

# 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.

June 17th, 3rd SUNDAY AFTER TRINITY.  
Morning.—1 Samuel ii. to 27. Acts ii. to 22.  
Evening.—1 Samuel iii.; or iv to 19. 1 Peter ii. 11 to iii. 8.

THURSDAY, JUNE 14, 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.

DISSENTERS IN CHURCH THEMSELVES.—The *Church Times* remarks: "that the New Testament knows nothing about Christians unattached, but every believer was necessarily added to the Church; that the only way of being added to the Church, or continuing membership therein, that Scripture recognizes is the devout use of the sacraments; that the New Testament knows nothing about the administration of Holy Communion except by a regular ministry; that there is no trace of a ministry that did not derive its authority to minister from ordination received at the hands of the Apostles or of others empowered by them for that purpose; and that for fifteen hundred years nobody even heard of any other arrangement. Thus it is a complete mistake to suppose that Churchmen "unchurch" religious bodies which do not possess an Apostolic ministry. Such bodies have never yet churched themselves. The worthy preacher in this case suffers no hardship. If he has been lawfully baptized, he has only to present himself to his Bishop for Confirmation, and devoutly to receive the Blessed Sacrament. If after that he likes to lecture on sacred subjects, or indulge in any

other spiritual recreation, no one will interfere with him."

THE SACRAMENT NO TEMPTATION TO SIN.—The Bishop of Peterborough in his Charge at Loughborough pointed out the absurdity of which clergymen were guilty who speak of wine as a creature of God on Sunday, and the next day denounce it as "the devil in solution"—which is one of the pleasing phrases invented by teetotal rhetoricians. With respect to the danger of relapse, to which reformed drunkards are said to be exposed in partaking of the Blessed Sacrament, the right rev. prelate suggests that where such danger is real the case might be dealt with under the rubric for the Communion of the Sick. For our part, we do not believe that there is any risk at all. Few people in this country get drunk on wine; and with the mixed chalice barely tasted, and partaken of with devout prayer and kneeling, it is impossible to admit so shocking an idea as that the Cup of Salvation can lead to sin. The cases which we have seen quoted were all from America or from Dissenting congregations; and it is obvious that a man sitting in a pew, offered a full flagon, and encouraged to take a draught from it, is altogether differently circumstanced. The *Church Times* might in the above be quoting from our article on this topic in which we protested against an act of duty being allowed to become a temptation to sin, and spoke of the "full flagon" going the round of pews in a congregation without any check. Some were angry at our plainness of speech, but they now will see that our position is the same as that taken by the Bishop of Peterborough and the O. T.

DISOBEDIENCE OF CHILDREN.—One of the serious evils arising out of the state of society such as we have in Canada, is the lack of discipline among the young. We are not in so vile a condition as prevails in the States where parental control of children is all but abandoned, but we are fast drifting that way. A case of great interest illustrates the natural result of such negligence. A boy negro living at Savannah, was on a street car in that city. He looks to be about 12 or 14 years old, we saw him to-day in custody at Toronto with his father, a big athletic colored man. This child refused to obey the street car conductor who in discharging his duty ordered him to sit down. Evidently he was unused to obedience. An altercation ensued which led to a further one at the house of the father of the boy, who now stands charged with an attempt to commit murder, he having assaulted the car conductor. As to the merits of this case we say nothing, but here is the gist of the trouble, a mere child in a public conveyance defies the officer in charge! He was showing what is called "spirit," but bringing by this display his father under the shadow of the gallows. Parents should weigh over the lesson of this tragedy, as it is likely to be. The "spirit" they foster in children, the spirit they do not curb, is the spirit of hell, the spirit that is the tap root of all crime and the most potent disturber of social peace.

GOVERNMENT AND PRIVATE OPINIONS.—Professor Goldwin Smith condemns the interference of Government with private opinions, as in enforcing ultra temperance laws. This question again, is part of a larger one as to the duties of Government and its limits. Prohibitionists seem to hold that Government may be properly used as an engine for the inculcation of private opinions, and they put into the hands of the Ontario Government, for use in the Public schools, a treatise on the subject of alcohol which I am assured would not be generally endorsed by the scientific world. I would not confine the action of Government by any hard and fast line. If a plague of drunkenness were raging in Canada, if the amount of mortality from that cause were really represented by ten thousand deaths every year, as a Prohibitionist lecturer once asserted, instead of being, as the official statistics show,

almost nominal, recourse to strong measures would be legitimate, as in the case of any other plague or emergency of an overwhelming kind. But as a rule it seems to me that Government can hardly undertake with more advantage to regulate our diet, or any of our personal tastes and habits, than to regulate our religion. It is no more a physician than it is a theologian. The Government of which Bismarck is the head would prescribe beer; that of which President Carnot is the head would prescribe wine; that of which Mr. Mowat is head, if the Prohibitionist vote was strong in the Province, would prescribe water. All would fail, because though each of them would command the police none of them could enforce conviction. When the Canadian children who have read in school the Minister of Education's book, go into the world they will find literature pervaded by the opposite sentiment; indeed, they cannot read their Bible without finding what the Minister treats as poison described by the Psalmist as having been given to make glad the heart of man, and seeing it was used by Christ and the Apostles. Nor would it be possible in these days of universal communication to isolate the conscience and morality of one nation from those of the rest of the world. The Minister of Education cannot prevent his pupils from visiting countries in which what he preaches as sanitary truth would be scouted as error, or from bringing back the heresy with them when they return.

THE ROCK ON SISTERHOODS.—The Rev. H. P. Hughes, Methodist, recently stated that the formation of a sisterhood among them had greatly shocked some of the Methodists. Now while we have ever strongly opposed the formation of Ritualistic sisterhoods, in which the members take the vow of celibacy, and bind themselves to submit to other foolish and useless regulations in imitation of the apostate Church of Rome, we fail to see why a sensible body of unmarried Protestant women, who make no vows or rash promises, should not band themselves together to work for Christ, in the same way that men do.

PROTESTANT CLERGYMEN were the first to introduce lady district visitors, and a Protestant sisterhood is, after all, only a development of that system. A very large number of the lady visitors in England are unmarried. Whether they live in their own homes or live in a kind of club-house appointed for that purpose does not appear to us to affect the question.

HAD HIS EYES OPENED.—The *New York Herald* gives a long and interesting account of the conversion of Monsignor Bouland, an eminent Roman Catholic priest in America, who has repudiated the Church of Rome, and joined the American Episcopal Church. He seems to be a man of great ability, and one holding an eminent position, being the Director-General of the organization in North America of the Society of St. Peter's Pence. Mgr. Bouland is about forty years of age, is a gifted preacher and a literary man. He went to America in 1875, but it is supposed that now he will probably return to Europe. His abilities are said to be quite equal to those of Pere Hyacinthe, and possibly he may become quite as prominent a character. He believes strongly in Episcopacy.

DEATH OF AN EARLY PERVERT.—The late Rev. H. N. Oxenham lately deceased was a man of distinguished learning and ability, one of the early perverts to Rome, when that fad was in fashion. He worried his Roman friends by attending service in English Churches, and ever stoutly defended the validity of English orders, being too well read a theologian and too honest to do otherwise! The Church of Rome is essentially one adopted to Italians, the British race is too fond of truth speaking ever to be drawn into Communion with a Church that consecrates lying when falsehood is thought to be useful. The Roman Canon Law declares that even an oath taken against ecclesiastical interests does not bind.

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