

Oct. 4, 1888.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

Oct. 7th, NINETEENTH SUNDAY AFTER TRINITY.
Morning.—Ezekiel xiv. Philippians i.
Evening.—Ezekiel xviii.; or xxiv. 15. Luke viii. 26.

THURSDAY, OCT. 4, 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.

GLENDOWER OUTDONE.—When the braggart Glendower boasted that he could call spirits from the vasty deep, he was cooled by the enquiry whether they would come at his call. The *Globe* has succeeded, so it says, in recalling the late Bishop of Niagara from his rest, for it announces in capital letters that Bishop Fuller has joined the Church Union, which Society, we believe, has no branches organized outside this world. Happily the good Bishop has doubtless joined the most blessed of Church Unions, the company of the redeemed—but that is another matter. The *Empire* thus humourously and sensibly comments on the *Globe's* blunder, and on a certain ill-natured and utterly mendacious attack on Bishop Hamilton: "The somewhat startling fact that the lamented Bishop Fuller, of Niagara, has joined the English Church Union is communicated to an awe-struck world by the *Globe*, which quotes some not very complimentary or peaceful words on the subject from the *Evangelical Churchman*. How our contemporaries have acquired their information of the proceedings of the deceased

prelate in the realms beyond the grave we are not informed."

There is this also to be said, that the paper which was not aware that the death of Dr. Fuller took place some years ago, is very fond of preaching about the Church of England, with whose affairs it has shown itself so unacquainted.

WESLEYANS AND POLITICS IN ENGLAND.—The English Wesleyan Conference, in its *Pastoral* just issued, makes a vigorous appeal to its members to take an active part at the polling-booth, on Boards of Guardians, in the Council Chamber, and in Parliament, where 'stalwart Christian citizens are wanted. This address is specially significant as coming from men who have in the past eschewed politics, but the plea used to press home the necessity for the new departure is certainly a strong one—that if the Government and institutions of the country are not to fall into the hands of mere politicians, earnest Christians must not shrink from citizen duties.

That is all very well for England where some principle is left, but in Canada the active participation of any religious body or section of a religious body simply means that one party or the other is using them as political tools. The Church of England at this moment has a section who are extremely active in the political sphere, as well as in religious party agitations, and the spectacle is before us of Churchmen denouncing with acrimony and mendacity those who favor a richer ritual than they prefer as Romanists, while those very persons who profess such fears of Rome are actively associated with the "Riel and Revenge" party in Quebec, who have sold that province to the Jesuits and endowed that vile Order by an act of public robbery! Even a worse scandal is in sight, these religious politicians of the ultra-Protestant type are not only in open league with the ultramontane party in Quebec, but in Ontario are bidding boldly for the votes of secularists and atheists by advocating secular education. Verily as the Wesleyan *Pastoral* says, "earnest Christian men must not shrink from citizen's duties" to thwart such unprincipled pandering to Rome and to infidelity.

THE EPISCOPAL SUCCESSION.—The admirable sermon by the Rev. Dr. Norton, already quoted from at length in last week's issue, has the following passage on the historic succession of the episcopate from the apostles: "The religious life of the New Testament Christians was maintained loyally on the lines of the New Testament Church. In the Acts of the Apostles (2.42) the Holy Ghost has recorded for our instruction that the baptized converts 'continued steadfastly in the apostles' doctrine and fellowship, and in the Breaking of Bread (i.e., the Holy Communion) and in the prayers' (i.e., not any prayers, but the recognized worship of the Apostolic Church.)" All worshipped the divine "Head, even Christ: from whom the whole body of the Church fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." For the visible unity of this Church, Our Lord prayed on the night of His betrayal. Against the sin of "schism," which is a breach of this unity, we pray in the Litany. The New Testament is full of exhortations to all Christian people to maintain the apostolic unity and order of the Church. In the Apostles' and Nicene creeds we all reverently stand in public worship, and adopting the very words of primitive Christendom, we solemnly and joyfully declare our belief in and allegiance to this Holy Catholic and Apostolic Church as a divine institution. St. Clement, the third Bishop of Rome after the Apostles, wrote an important letter, A.D. 95, i.e., while the Apostle St. John was still living, in which he alludes to the three-fold ministry in the Christian Church as a divine institution. The Apostolic Episcopate was

everywhere regarded in the Primitive Church as an outward centre and sign of Christian unity; so much so that all the early branches of the Church in Jerusalem, Antioch, Crete, Cyprus, Smyrna, Rome, Alexandria, Carthage, Lyons, etc., etc., appealed for evidence of their Catholicity and orthodoxy to the Apostolic succession of their Bishops. Individual Bishops were frequently described by the position which they occupied in the line of apostolic succession: as the second, or third, or sixth, or twelfth, as the case might be, from the apostles. St. Ignatius, a trusted companion of the apostles, and second Bishop of Antioch, suffered martyrdom about the year 107. Before his death, he wrote letters to several Churches, in which he again and again appeals to the apostolic succession of the Bishops, and urges all the faithful to remain in communion with them, and with the presbyters and deacons ordained by them. "Apart from these," he says, "there is no Church." Again he says: "Let that be deemed a proper eucharist, which is administered either by the Bishop or by one to whom he has entrusted it." His genuine epistles are full of teaching of this kind, which is specially instructive as coming from a companion of the apostles. Tertullian, born about A.D. 150, in Northern Africa, writes to the same effect. Irenæus, a disciple of Bishop Polycarp, of Smyrna, who was himself a disciple of St. John, became Bishop of Lyons, in France, A.D. 179. He writes: "We can enumerate those who were constituted Bishops by the Apostles, and the successors of those Bishops even to our own time;" and he mentions three marks of a true minister, (1) Apostolic Succession, (2) Sound Doctrine, (3) Holy Life. Eusebius, the historian, born A.D. 260, gives the succession of the Bishops in many of the principal sees.

ESSENTIALS CANNOT BE SACRIFICED.—In concluding his discourse Dr. Norton declared that certain principles and truths could not be given up even for the sake of union.

When, therefore, the question of Christian reunion is raised, we are constrained to tell them, with all respect and affection, that they are running upon lines which have not led to union in the past, and which cannot, in our opinion, lead to it in the future. We are willing to make large concessions in non-essentials for the sake of unity. But the Lambeth conference has well and wisely told us that there are some things we cannot give up—that we cannot for a moment entertain the thought of giving up either the "Holy Scriptures," or the "two sacraments" of Christ, or the "Apostles' and Nicene Creeds," or the "Historic Episcopate." In a remarkable sermon preached in connection with the conference, the following words, to the same effect, were used by Dr. Lightfoot, bishop of Durham—the most learned living investigator of the Primitive church history: "We cannot," says Dr. Lightfoot, "afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the three-fold ministry which we have inherited from apostolic times, and which is the historic backbone of the church." Next Sunday, I shall have something more to tell you about the Lambeth conference. I shall now conclude with an extract on "Home reunion" from the encyclical letter issued by the conference: "However we may long to embrace those now alienated from us, so that the ideal of the one flock under the one shepherd may be realised, we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable, which would be produced by such surrender."

—But he when drunk, is not ashamed of anything, e'en though at other times a moderate man and gentle-minded.—*Theognis*.

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attons.

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