

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.

Sept. 9th, FIFTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings xviii. 2 Corinthians i. to 33.
Evening.—2 Kings xix.; or xxiii. to 31. Mark ix 30.

THURSDAY, SEPT. 6, 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.

WELSH CHURCH PROGRESS.—From an article in Church Bells by H. O. R., we find that the Church in Wales is making extraordinary progress, the more remarkable when we consider how the sects rage and take counsel together to destroy the Lord's anointed. In one diocese in Wales the population has increased 8 per cent., the number confirmed 14 per cent., in Llandaff, the population increased 20 per cent., the number confirmed 50 per cent. In Bangor diocese the population increased only 5 per cent., the confirmations 42 per cent. Taking from Welsh dioceses between 1871 and 1881 the population increased 11 per cent., the number of communicant members increased 88 per cent over the average of the previous 10 years! Add to this that several Welsh bishops have constant applications from sectarian preachers to be admitted to Holy Orders, we have a complete explanation of the fury of the political dissenters in Wales.

THE BISHOPS ON THE WINE QUESTION.—We beg the attention of those whose minds have been disturbed by illiterate zealots to the following formal

Resolution passed by the Conference of Archbishops and Bishops representing the Church in all parts of the world. They "declare that the use of unfermented juice of the grape, or any liquid other than true wine diluted or undiluted, as the element in the administration of the Cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church."

However those not of our Communion, and some few within it, may disparage the authority, in an ecclesiastical sense, of the Episcopal Conference, no sane person will doubt that such a deliverance as the above represents the maturest scholarship and widest theological knowledge, after some 148 Archbishops and Bishops have declared that the wine used by our Lord was "true wine," that "the use of unfermented juice of the grape in Holy Communion" has no warrant in the Bible or the Church, the assertion of the contrary becomes a mere impertinence,—as we have always maintained.

EVIL COMMUNICATIONS.—Every religiously minded person, Churchman or not, must have been shocked to see that our contemporary who assumes to voice the judgment and feelings of the Evangelical party, has declared itself an out and out opponent of religious education. It declares in a recent number that our schools ought to be thoroughly secularized, that therefore the very name of God and all allusions to sacred matters, to the Bible, to the divine law in Revelation, to the history of the Church of Christ, to the duties of Christian citizenship, ought all to be prohibited in the schools and colleges of Canada. Were such an utterance to emanate from some notoriously atheist journal, we should say, "Of course, atheism will find great strength in a system of secular education," but for a Church of England paper, a paper taking the name of a pious section of our people, to advocate the cause of infidelity thus openly is indeed an outrage upon the very instincts of every Christian. Atheism we know, but an evangelical churchman advocating the secularization of education, is a thing too violently unnatural and revolting to be understood. But close contact with a secular institution has demoralized our once Christian contemporary.

CANON WILBERFORCE ON DUBLIN CHURCHES.—The Irish Ecclesiastical Gazette of last week says:—"Our readers must have been struck with the exceedingly unbecoming letter of Canon Wilberforce, addressed to his parishioners at Southampton, from Old Connaught, where he was enjoying the hospitality of his Grace the Archbishop of Dublin. That an English clergyman should accept an invitation to preach in our National Cathedral, knowing as he did the history of that venerable building, and then attack the memory of its revered restorer, and that in the presence of Lord Plunket, was bad enough, but the bad taste was further consummated by the indecent letter penned to his congregation. At the very time, too, he was glorying over the defeat of the Unionist candidate for Southampton, and the return of a Home Ruler, who represents the policy of a party who would separate the two countries, and then render it speedily impossible for a Canon Wilberforce to preach in the Protestant Cathedral of St. Patrick. Mr. Wilberforce denounced the intemperance of Dublin in unmeasured terms; but there is another kind of intemperance besides that of drink, it is the intemperance of the tongue and temper, and here the preacher did not set a desirable example. It is language like what he indulged in, and the adoption of such allies, that will endanger the stability of the Church of Ireland Temperance Society."

METHODIST DEACONESSES.—A committee appointed to report on this subject to the General Conference in the United States, has just brought about the following recommendation:—

Your committee, recommend the insertion of the following paragraphs in the Discipline:—

1. The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing wholly all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities.
2. No vow shall be exacted from any deaconess.
3. In every annual conference, a conference board, at least three of whom shall be women, shall be appointed to exercise a general control of this form of work.
4. This board shall be empowered to issue certificates to duly qualified persons authorising them to perform the duties of deaconesses in connection with the church, provided that no person shall receive such certificate until she shall have served a probation of two years of continuous service, and shall be over twenty-five years of age.
5. No person shall be licensed by the board of deaconesses except on the recommendation of a quarterly conference.
6. When working singly, each deaconess shall be under the direction of the pastor of the church with which she is connected. When associated together in a home all the members of the home shall be subordinate to and directed by the superintendent placed in charge.

£456 5s.—If we reckon the value of one hour redeemed from bed every day, at the rate of six pence per hour, it would come, in the course of fifty years, to no less a sum than 456l 5s.; this, without any interest or compound interest, just the simple amount for each hour. Many who value their hours at a higher rate than sixpence each, would feel greatly insulted were they only offered labourers' wages; to them that amount would be greatly increased, if these hours were put to profitable account. Wisely invested, they would return to the investor forty, sixty, yea, even one hundred fold.

IRISH PRESBYTERIANS ON HOME RULE.—The Rev. R. J. Lynd, of May-street, Belfast, the newly-elected Moderator of the Irish Presbyterian Church, made a noble speech in defence of the Unionists and Loyalists on the occasion of his taking the chair for the first time. He said: "Home Rule would only intensify all the present ills of our native land, and bring fresh ones in its train." A solitary voice shouted "No," but the whole house joined in loud and long-continued applause, which showed that there was not half-a-dozen people in that vast assembly who were opposed to the Moderator's sentiments.

BISHOP KING AND TEMPERANCE.—A controversy having been caused in South Lincolnshire by a statement made by the Bishop of Lincoln at the Conference of the Church of England Temperance Society at Bourn, that "beer is the gift of God," the Secretary to the Spalding Good Templars wrote to his lordship, and in reply received the following:—"I trust it is quite sufficient to say that I believe there is a special work for total abstinence to do, and I wish the society God's blessing, yet I can only support the temperance movement upon an honest recognition of the double basis."

In Denver, Col., out of a Chinese population of 500, 175 are in school, and 100 of them under decided religious influence. In San Francisco there are 248 members connected with the Chinese and Japanese churches, 58 have been added during the past year. There are 659 pupils in their schools. At a recent funeral in California among converted Chinamen, the pall bearers wore white badges of mourning, and forty men stood by the grave and sang, "Shall we gather at the river?"