

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 20th 21st SUNDAY AFTER TRINITY.
Morning—Daniel III. 1 Timothy I. 18 & 11.
Evening—Daniel IV. or V. Luke XVII. to 31.

THURSDAY, OCT. 22, 1886.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

THE WEEK ON THE EARL OF SHAFTSBURY.—The *Week* has the following reflections on the career of the late Earl of Shaftsbury as a Churchman: "The Earl of Shaftsbury has ended a career of singular beneficence, and of beneficence which Agnosticism can hardly deny to have been distinctly inspired by Christianity. To the close of a long life he gave unremitting labour as well as a large part of his income to the relief of the suffering classes. There could be no stronger disproof of the universal hardness of heart and indifference to the claims of those who toil which Socialistic orators always impute to the rich. But the death of Lord Shaftsbury is an ecclesiastical as well as a social event; it marks, at least, the close of an epoch in the history of the English Church. He was the lay head of the Evangelical party in England, and it may almost be said that the party descends into his grave. Founded by Simeon at Cambridge it first stirred the spiritual stagnation which, after the rejection and final secession of Wesley, had become the condition of the Established Church. It was in fact a Methodism within the Establishment, holding close communion with orthodox Nonconformists outside, and regarded by High Anglicans as little better than a form of Dissent. The Bible Society, in which it united with Dissenters, was to it what the Society for the Propagation of the Gospel was to the more exclusive Churchmen, and it had a sort of Church government of its own in the Board of Trustees who appointed to the livings the advowsons of which had been purchased with Simeon's fund. The May meetings at Exeter Hall were its Synods, and formed the regular theme of orthodox gibes. It held a number of pulpits in the great watering-places, and was accused by its enemies of too much cultivating the art of the popular preacher and collected too many pairs of slippers from devout women. Breadth of sympathy was not its charac-

teristic, and the *Record*, its chief organ, was not only narrow but sometimes malignant. There can be no doubt, however, that it did much good work in a spiritual way, and by promoting in a religious spirit social reform and works of benevolence. The Evangelical party is now tending towards extinction, and retains under its banner a mere fraction of the clergy."

BEWARE OF FALSE TEACHERS, WHO PERVERT THE TRUTH.—There is a phrase in common use "giving yourself away," or the like. It is not classic, but yet is graphic and full of meaning. The party organ performed on itself this operation in a recent article entitled, "The magical theory of the Sacraments." Under cover artfully contrived of a blow at the Church of Rome, it attacks the doctrine of the Church of England. The writer first states the doctrinal perversions of Rome, launches his petty bolts at them with more of spite than logic, and then drags in a final sentence, a distinct allusion to the especial characteristic teaching of the English Church, which the reader is thus cunningly led to identify with that of Rome, to which it really stands opposed. But the writer's whole article is made self answering by his concluding words. He for some column or more of angry vituperative misrepresentation of Church teaching, has been arguing, as he supposes, against the Sacraments, being anything at all except barren shows of ceremony, they are he attempts to prove only mere mechanical acts. Yet he closes his article by warning us against those "who institute a Gospel of ceremonies," the very thing he has himself been endeavouring to prove that the Sacraments are! This is a bad case of "giving yourself away." If the Eucharist and Baptism are mere mechanical ceremonies why should we celebrate them with such solemn words? If we are to shun a gospel of ceremonies why should we celebrate at all, such mere ceremonies as the Sacraments are said to be? The natural conclusion is that ceremonies ought to be abandoned altogether. We have again and again affirmed that such rationalistic, practically agnostic teaching is offensive to Churchmen who are Evangelicals. It is uttered in their name by order of a few zealots who are without any sound knowledge of what really constitutes Evangelical doctrine as regards the sacraments. In the name of Churchmen who take the Evangelical view of this subject, we protest against the Lord's Supper and Baptism being regarded as vain, empty, mechanical ceremonies. Such a notion is not the view held by instructed Evangelical Churchmen, who know their Bibles and Prayer Books. It is not even the view taken by Presbyterians, but it is the view taken by Unitarians and other enemies of the Gospel.

