

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

### DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. It is paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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.

Frank Wootten, Proprietor, & Publisher,  
Address: P. O. Box 2640.

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

FRANKLIN B. BILL, Advertising Manager.

### LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 14th—6th SUNDAY AFTER EPIPHANY.  
Morning—Prov. ix. Matthew xxv. to 31.  
Evening Prov. xi. or xv. Acts xxviii. to 17.

THURSDAY, FEB. 11, 1885.

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

A LESSON MUCH NEEDED.—The Rev. Mr. Haslam has been conducting a series of mission services in Toronto, which have been crowded. Great surprise, we hear, has been felt by many that Mr. Haslam, although so decidedly evangelical, running far indeed towards Plymouthism in certain of his "views," is so earnest a defender of the Apostolicity of the Church of England. He speaks ever of the Church as he is bound to in honour and by his vows, as "the Church" and not as do some, as merely "a denomination," following the Sheratonian phantasy. Our evangelical friends have been taught a needed lesson by Mr. Haslam. Sadly misled by a few ill informed leaders they had been drawn into the delusion that an evangelical Churchman is by necessity one who believes in that wonderful piece of absurdity—the "One Church-as-good-as-another" theory which is taught where it ought to be exposed. Although certain of Mr. Haslam's ways and some of his fancies are contrary to the order and teaching of the Church, we thank him for giving our church people of a certain school a demonstration that "evangelical" is not a synonym for dishonour, as some have been practically teaching by word and deed. Let that folly now be buried out of sight.

GREETINGS FROM NEW ZEALAND.—Post after post brings to us the kindest messages from distant subscribers scattered over the lands wherever the English Church has members. One very pleasant one came to-day from New Zealand, showing how we have secured the hearts of the young, these whoever succeeds in winning, has won also the even warmer sympathy of their parents, besides having laid a foundation for the future support of the coming generation. Our friend writes:

"My little ones are quite delighted when they hear that the Frisco mail has arrived, they ask me at once for 'the golden eggs,' the name they have

given the 'DOMINION CHURCHMAN,' on account of its excellent 'Children's Department.' You have fairly won their young hearts in this far-off land, and that you may continue to do so is my earnest prayer."

Many hearty thanks we send in reply to this delightful greeting. To our young friends across the broad Pacific Ocean, we wait our loving regards, wishing them every happiness in their distant and beautiful home. The late Lord Lyttelton, a name dear to New Zealanders, once said to us, "New Zealand would have been more appropriately named 'New England' or 'New Britain,' so much were its topographical conditions like those of the mother country." We hope our young friends will study the history of the land and the Church of their fathers, and in the home of their birth or adoption have grace and wisdom given to emulate those virtues which make the glory of England and the glory of the Church of England supreme.

THE QUESTION OF AGE.—In his Church Reform letter, the Rev. Lord Osborne, refers in the following words to that very serious subject, the age at which our clergy enter upon their ministry. It seems to us worthy of grave consideration how to give some practical training to candidates, for the diaconate and priesthood before ordination. Mere scholastic work is for this purpose wholly inadequate. As then our clergy unusually pass from college to a sole charge, it is cruel to pass them into such a position without some practical experience of its duties. We could well and for a long time we must sacrifice scholarship to this need of early familiarity with ministerial work. The suggestion that laymen of mature years be ordained is worthy also of adoption. We are bound up too much in the red tape of old country routine. Our bishops might forget a great deal of the customary usages of their order with extreme advantage to the church, if they would fill up the vacuum with earnest thoughts about the special needs of a new country like Canada.

