

# 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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## LESSONS for SUNDAYS and HOLY DAYS.

May 20th, WHITSUNDAY.  
Morning.—Deut. xvi. to 18. Romans viii. to 18.  
Evening.—Isaiah xl. or Ezekiel xxxvi. 25. Galatians v. 16; or Acts xviii. 24 to xix. 21.

THURSDAY, MAY 17, 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.

PRESBYTERIANS AND LEGISLATION.—The decision of the Toronto Presbytery to interfere at its discretion, and to sanction the active meddling of ministers with particular forms of legislative action, called out a clever letter by a lay member of that body, who pointed out that if one minister agitated for one measure, another would agitate in opposition, and thus the whole ministerial body and each religious denomination might enter the political arena, and the result would necessarily be highly injurious to their true and higher interests. The fact is that already the temperance movement is political to a very great extent. Those who know the inside life of political parties, know that with hardly one exception every prominent temperance advocate in Canada is first a political partisan, then a temperance man, and further that they are temperance advocates, not to promote temperance, but to assist their political party. The Presbyterian ministers who work so zealously for prohibition are to a man strong political partisans, so are all its

professional advocates, and so are every one of its prominent supporters who are known to us.

PROHIBITION IN MAINE.—The paper on Sacramental Wine by a Presbyterian minister on our next page, speaks of the grave evils certain to flow from the agitation carried on by the W. C. T. U. in unsettling the minds of many, and breeding division. A startling, indeed appalling illustration of what follows when men try to be better than their Saviour who partook of wine and consecrated it to festal and sacramental uses is seen, in Maine where prohibition is law there are one third of the places of worship abandoned, owing entirely to the dissensions and wrangling arising out of the prohibition agitation and the attacks made upon the invariable use of wine by the Church since the institution of the Sacrament by our Lord. It is very suggestive to notice that those bodies have suffered the most, who have been foremost in the agitation from which Mr. Mitchell foresees that serious mischief to religion will arise.

AN ITALIAN WRITER OF POPERY IN ITALY SAYS.—Romanism is but a remnant of paganism under another name, with its gods and goddesses' names changed to saints, and its pagan ceremonies repeated under different titles. How any intelligent man or woman can believe in the tenets of the Roman Catholic rites and ceremonies I cannot think. Jesus Christ most truly is called God, but God himself is ignored in Roman Catholic prayer, as also is Jesus Christ. Only the Virgin Mary and saints are prayed to. When Jesus Christ is worshipped, how is He worshipped? As a waxen doll, representing Him as a babe, covered with gold and precious gems. In every really Roman Catholic family there is a little wax doll, which would cost about sixpence in England, and which is placed under a glass case. This doll is wrapped in swaddling clothes, like an Egyptian mummy, and has a crown on its head. It is called *Il Bambino* (The Child), and is worshipped as Christ! Like the statues of Diana of Ephesus, the statues of the Virgin are termed miraculous. It is not the Virgin who is credited with performing a miracle, be it understood, but the statue. Thus the statue of Lourdes has its votaries; the statue of Loretto its votaries; the statues of other places the votaries; and those who believe in the miracles of one statue do not believe in the miracles of another. In a word, there is not one Virgin in heaven; there is a legion. And each Virgin has her favorite spot on earth, as at Lourdes, Loretto, St. Augustine's Church in Rome, and so on. Woe betide those who attempt to change the place of these statues. They at once lose their miraculous powers, as when a Pope had the Virgin of St. Augustine transferred to St. Peter's, immediately the Virgin refused to listen to her votaries' prayers, nor would she condescend to perform any miracle until she was restored to her former pedestal in St. Augustine's Church.

That is what Bishop Fabre was after at Montreal. Had the statue to the Virgin been erected there would have been pilgrimages to it, then miraculously ascribed to it, then a demand would have come for shelter for pilgrims, and then a chapel would have been built. First the blade—then the full corn in the ear. We heard Father Fabre once preach for nearly one hour, in his sermon he never mentioned Jesus Christ, but in a brilliant bit of word painting depicted "Mary as the only hope of sinners."

THE VOICE OF THE PEOPLE.—At a town near Wigan, says the Rock, "the new vicar called a meeting of the Church council to consider whether the black or the white gown should be used in the pulpit. The council decided that the surplice should be worn. The vicar, who commenced his labours on Sunday, adhered to the decision of the council at both the morning and evening services. On each occasion several members of the congregation left the church."

Now this is unreasonable. The people elected a Council to represent their views, then when this Council decided in a way acceptable, as we must suppose to the majority, a few malcontents "left the Church." What is to be done in such cases? Is the ministry to be everlastingly splitting off and leaving their Church? Surely the Rock should counsel its friends to obey the voice of the people as expressed by representatives, or chaos or schism will reign. We know two Churches in Toronto where surpliced choirs would be organized, in one the Rector obstructs this reform, in the other the ruling spirits in the Congregation object. What law would meet both cases? If it is right for the clergyman to rule, then the former Church is justified in submission, but if so, then the latter Congregation are to be condemned. The strange thing is, that those who object to a surpliced choir take both positions altho' mutually destructive. But consistency is nought to your party zealot.

WE CLAIM THE REWARD.—Archdeacon Farrar says that a reward of £100 is ready to be paid to any one who proves that a murder was committed by a teetotaler. The money is ours! We refer to the killing of one Abel by a man named Cain, some years ago, the fact is beyond dispute. Archdeacon Farrar will kindly remit us by next mail to address of this office. N.B. If the case is too old we are prepared with scores of others in lands where intoxicants are prohibited.

—The declaration of Bishop Foster to the Vermont Conference "that he would as soon pray for a plague to come into his Church as for an evangelist," reminds The Boston Zion's Herald of the emphatic declaration of Bishop Fowler to the Maine Conference:—"Preach sanctification, but not crankification."

THE DUTY OF REVERENCE.—Now would it surprise that audience if he were to put first amongst the duties to which all those considerations pointed the duty of reverence? He meant by that a habit of mind, and the moral obligation of rational acts of worship, of which he had no manner of doubt whatever. Reverence also implied tender treatment of all our fellow-creatures. The next duty to which he would refer was the binding moral duty of cherishing the faculty called faith. The Christian religion did not invent faith, which was the atmosphere of all life, the link of all the ages, the bond between all men. Half the transactions that took place between men were done on faith. Agriculture was faith, engineering was faith, going to law was very great faith, and legislation was perhaps, greater faith still. Trade was faith, and credit was avowed faith. But faith did not supercede evidence; it did not disown proof when such was forthcoming, nor did it take any pride in slighting or defying reason. But it distinguished between the subjects of knowledge and between the kinds of knowledge, for God was not known or knowable by means of science alone, though science might corroborate that knowledge in a hundred ways. 'Prove all things,' was a Christian maxim, but it was given subject to the belief that all things did not admit of the same kind of proof, and some, perhaps, admitted of none at all. Before concluding, the Dean remarked that they would hardly require him to do more than name the duties which flowed from any moral sense worthy of the name. They were truth, honesty of speech and conduct, benevolence of charity, and gentleness to all mankind. It was, he added, a religious duty, if there was one at all, for a man to be the centre and mainspring of happiness, peace, and love in his own home. There was no test of a quick moral sense, no evidence of a good conscience, no sign of a living religion, no witness of genuine charity like that which, thank God, was often to be seen, though not so often as it might be, in a humble but happy Christian home.