LYING AS A CONTROVERSIAL WEAPON.—Persons old enough to remember, know that a very serious lowering of the moral tone of society has been gradually going on for some years in regard to the practice of speaking untruthfully. Lying some years ago was regarded as full of shame as pocket picking. Men would commit other sins boldly, but to be convicted of a lie they regarded as a disgrace. It is not so to-day. We are so bent upon suppressing another sin, that it would seem as though all moral energy was exhausted in the effort to put down drunkenness. We are not making any extended remarks on this revolting topic, we simply affirm that there is not that sense of dishonor attached to lying which there was some years ago. One manifestation of this contempt for truth, is the persistent circulation of falsehoods in regard to the Church at home, these untruths are repeated after their falsity has been again and again exposed. Take as an illustration the slander that the Church of England is a dependency of the State. A morning paper speaks of the Church of England as "supported by the State at the expense

of the whole community." It would not be possible to invent a falsehood more false, or one better known to be false, than that calumny. It is reported here not because it is true, but in spite of its being known to be untrue, because it is calculated to damage the Church of England in Canada. But here comes in the proof of a lowering of public morality. Those who repeat this falsehood are prominent members of religious societies, who not only feel no shame themselves in this act of sin, but they actually are annoyed because Churchmen prefer to avoid religious association with persistent repeaters of what they know to be false! We want a prohibition party to stop lying by Act of Parliament.

THE SUPPRESSION OF TRUTH.—Another illustration of the truth of our condemnation of the increasing disregard for truth speaking, is seen in the suppression of truth by certain controversialists. Last week "*Layman*" had an instructive article on the British Church. That was called out by a minister at Brockville boldly denying the connection between the Catholic Church in early times with the Catholic Church to-day. In the letter in which this was denied, a strong point was made, a point which we know has been effective in confirming Presbyterians in their anti-episcopal attitude, by stating that in St. Patrick's time, there were over 800 Bishops, far too many to be "territorial Bishops in the modern sense." Now first a Bishop in the modern sense is not necessarily a "territorial Bishop," any more than a Presbyterian Elder is a territorial or local Elder, because temporarily attached to a district or congregation, the Order is above the usual conditions of service. But beyond this representation is this positive suppression of the truth by this writer. The authority for giving the number of Bishops in St. Patrick's time was first published by Archbishop Usher, who gave a catalogue of what are called "three orders of Irish Saints." Besides the Bishops, there are also mentioned, "the SECOND ORDER of Catholic Presbyters." Thus demonstrating that there were in Ireland in St. Patrick's days, Bishops in the modern sense, an Order in rank above Presbyters. Why should the minister *Layman* allude to, suppress the fact that two Orders were in existence in St. Patrick's day? How can he attempt to reconcile such an attempt to mislead the people in regard to history with the claims of truth?

THE BOOK OF REMEMBRANCE.—In the early history of some of our brethren were written down; if a faithful record were kept of the way they spend their time; if all the hours of idle vacancy, or idler occupation, were put together, and a very small amount of useful diligence deducted, the life of a bird or a quadruped would be a nobler one, more worthy of its powers and more equal to its Creator's end in forming it. Such a register is kept. Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand cannot tamper, and from which no erasure save One can blot them. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over; when the twenty or fifty years of probation are fled away; when the moral existence, with its facilities for personal improvement and serviceableness to others, is gone beyond recall; when the trifier looks back to the long pilgrimage, with all the doors of hope and usefulness, past which he skipped in his frisky forgetfulness, what anguish will it move to think that he has gambolled through such a world without salvation to himself, without any real benefit to his brethren, a busy trifler, a vivacious idler, a clever fool!—*Dr. James Hamilton.*

The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.—*Lady Powerscourt.*