

[Aug. 9, 1888.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

12 Aug., ELEVENTH SUNDAY AFTER TRINITY.
Morning.—1 Kings xviii. Rom. x.
Evening.—1 Kings xix.; or xxi. Matthew xxii. 41, to xxiii. 13.

THURSDAY, AUG. 9, 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 LESSON FROM THE STATES.—One lesson, says the *Church Times* which America has taught us comes not from the anniversary of the S. P. G., but from the American Church organs that continually reach us; and it is the great practical mischief which may be done by gushing attempts at fraternization with outsiders. The Declaration of the Bishops on unity has been dealt with exactly as anyone with a grain of sense might have predicted. Just as Bishop Fraser had the assurance to say that his "magpie" was a cope, the Presbyterians declare that they already possess the "historical episcopate," and the only effect of the Bishop's statement has been to harden them in their error. Meanwhile, the document has been taken to mean that liturgies are of no importance and Confirmation a non-essential, whereupon certain ignorant and ill-affected clergymen have been joining in *tempore* exercises, and admitting Dissenters to Holy Communion, as if the administration of the Mysteries to persons outside the pale had not always been regarded as a most serious profanation. Schemes of corporate reunion are, on the face of them; impracticable; and if they could be brought

about, they would be fraught with danger. It is terrible to think what might be done by the sudden reconciliation, say, of the Presbyterians, especially in a Church which possesses Synodical institutions with power of legislation at will. It is quite within the bounds of possibility that the new-comers would swamp the Church and commit it to fatal acts. The only safe course is to insist upon Catholic faith and practice in the most exact form, and be content with gaining over individual converts, who will come in fast enough, when the truth is fairly exhibited to them. To "guard the deposit" is as much the duty of the Church in all ages as ever it was the duty of St. Timothy.

ROME AND THE BIBLE.—A letter in the *Rock* from Mr. Charles Hastings Collette with reference to a passage in our Prize Essay on "Roman Catholicism" is of special interest, in view of the project, referred to elsewhere, of an issue of the Bible in popular form for the people of Italy. Mr. Collette writes:

Mr. Cochrane, in his admirable prize competition essay, has cited a short extract from a letter addressed to Pope Julius III. by three bishops, when consulted as to the mode of strengthening the Church of Rome. Being reduced to a number of words, the quotation is not full, and the "reference" is incomplete. I venture to send you the entire paragraph, with amended references where the passage is to be found.

"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the Gospel (especially in the mother tongue) be read in all countries subject to your jurisdiction. That little which is usually read at Mass is sufficient; and beyond that no one whatever must be permitted to read. While men were contented with that little your interests prospered, but when they read more they began to decay. To sum all, that book is the one which, more than any other, has raised against us those whirlwinds and tempests whereby we were almost swept away; and, in fact, if anyone examines it diligently, and then confronts therewith the practices of our Church, he will perceive the great discordance, and that our doctrine is utterly different from and often contrary to, it; which thing, if the people understand, they will not cease their clamour against us till all be deluged; and then we shall become an object of universal scorn and hatred. Wherefore, even these few pages must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."—Imp. Library at Paris, fol. B., No. 1,088. Vol. iii., pp. 641-650. British Museum, 7 c., 10, 11. *Facculus Rerum-Notitia*. London, fol. 1690. The document is dated October 20th, 1558.

THE R. E. SCHISM DYING.—An American paper says:—"The fact is, that the Reformed Episcopal schism is moribund. It has made no progress, manifested no abiding vitality, and appears to have accomplished but little good directly, though indirectly it has benefitted us not a little. There are not wanting among the leaders of that body signs of a longing for reunion with the old Church."

BISHOP MAGEE ON SURPLICED CHOIRS.—At a recent Conference the Bishop of Peterboro said: "he had not a note of music in his composition, but he had, perhaps, heard and been influenced as much by different choirs as very many persons, his lordship adding, amidst considerable amusement, that he "had suffered many things because of them." During his episcopal visits the time being of that wonderful "Law of Progress" which existed amongst church choirs, who often persisted in meeting and escorting him into the church, sometimes keeping him waiting in a cutting north wind while they sang "O Paradise, O Paradise." There was,

however, a great moral influence attached to Church choirs, there privilege being to civilize and soften the asperity which sometimes prevailed; and they were also a great factor for good upon home and Church life. They should be careful to teach their young choristers correct speaking—plain English as it should be spoken—and not let them learn to sing or say, "young men and moidens," but "maidens," which was a beautiful word. He thought the time was now gone by when a surpliced choir was looked on as a "rag of Popery." There was one very good point about a surpliced choir, they did away with the social inequalities, and united the members in a common brotherhood and membership. Above all, choirs exercised a wholesome moral influence in every parish where they were conducted in a right and proper manner, and as the head of that diocese he should always recognize them as promoters of religious instruction, and should not only be glad to hear of, but should always heartily assist in their extension in the parishes of his diocese."

HEROISM NO PLEA FOR MEANNESS.—The Bishop of Manchester in an address just issued it, remarks in reference to the justice of paying clergymen adequate stipends. "If the Judges of England receive ample payment, it is because their duties require highest kind of legal ability, and because that kind of ability commands a high price in the market of the world. Clergymen, I know should be more independent of such considerations than other men, but we have no business to be mean because some men are heroic, and much less have we business by our meanness to repel men of the highest culture from a sacred office for which they may have felt a vocation, but from which we have allowed them to be drawn away by the golden offers of some secular calling."

EVIDENCE OF THE TRUTH OF THE BIBLE.—"It would be difficult to find a more curious confirmation of a minor historical detail than that which M. Naville's report gives to the fifth chapter of Exodus. He tells us the bricks are of three qualities; the best being properly mixed with straw; the next in the absence of straw, being made with reeds (rendered "stubble" in the Bible); and the worst consisting only of mud when the supply of reeds was exhausted."—*Scientific News*.

POOL OF BETHESDA FOUND.—Mr. Glaisher, of the Palestine Exploration Fund, writes that Herr Conrad Schick has discovered what is believed to be the Pool of Bethesda (John v. 5). Certain works by the Algerian monks recently laid bare under the Church of St. Anne a cistern 55 feet long and 12½ broad, cut in the rock to a depth of 80 feet, and with twenty-four steps leading to it. Later, Herr Schick discovered a twin, or sister pool lying end to end with this pool, of the same breadth and 60 feet long. This arrangement is the only one which would be compatible with the erection of five porticoes, namely, one on each of the four sides, and one in the middle between the pools.

ENORMOUS GIFTS TO CHARITIES.—The following confirms what we recently said as to the vast sums given in England for Charitable objects. The Secretary of the Charity Organisation Society, Mr. C. S. Loch, in his evidence before the Select Committee on Poor Relief, estimated the amount of endowed and voluntary relief given annually in London as three millions of pounds, irrespective of educational and parochial charities, but including the endowed charities of the City Companies, and he thought a great deal of the money was misdirected, and did as much harm as good, if not more. This estimate is indeed an astounding one, and should afford much cause for reflection. There must be a large amount of overlapping, for part of which doubtless the proselytising aims of some people, more zealous than wise, are responsible.

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