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# Dominion Churchman.

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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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Address: P. O. Box 2640.  
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.  
west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 16th.—THIRD SUNDAY IN ADVENT.  
Morning.—Isaiah xxv. Jude.  
Evening.—Isaiah xxvi.; or xxviii. 5 to 19. John xxi.

THURSDAY, DEC. 18, 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.

A BRAVE MAN AND HIS CRITICS.—The return of the too notorious Duke of Marlborough and his new American wife to Blenheim, has caused highly curious comments to be made on the conduct of the Rector of the parish. This clergyman, owing to his conscientious convictions as to the invalidity of the Duke's marriage, he being divorced from a wife now living, refused to take any part in a reception given to the great lord and his bride, even refusing to allow the church bells to be rung. For this the Duke has "boycotted" the Rector in a spiteful way. Now one would have supposed that such a display of bold independence would have charmed the American levellers who sneer at Marquises, Dukes and all that. But, oddly enough, the poor parson who sets his conscience, and his duty, and his Church, higher than a licentious Duke, is sneered at. Such a display of high principle, involving much sacrifice of comfort, seems utterly inexplicable to those who regard one man as good as another if not better, after the fashion across the line. Those who know England know

well enough that although there are some sycophants there, still the people as a whole of all classes, treat the aristocracy with a respect which lowers not their own self respect. They know, too, that the higher titled classes detest such sycophancy and servile homage as they see displayed by Americans and others when visiting England. The Blenheim parson then is no great hero, there are thousands upon thousands ready to do what he has done, at the same time his brave stand is highly commendable, and the fact that Americans sneer at him only proves that the worship of money in the States has rendered the people incapable of understanding action based solely on conscience. At the same time we gladly admit that the clergy of the American Church would have acted like the Rector of Blenheim.

The *English Churchman* waxes enthusiastic over the proceedings of a board of guardians at a place called Tendring. It appears that these learned theologians had to elect a chaplain for the workhouse, and expressed an opinion that "the applicants should have been present so as to be questioned as to their doctrinal opinions." There is something exquisitely comic in the idea of a priest of the Church going up for examination before a "board" composed in all likelihood of shining but ungrammatical lights of the Little Bethels of the neighbourhood. It only remains for the *English Churchman* to suggest that the chaplain should also be examined by the paupers.

A LADY EXAMINER REBUKED.—The above reminds us of an incident in the life of the late Vicar of Bridlington who told it, to the Editor of the *DOMINION CHURCHMAN* when visiting him some years ago at the parsonage now occupied by Bishop Helmuth. Mr. Barnes was offered a living by the late Countess of Effingham, who invited him to call upon her. When Mr. B. did so, her ladyship commenced an examination of his theological attainments and opinions! Mr. B. rose and quietly informed Lady E. that having passed the Bishop's examinations, he was not disposed to submit to any ordeal of the kind conducted by any lay person. Lady E. was indignant at such presumption, and the living went to one who held his Orders in less honour.

THE EVILS OF DIVISION.—Bishop Thompson said at the Buffalo Congress that the evils of division had not been exaggerated. Americans think they have a right to make anything on earth, churches included. Everywhere they exercise their privilege. Whenever a man becomes dissatisfied with the churches around him, he just starts a new one; the discord is to that extent increased, and the result of the whole operation that presently men refuse to have anything to do with any of the churches. Man-made churches are always temporary things, being the product of self-will. Now, we must simply deny the right to make religions. We are sent to proclaim a supernatural institution we now existing and which men are to receive. We must use common sense, of course, in delivering our message; but that is the message we are sent to deliver. Let us have no hesitation for fear we may seem to be claiming infallibility; every church may seem to be claiming infallibility. And in the most practical way claims infallibility. Yet our Church is the most largely liberal on earth, little as one might think so from the abundant fault-finding she receives from her own sons. Other people invariably glorify their churches; we are not ashamed to abuse ours, and perhaps it is a good sign that we do so. Notwithstanding all that might be said, it is possible for us to go anywhere, like men, like gentlemen, and like Christians, teaching the noble religion of the Church. Let us not forget that the future of Christianity depends very largely upon this small Church, which represents unity, and is not a cause of division.

THE CHURCH UNION MOVEMENT.—At the Buffalo Congress the question was discussed, "What principle should govern Church extension in fields already occupied by others?" The Rev. Dr. Harris said, "The evils of competition in Christian worship stare us in the face everywhere. These evils are great. Economically, socially, spiritually, the community is the loser. Economically, on account of the waste of men and means. Socially, by dividing the community into half a dozen of little circles, each rivalling if not outdoing Salem chapel in their clannishness and narrowness. Spiritually, however, the loss is the greatest of all. The poor, wretched little congregations lose enthusiasm in themselves and in him who comes to speak to them, Christ in our villages is not preached with the power and directness needed to command the attention of men.

What is the remedy? Is it co-operation? The word is in the air and we see the thing in the societies of workmen, the trusts of our day, etc. Naturally, co-operation is the remedy suggested for ruinous and unwise competition in Church work.

But co-operation rests on one thing—the parity of all Churches. If all are equal, then hands off, lest Christ's work be hurt.

But who does believe this? Does such a man exist outside of dreamland? Who is ready to give the right hand of fellowship to our Roman brethren and to Robert Elsmere's "New Brotherhood of Christ?"

Even in the Christian League the gifted writer kept the scarlet woman out of the rose-colored picture he drew. It is easy to throw overboard our rubbish, and then to boast of our liberality. The platforms of Cambridge and Saybrook are no longer valued by the Congregationalists there, as one has confessed naively. Then union churches are apt to become Congregationalists.

We do not believe that such an emasculated organization is the highest type any more than we would put a jelly-pot at the top of creation.

No, we do not believe in the parity of Churches. We believe this Church the best—the best equipped for her work, the true centre for the united Church of Christ in the land. She sets forth the glory and the beauty of worship, the once delivered faith, the historic ministry, the abiding presence of the Spirit.

Yes, and we believe more. We take this Church as a true branch of the one holy Catholic and apostolic Church. We would never be content with any ordination but hers.

This does not mean any blindness to the well ripened fruits of character in others. We thank God for a Ken, a Wilberforce and a De Koven, but we bow with equal reverence to the result of God's grace in a Bossuet, a Fenelon and a Xavier on one side, and a Baxter, a Jona, than Edwards and a Channing on the other.

At the same time we are not blind to the errors and imperfections in the dogmatic statements of outward organizations of others. Yet, thank God, every way Christ is preached.

Expediency must, however, often decide which way we shall turn and which field we shall take, but then it is only expediency, and we shall never be content until our Church reaches every hamlet in this broad land.

But let us not despise the little mission parishes who are weak to-day because they have given their bone and sinew to others.

Finally, this is our answer: As Christians and Churchmen we must go as far and as fast as we can, and we are bound to do this by our love to our fellows and our loyalty to Christ.

—If a great thing can be done at all, it can be done easily. But it is that kind of ease with which a tree blossoms after long years of gathering strength.—*Ruskin*.