

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 made, and then collect the whole amount, whether the paper 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 uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If 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 Weotten, Proprietor, & Publisher,
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.

Mar. 17th.—SECOND SUNDAY IN LENT.
Morning.—Gen. 27 to v. 41. Mark 13. 14.
Evening.—Gen. 28; or 32. 1 Cor. 9.

THURSDAY, MAR. 14, 1889.

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.

PARNELL TRIAL TRAGEDIES.—The witness Pigott, who at the Parnell trial swore to the genuineness of the notorious letter has committed suicide in Spain. He was a Roman Catholic, had been editor of a Parnellite journal, and thoroughly in touch with the National League. This man's evidence is a puzzle, he swore to the letter most spoken of as genuine, then he said, outside the Court, it was not, then he wrote to say it was, and left behind him as his last act, as a dying speech and confession, a written statement that this letter was not a forgery. As to what Mr. Labouchere said, or what he reported as having been said by Pigott, any one who knows Mr. L. may be excused smiling at the simplicity of those who believe one word he utters. A more unscrupulous person lives not, and his sympathy and support are quite enough to discredit any person or any cause to which they are given. We do not see much ground for being positive one way or the other, when evidence of this kind has to be relied upon. One fact remains above all danger of damage by testimony, which we have always regarded as the most revolting feature in this

controversy, that is, the utter lack of any expressed consciousness on the part of Mr. Parnell that the murder of Mr. Burke and Lord Frederic Cavendish was a crime of dreadful, horrible, brutality. He has never spoken of this assassination in terms of such indignation as to manifest earnest condemnation, indeed he has used language which bears this construction, that Mr. Burke's murder was not disagreeable to him, and that Lord Fred. Cavendish was merely the victim of a mistake. Besides this there have been scores of murders, and other crimes of violence, that Mr. Parnell might have prevented. He has not only tacitly connived at these horrors, but has condemned the Government for seeking to prevent them. Strange it is that two witnesses in this trial have died violent deaths, one so mysteriously as to suggest murder, just as Carey was murdered for giving evidence on the Phoenix Park trial. With such a trial proceeding this century need not boast itself overmuch over its predecessors.

PROGRESS OF THE CHURCH IN WALES.—The fury with which the Church has been assailed in Wales by nonconformists may be explained by the following facts, which are given by the *English Churchman*. A remarkable confirmation was recently held at St. Lleurwg's Church, Hirwain, by the Bishop of Llandaff. The list of candidates included twenty men, of whom five were Wesleyans, aged respectively 27, 58, 21, 44, 30, one being a local preacher, and two others "members;" two were Baptists, aged 28 and 12, the first being a "member;" two were Independents, aged 62 and 30, both "members;" two were Calvinistic Methodists, aged 32 and 21; of the remainder, one *Churchman* was aged 69, another 52, and a third 50. Nineteen women were confirmed, and of these three were Wesleyans, aged 32, 57, and 25, all "members;" seven were Independents, aged 27, 27, 37, 26, 47, and 28 (the age of one is not given), five being "members;" one was a Methodist "member," aged 41; two, aged 30 and 27, were not going to any place of worship; of the Churchmen, so called, one was 66, another 50, and another 44. Twenty-two boys and girls were confirmed, of whom two were Roman Catholics, two Wesleyans and one a Methodist.

POLITICAL METHODISM.—The *Rock*, which avers quite truly that it has "ever entertained for Methodism the friendliest regard and the sincerest esteem," is shocked at the development of a bitter political spirit in that body, which it calls "an evil spirit." It says, "For the Wesleyan Society to become a poor satellite of the Liberation Society, and also to surrender every tradition of the good it has accomplished in the religious education of the young in elementary schools, will be sad enough." It seems that the election of members for County Councils has according to the *Rock*, been made an occasion for a struggle to get Wesleyans elected. Their success is boasted of, and the *Rock* thinks it a source of legitimate pride, but adds, "But when the list is tricked out in glaring colours as a war ensign, that is another matter. Of one candidate it is recounted that 'his success was achieved over a combination of Church clergy, publicans, and the whole Conservative element, including Tory Methodists (and there are a good many of these, says our correspondent).' Such animadversions are a violation of Christian charity. How would the writer like us to couple Wesleyan ministers promiscuously with gamblers because there are lotteries at some Wesleyan bazaars?" Why does not the *Rock* realize that while once Wesleyanism was "the friend of all and enemy of none," it is now full of the "evil spirit" it speaks of, the spirit of envy, of detraction, of sectarian ambition, and of political partisanship?

