel, and even heathen people who are all styled—Protestant. The energetic Baptist leader is beginning to see light as through a glass darkly, as are thousands of others. The word "Protestant" is most honorable when truly used, with specific reference to a protesting attitude towards Popery, but to make such a very modern word a title for the Church of Christ, is not only absurd, it is mischievous and harmful to the truth. Dr. Castle, however, in leaving one error drops into as bad a one, for he desires to be styled merely "a Baptist." Now, the worst fault any designating title can have is, that it does not designate so as to discriminate between that thing and other things.

Dr. Castle is, he says, a Baptist, very right, so is the Pope, so is a Churchman, so is a Methodist, so is a Presbyterian, Mormon, Plymouth Brother, and so on, *ad infinitum*. Dr. Castle then puts himself with an even more mixed up community when he styles himself a Baptist, than when he is classed as a Protestant, for he has the Pope as a fellow-baptist! Why cannot Dr. Castle come out of the sect he belongs to and fall in with the One Catholic and Apostolic Church which his Master founded? He would be very welcome, his talents would find a noble sphere, his baptizing tastes would have ample exercise, and he would be then classed, truly and befittingly, which as a Baptist he cannot ever be.

Let us add that the stand taken by Dr. Castle and his friends against secular education, particularly when offered a bribe to bow down in that house of Rimmon, the State system of control over education, reflects the highest honour upon their Christian consistency, and is such a manifestation of Christian independence as demands our warmest commendation, sympathy, and gratitude. As an example to other Christian communities and to Churchmen, who have taken the State bribe to advocate secular education, the action of the Baptists is invaluable.

HUMOUR IN A RELIGIOUS ORGAN.—The assailant of the Bishop of Niagara ought to be engaged by *Grip*, for he now and then gets off sayings as humorous as the work of Artemus Ward, the style of which these sayings closely resemble. What could surpass in humour the following:—"It is with genuine, heartfelt sorrow that we chronicle this act of His Lordship. Even supposing the English Church Union were nothing worse, it is a union of extreme party men even with an extreme party policy!" The "heartfelt sorrow" touch is poor Artemus all over, such mock sentimentality, when well done, as in this case, is very amusing indeed. Then the affectation of being shocked at "extreme party men with an extreme party policy," when the person who says he is shocked, is the official agent of extreme party men, and his whole life is devoted to pushing their party policy, let who will suffer, he even seeking to blast the honour of a Bishop and blight his diocese in furtherance of that extreme party policy, and to gratify the extreme party men by whom he is engaged for this mischief-making. It is not often that there, naked, malice is so humorous.

A SAD CATASTROPHE.—Those to whom the Peoples' Bible is known will be sincerely grieved at the calamity that has befallen the Rev. Dr. Parker. His bodily health has broken down and carried with it that powerful, well stored mind which had made his work on the Peoples' Bible so valuable. Dr. Parker's condition was revealed by a letter written by him to a London journal, which is manifestly the outcome of a shattered intellect. The insertion of such a letter was, we think, a serious offence against good taste and right feeling, but probably the reputation of Dr. Parker caused it to be sent to press without being read by the editor. This, at times, happens, and we give our contemporary the benefit of this probability. Although Dr. Parker was a strong Nonconformist we cannot but feel for his family and friends in such an infliction.

BENEFITS OF CONFIRMATION.—Although all Churches have a more or less formal examination before they will admit any to full Communion with them, I think few will deny that the rite of Confirmation, when properly understood and acted on, is of great benefit to the Church. In those Churches which do not have the ceremony, it is the individual who takes the initiative by asking the official representatives of the body he wishes to join to receive him into Communion. But in those Churches in which the rite of Confirmation exists, it is the

Church, in the person of her official representatives, the ministers of each parish, that takes the initiative, pointing out to the young, if they are true believers, that it is their duty to make a personal profession of their faith publicly, and if they are not true believers in Christ, urging them to become such. The advantage of this must be apparent to every one who has a knowledge of human nature.

In the first place, if no rite of Confirmation existed in our Church, many of the young who attend our places of worship would grow up, and slip through the hands of the ministers, without ever being spoken to about their souls. It is to be feared that many do this now; but the percentage would be much increased if there were no stated period for such an interview between the minister and each young member of his congregation. In the second place, there are, even among true believers, many diffident, retiring people, who, if the first step had to be taken by them, however well qualified they were, would delay the public profession till late in life, or possibly never make it at all. What can be done at any time is often never done.

The rite of Confirmation has a distinct missionary effect on the young. It gives the minister an opportunity, as well as a good excuse, to speak to parents about their little ones, and to have the young ones of their congregations committed to their charge for spiritual instruction for a few weeks or months. Moreover, many ministers, amidst all their multifarious duties, would neglect or overlook this important part of their work, were it not that the periodical visits of the Bishops remind them of a duty which, though it far exceeds all others, may be forgotten among duties more immediately pressing.—*Major Churchill.*

THE MACHINE THAT HAD NO INVENTOR.—The most wonderful pump in the world is the heart. The heart of an old man who lives to the age of seventy has given 2,575,400,000 beats in the course of his life, without troubling him to do any of its work, quite independently of his will, and for the most part without his consciousness. This automatic, unwearying, pumping engine, is one of the most inscrutable mysteries of creation. The average work performed by the heart of a healthy adult man is equal to a feat of raising 5 tons 4 cwt. one foot per hour, or 125 tons in 24 hours. Presuming that the blood is thrown out of the heart at each pulsation at the rate of 61 strokes per minute, and at the assumed force of 9 feet, the mileage of blood through the body may be taken at 207 yards per minute, 7 miles per hour, 168 miles per day, 61,820 miles per year, 5,150,880 miles in a life time of eighty-four years. Yet this marvellous pump is said by the chief friends of the secular education party, to have had no inventor! They "speak's it growed" by itself!

CHURCH PROGRESS IN THE STATES.—As regards the relative growth of the various religious bodies in New York, the "Anglican Communion" heads the list; the ratio of increase in communicants during the past five years being 82.74 per cent—twice as great as that of the increase in population. The Presbyterians come next in the list, but with an increase of only 8.2 per cent. The Baptists are third, with an increase of but 5.06 per cent. Next come the Methodists, with a ratio of increase of but 1.12 per cent. The Congregationalists show an actual loss of 5.78 per cent. It would be interesting to know how much of this growth in the Episcopal Church is due to conversions from infidelity and infidelity, and much to subtractions from other denominations.

The simple truth is that *truth must prevail* and the old Church will live to see the mushroom sects disappear. The fashion of the sects now is to be "unsectarian," they are ashamed of their position—that is what it means.



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