S. G. O., writes: "Let me now call attention to the age at which the ordained of the Established Church are instituted, or capable of being so, to benefices, that age being at soonest the commencement of the twenty-fifth year. I would ask any true friend of that church, lay or clerical, to read calmly the service for the ordination of priests, accepting its language in a natural sense, as really representing the authority given to the young candidate. Can he conceive language capable of conveying a more solemn bestowal of an authority, such as scarcely any human being, except by special help from heaven, could be qualified to exercise? I refrain from quoting it. It is rational to suppose that such a youth, having served one year in the diaconate, could be willingly accepted by any body of parishioners as qualified to exercise over them the awful spiritual authority with which he has thus been invested? He may be a sound theological scholar, really pious, and earnest, but what measure of life's experience can he possess to fit him to meet the demand upon him at the bedside of the sick and dying, to deal with the mental struggles of those who doubt, to struggle with all the difficulty of awakening the sinner to repentance, to be the spiritual adviser in the home, the evangelist in the church? He would be held scarcely of the age to be the tutor in a family, and yet bishops and congregations, are alike helpless in the matter. Far better, in my opinion, would it be if the diaconate stage was extended, that a more matured line of thought might be acquired, with the judgment better calculated to meet those exigencies in the work of a priest that for ever arising up to try that of men of the longest experience in the ministry. I agree with many of the warmest friends of the Church that we should gain much valuable aid by some process by which men of matured years, pious and earnest, with a strong desire to enter the Church ministry, could be

ordained, and in all respects held qualified, although they may not have had a classical education or any special theological training. At that age the character will have been fully formed, and, whatever may have been the line of life they have followed, if they have a strong desire to enter into the ministry, they would do so in a spirit and with the earnestness and zeal likely to make them more useful, especially as auxiliaries to the clergy of large towns."

EARLY TESTIMONY TO EPISCOPAL OFFICE.—There has been of late the most searching enquiry into the earliest literature of the Church. The result is a decisive one as to the position of the Church in declaring that there have ever been three orders in the ministry, Bishops, Priests, and Deacons. To question the soundness of this view is to indulge in verbal quibbling. The New Testament tells of the fact of episcopal control in the language used to Timothy and Titus, in the co-ordinating, as it were of the Apostolate and Episcopate by St. Paul when he addressed the Church at Phillippi, "Paul and Timotheus, the servants of Jesus Christ." That the title of bishop was given to the lower, or second order, in Apostolic days, is no evidence against certain of the bishops being invested with ruling powers over "elders and deacons," the directions given by St. Paul distinctly assert this superior position. The most convincing testimony is found in the Epistles of Ignatius, written during the first century, before the death of St. John. The following cannot be misunderstood.

"My fellow-servant the deacon Sotio, whose friendship may I ever enjoy, inasmuch as he is subject to the bishop, as to the grace of God, and to the presbytery as to the law of Jesus Christ."—Ep. to Magnesians, (c. 2.)

"I exhort you to study all things with a divine harmony, while your bishop presides in the place of God, and your presbyters in the place of the council of the apostles, along with your deacons, who are most dear to me, being entrusted with the ministry of Jesus Christ."—Ep. to Magnesians, (c. 6.)

"It is therefore necessary, whatsoever things ye do, to do nothing without the bishop. And be ye subject also to your presbyters as to the Apostles of Jesus Christ, who is our hope. It behoves you also that you please the deacons also, as being ministers of the mysteries of Jesus Christ."—Ep. to Trallians (c. 2.)

"In like manner, let all reverence the deacons, as an appointment of Jesus Christ, and the bishop as the father, and the presbyters as the Sanhedrim of God and College of the Apostles. Without these there is no church."—Ep. to Trallians (c. 3.)

"Fare ye well in the Lord Jesus Christ, while ye continue subject to the bishop, and in like manner to the presbyters and to the deacons." He says again, Ep. to Trallians, (c. 7). "He that is within the altar is pure, but he that is without is not pure; that is, if he that does anything apart from the bishops, presbyters and deacons, such a man is not pure."

"See that you follow the bishop, even as Jesus Christ does the Father, and the presbyter as ye would the apostles; and reverence the deacons as the command of God."—(c. 8). He says again, "Let the laity be subject to the deacons, the deacons to the presbyters; the presbyters to the bishop; the bishop to Christ, even as he is to the Father."—Ep. to Smyrians (c. 9). See also Ep. to Philadelphians, chapters 2, 3, 4, 7, and 10.

—It is a vain thing for you to thrust your finger in the water, and, pulling it out look for a hole; it is equally vain to suppose that, however large a space you occupy, the world will miss you when you die.

—We gain nothing by falsehood but the disadvantage of not being believed when we speak the truth.