

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wootten, Proprietor, & Publisher,
Address: P. O. Box 9640.

Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
West of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- Feb. 21st—SEPTUAGESIMA.
Morning—Gen. i. & ii. to 4. Rev. xxi. to 9.
Evening—Gen. ii. 4; or Job xixviii. Rev. xxi. 9 to xxii. 6.
- Feb. 24th—ST. MATTHIAS APOSTLE AND MARTYR.
Morning—1 Samuel ii. 27 to 36. Mark i. 21.
Evening—Isaiah xxii. 15. Romans viii. to 18.

THURSDAY, FEB. 18, 1885.

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

THE GLASGOW SCANDAL.—One of the worst of the many scandals arising out of the loose way in which men who call themselves "Evangelists" are allowed to conduct religious services by the sects has occurred in Glasgow. The case is worth bringing into prominence, as it conveys in a startling form a lesson on church order and government, which seemed to require such a scandal to bring it home to certain well meaning enthusiasts. A coloured man named Nero, has been lecturing in England under the auspices of the Rev. O. H. Spurgeon and the religious bodies of his type. This person, Nero, has had remarkable success as a revival preacher. At one town his converts numbered over 200. It now turns out that this "Evangelist" save the mark, was a scoundrel of the worst type. He lived a life of gross licentiousness, collected large funds fraudulently, in all respects he was a wicked imposter. Here then comes the question to which we desire special attention to be given. It is a theory generally held by the sects, it is a theory held even by some churchmen, that the only qualification for the ministry, the only genuine title to Orders is fitness for the work. This theory was stated well in a work by the Rev. Jacob Beardall, issued some years ago—it was to this effect that the only way to prove whether God had called a man to the ministry was to put his work to the test—if he converted souls, that was a demonstration of his having God's seal and call. Now this abominable scoundrel, Mr. Nero, according to this theory was singularly gifted by God for Divine work, he had thousands of converts, therefore he had God's seal and call to His ministry. But if so, then we get into this dilemma, that a licentious thief while living a life of unspeakable villainy, was all the time being used by the Holy Ghost as a divine instrument for effecting the spiritual conversion of souls! The

"fitness" theory, as the sole qualification for the ministry is thus exposed to just ridicule. We could give local illustrations of a similar kind to this Nero case, but refrain. The Church cannot too jealously watch the doors of the ministry lest those enter who have only Mr. Nero's qualifications. A scandal of the Nero type exists in connection with a notorious nominal Church mission. It seems as though nothing short of the sternest warning, given by a scandal of the Nero type, will open the eyes of some to the necessity for discretion, discipline, and order in carrying on a Christian work.

OVERCOME EVIL WITH GOOD.—Doubtless, says the N. Y. Churchman, the principles of the Church Temperance Society and its methods of work are destined to meet with much misunderstanding and opposition, even from many earnest workers for the same cause. The spirit of the English and American Churches has always been in matters of practical work the spirit of a broad common sense. Thus the Church Temperance Society recognizes that fanaticism only alienates sympathy and injures the cause which it has at heart. While confessing that total abstinence is the best safeguard, the Church has uttered a clear voice of protest against the condemnation of any other course as sin. She is glad to take any sort of pledge which gives promise of being the path to definite improvement. And in some of the local guilds among workingmen, such pledge as that one will never "treat" or "be treated,"—will not buy or touch liquor from Saturday noon to Monday morning, will abstain always on Fridays and other Fast-days,—have been found most practically helpful. But the great glory of the Church Temperance Society is her full recognition of the truth taught by St. Paul, that we can only "overcome the evil with the good." To cut off the poor man from his grog, and give him nothing in its place, is the worst way of trying to help him. Emptiness, as our Blessed Lord taught in the parable concerning the devil-haunted house, is a direct encouragement of sin.