THE REFORMATION RITUAL.—The charges made against the Bishop of Lincoln are bringing out

some emphatic utterances touching the ritual of the Reformers. Mr. James Parker writes a crushing reply to the assertion that the Bishop is introducing practices discarded at the Reformation.

"Of the six charges brought against the Bishop, four are respectively (1), the mixing a little water with the wine; (2), the eastward position; (3), the permitting the *Agnus Dei* to be sung during a necessary pause in the Office for the Holy Communion; and (4), allowing two candles to be lighted on the Altar. The chief exponent of the principles of the Reformation would be probably held to be Archbishop Cranmer. The first three points are definitely and distinctly enjoined in the Rubric, which Cranmer inserted into the Book of Common Prayer, and the "two candles" are expressly named in the Royal Injunctions which he drew up, and about the observance of which he especially inquires in his visitation articles? As to the two remaining charges, though they do not come exactly under the same category, they neither of them involve teaching or practice discarded at the Reformation. It was not till 1662 that the Rubric, ordering that no consecrated bread or wine should be taken from the Church; the reverently consuming the whole—and this is termed (5) the Ablution—instead of leaving any to be dealt with by the sexton (it might be irreverently), is not against, but in fulfilment of many authoritative orders with respect to reverence due to the Holy Sacrament made in Cranmer's time. As to the last (6)—the sign of the Cross during the Blessing—there is no Rubric one way or the other. But as the sign was specially, and amid much controversy, retained at the Invocation of the Blessed Trinity at Baptism of Children, it is highly improbable it would have been forbidden in Blessing of Adults; and surely (no Rubric to the contrary), in the manner of emphasising his words, much may be left to the discretion of a Bishop as well as to that of a preacher.

Indeed, there must be some liberty; and instead of insinuating that all liberty must necessarily involve violence, your Correspondent should compare the willing obedience to Church Law amongst the Clergy now in the Church of England, with the bare and rarely exacted obedience before Ritualists were thought of. When even a surplice was first worn, in accordance with the Rubric, a cry of Romanism was raised, and the Church windows broken. The truth is, that the tendency of nineteenth (I will not say all) of the Ritual usually attacked is to restore to the full what was contemplated and enjoined by our English Reformers, which Ritual, whatever it has suffered from neglect, or obscured by foreign importation of German novelties, is still—*pace* Privy Council judgments—the law of the land."

A WICKED PARSON.—The *Methodist Times* utters the following doleful lament: "We have received several heartrending accounts this week of the cruel and petty persecution of village Methodists by village clergymen. We have no room to publish these sad stories, but they will not be forgotten. There is, however, one complainant who complains too much. He says the clergyman of his parish nurses children down with the measles; draws teeth; and marries people, free gratis for nothing! Now, really, we cannot make a grievance of that. We rather rejoice that the competition of Methodism secures for that village the gratuitous services of a nurse, a dentist, and a marriage registrar. Such clergymen should be encouraged. If our ministers and local preachers do their duty, preach the everlasting Gospel, and put their trust in God, they will find that Methodism will prosper, notwithstanding the clever overtures of the village priest to those who are afflicted with measles, toothache, or love-sickness."

—ALL the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.

1889.
York
301 68
063 63
622 11
158 369
17 426
32 606
10 301
261 32
792 96
184 36
251 95
932 52
010 66
550 22
874 02
704 14
125 34
277 60
172 46
153 56
Auditor.
771
534
568
442
068
OGERS,
CHINLOSS,
LORFORD,
BOCK,
PLUMB,
WASHBURN,
FISH,
JULLIARD,
MILLER.
NALD,
ector.
ST. E.
)