

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY DAYS.

Nov. 24th.—TWENTY-THIRD SUNDAY AFTER TRINITY.  
Morning.—Eccles. 11. James 3.  
Evening.—Hag. 2 to v. 10; or Mal. 3 and 4. John 8. 31.

THURSDAY NOV. 21, 1889.

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

## 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.

**ANAMNESIS.**—The word *anamnesis* occurs in the Greek New Testament only in connexion with the institution of the Holy Eucharist, save in Hebrews x. 8, where it is sacrificial in meaning. When mere "remembrance" is denoted, the words *mnēia*, *mnēmosune* and *hupomnesis* are employed. In the LXX. *anamnesis* is in Levit. xxiv. 7, and Numb. x. 10; also in the titles of Psalms xxxvii. and lxi. : being directly sacrificial in the two former places. It occurs also in Wisdom xvi. 6, there denoting a visible token, not a mental act of recollection. The word *Eucharistia* does not occur in the canonical books of the LXX. though Aquila has it in Amos iv. 5, where the LXX. is quite unlike the Hebrew, and he uses it of a sacrifice. It is found in Wisdom xvi. 28, and in Ecclesiasticus xxxvii. 13, both times with uncertain meaning, making neither way. We do not undertake to say that no early Christian writers use the word *anamnesis* in the sense of mere recollection, for it is patient of such a meaning, but the Liturgies are clear that a sacrificial recalling is the idea they usually connect with it. The text 1 St. Peter ii. 5 is not usually interpreted of the Holy Eucharist by such Fathers as cite it. They take it as illustrated by Romans xii. 1, and cognate passages.—*Church Times*.

**AN EVANGELICAL VIEW OF BROTHERHOODS.**—The Bishop of Rochester in the same address as we have named adds;

In case the Lord whispers to a soul (He often

does so whisper,) "Live a single life for a while for My sake and the Gospel's," is not such a sacrifice of the highest and most beautiful kind, acceptable to God and lovely with men? Are wife and children and a refined home essential to a life of devotion? Certainly St. Paul did not think so. Are there not circumstances and localities in which a man can do his work more freely and completely without them? Is it not conceivable that there may be plague-spots in all great cities where it would be a base selfishness to take wife and children to breathe foul air, behold corrupting sights, become familiarised with horrible and loathsome language; yet also the places where it must be a shame for some men not to go, and where for a few of their midsummer years eager and brave youths might be glad to go, for a time, to work for their Master, surrendering much that flesh and heart desire for His Name's sake. We want enthusiasm; then do not gratuitously chill it. You cannot expect enthusiasm without a little eccentricity. Condone the eccentricity for the sake of the enthusiasm; and let good sense have a hearing, touched with justice and love. What possible harm can there be in a life of celibacy, limited or life-long, if God be more glorified by it? It is a kind of life which multitudes of saintly and devoted men every day prefer and maintain for themselves, taking no great credit for it. Let us be free, with vows or without them, in striving "by all means to save some" for whom Christ died.

"The Church of England has lost time," writes an eminent professor. It is true, and she must lose no more. Nor must she be either too timid in considering new methods, or too hasty in rejecting old ones. A plan is not necessarily bad because it is new, nor good because it is old, nor to be rejected as impracticable and hopeless, because in past times, as different as possible from our own, unwise men used it unwisely. We must not be too much scared by the ghosts of past mistakes. Prudent Churchmen are not likely to be eager to scare and irritate the public temper by a caricature of an obsolete monasticism. But why is the great English Church to be forever debarred the right of resuscitating and improving methods and practices, which in wise hands might be fraught with countless blessing, merely because, hundreds of years ago, our fathers found them spoiled and corrupted, and in a just displeasure flung them away.

**A LEVEL HEADED BAPTIST.**—At a conference of Baptists in Toronto the Rev. Joshua Denovan, well known for his ability and thoroughness, protested in strong terms against all such make shifts for the church as the Y.M.C.A., and other societies. Mr. Denovan takes the ground that the Church of Christ is equal, or ought to be made equal, to all the work needful to be done for Christ, and that all outside associations dishonour the Church by implying that it was imperfectly organized by the Divine founder.