OUTBID THE HOUSE OF SIN.—The work of temperance among young men and the poorer classes can only be made successful as it is supplemented by an attractive social life in club rooms, under church supervision, or in church parlors. And, therefore, the Church Temperance Society advocates a weekly meeting in each parish, and a guild-room where reading and games are accessible, if practicable every night in the week. To make this interesting and successful is hard; too often already the one skeleton in a parish is the Young Men's Guild, it is the one thing which the rector can't make "work." None the less it is plain that these suggestions of the society are in the right direction; they give more promise of lasting temperance work than a thousand public lectures. The cause of temperance thus begins to fall into line with the other practical work of the Church; it resolves itself to a great degree into the old problem how to fill men's minds with something so good and attractive that there shall be no room left where vice can find lodgment. There is work for the Church in educating the head as well as in training the heart of her children; among the poorer classes she must meet their social as well as their distinctively religious needs; and she must do this humbly, patiently and persistently if she would save them from intemperance, and all the other allurements of the world. The whole of this argument was condensed by Elliott, the "Corn Law Rhymer," into one line,

"Outbid the house of gin!"

Substitute "whiskey" for "gin" and we have the only permanent cure for such intemperance as we have to lament the prevalence of in Canada. In our judgment we are only just on the edge of this question at present.

MELBOURNE TO MANCHESTER.—It is announced that the Bishop of Melbourne has been appointed

to the See of Manchester. No little surprise has been excited at this translation of a Colonial Bishop. The general opinion seems to be that while Dr. Moorhouse is eminently adapted to this post, yet that it is not wise to remove a bishop that has settled in a colony to a home bishopric. The objection seems to us to be chiefly jealousy. It is a nobler view to recognise neither Colonial nor other geographical distinctions in church affairs, but to select from the whole Church for any vacancy any where the best man for the position.

Efforts are being made to "place" Dr. Moorhouse in a party sense. We should like to hear his ringing laugh at such miserable folly,—"Can't thou pull out Leviathan with a hook?" The new Bishop of Manchester is far too big a fish for the party pond or puddle, where in a sprat may lord it imposingly over the tiny minnows,—where scholarship which is below mediocrity is honoured, because scholarship is measured by the vehemence with which the pretender utters the party shibboleths.

We offer our sincerest, heartiest congratulations to our old friend and tutor upon his return "home" with such honour to a sphere of labour which he will fill with distinguished success.

PRESBYTERIAN ORDERS.—The Presbyterian ministers of Scotland are only laymen in the estimation of the Church of England, in which they cannot be admitted to minister till they have been first episcopally ordained. There is no evidence, so far as we know, that the Church clergymen who conformed to Presbyterianism on the overthrow of the Church assisted in ordaining, indeed it is certain that they were actually forbidden so to do by the victorious Presbyterians themselves on one of the two occasions of the sort. Even were it otherwise, valid ordination would not have affected more than the generation actually receiving it, and could have conferred only priest's orders, not transmissible by priests in turn. Unless the ordination of bishops have been retained amongst the Presbyterians, they could not have derived any permanent advantage from having a sprinkling of real priests among them for a time. We gladly acknowledge the rise and spread of a much improved theology of late years amongst the more cultured Scottish Presbyterians; but the actual formularies, the Westminster Confession and the Catechisms are heterodox, and would need to be set aside before there could be a doctrinal union with the Church of England.—*Church Times*.

—The Roman doctrine of Intention is that the inward consent and goodwill of the minister must coincide with the act he is outwardly performing, in order to make it valid—a doctrine which at once cuts at the root of security for any valid Orders or Sacraments whatever, and enables unbelieving ministers to counteract Divine acts.

WHO ARE THE HELPERS.—It is perfectly astonishing how little some people give to help forward the cause of Christianity. It is the very poor that we find sometimes, like the widow of old, casting in all the living they have. Noble men of very moderate means often give a tenth of their income. With few exceptions, the very rich give very little, and if it were possible for a man to buy his way to heaven, many would find it still a very hard thing for a rich man to enter the kingdom of heaven, unless their payments were much larger than their present free-will offerings.

—A transcendental preacher took for his text, "Feed my lambs." As he came out of church a plain old farmer said to him, "That was a very good text; but you placed the hay so high in the rack that the lambs couldn't reach it, nor the old sheep either."

—Gratitude is a duty none can be excused from, because it is always at our own disposal.