**WHAT THE OFFERTORY IS.**—A much needed deliverance on the nature of the Offertory has been made by the Bishop of S. David's, who says:

"In my charge delivered in 1877 I found myself obliged to call attention to the then too common omission of the collection for the poor, or other good uses, which the Church directs us to make at the offertory. May I, in passing, take this opportunity of reminding my brethren that the "offertory" does not mean simply a collection (according to a very modern usage), neither is every collection to be called an offertory. The offertory is a particular part of the Celebration in which the alms and oblations of the people are, and God's gift of bread and wine ought to be, solemnly offered up and dedicated by the celebrating priest. Twelve years ago there were eighty churches (or about one-fifth of the whole number) in which no collection was made at this point in the service. I am happy

to say that, according to the returns, the number has now sunk to thirty-seven. I confess I can see no excuse for the cases of such omission which remain, and for some of them I cannot imagine that any excuse can be urged, as the parishes in question are not by any means among the poorest in the diocese. One word more on this subject. The money collected at the offertory should always be counted by the churchwardens, and the result entered in an account in their presence."

**PLACING THE ELEMENTS READY FOR HOLY COMMUNION.**—"I have already intimated," said the Bishop, "that the unconsecrated elements ought to be solemnly placed on the Lord's Table by the priest himself at the time of the offertory. It is strange that this rubrical practice should have fallen into such widely-spread disuse, as was the case even within my own recollection. But it has been very generally revived, and ought, if possible, to be everywhere observed. It must be left to the discretion of the clergy to determine how this may best be accomplished, whether by the introduction of a credence-table, or by causing the elements to be brought in from the vestry while the alms are being collected, which is the practice in some churches. But where (as is probably the case in every new or restored church) a credence forms part of the furniture or arrangement of the church, I think there can be no excuse for allowing the bread and wine to be placed on the Lord's Table by a sexton before the beginning of the service."

**ERRORS IN ADMINISTERING HOLY COMMUNION.**—There are three errors in the mode of administering Holy Communion which may not be common, but which I have ascertained to exist in the diocese, and of which it is therefore my duty to speak. The ordinary arrangements of our morning service, by which the so-called "Ante-communion" had become an adjunct to Morning Prayer, or a prelude to the sermon, has sometimes led people to forget that it is, in fact, an integral part of the "Order for the Administration of the Lord's Supper"; to think of the part of that order beginning with the offertory as a whole in itself; and to speak of it as "the second service." Accordingly, I find that it is in some places the practice, at all events at early or week-day Celebrations, where Mattins have not been said, to commence the service with the Prayer for the Church Militant, or even with the short address preceding the confession. This usage is entirely without authority, and by it the Communion service is shorn of the Collect, Epistle, and Gospel on the one hand, and the Catholic Creed of Constantinople on the other. Another even more serious error, but I hope also more rare, is that of any celebrant who, after consecrating the elements, does not himself partake of them. I say nothing now of the assistant clergy (where any are present), as where one of these has already communicated at an earlier hour, it may be right, or, at all events, more reverent, that he shall not receive again. But reception by the celebrant himself has always been held essential, and it is plainly directed by our rubric. A third error is, perhaps, not very common, but I find that it exists in this diocese, even in some places where I should have expected better things. The rubric distinctly orders the reverent consumption of the unused consecrated elements by the priest and others at the close of the service and immediately after the blessing. I find that this plain, and as I consider most necessary, direction, is not invariably observed. I am told that it is in some places the practice to consecrate all the bread and all the wine which it may have pleased a sexton to place on the table, and then to leave it unconsumed to the care of the sexton. The object of the rubrical direction is intended to guard at once against superstition and against irreverence. His Lordship concluded by saying that the celebrant should consume or cause to be consumed what remains of the elements before the congregation leaves the church."