

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wootten, Proprietor, & Publisher,
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LESSONS for SUNDAYS and HOLY-DAYS.

September 4th.—THIRTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings v. 1 Corinthians xiv. 29.
Evening.—2 Kings vi. 24; or vii. Mark vi 30.

THURSDAY, AUG. 25, 1887.

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

To CORRESPONDENTS.—All matter for publication in any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

MISSION CONQUESTS—On June 15th, at Nottingham, Lord Newark presided over an S.P.G. Conference. Canon Hole, in the course of an eloquent speech, said:—"Seventy years ago, I quote from a statement published in India in the *Indian Watchman*, the fires of Suttee were publicly blazing in the Presidency towns of Madras, Bombay, and Calcutta, and all over India, the fires of Suttee, upon which the screaming and struggling widow, in many a case herself a mere child, was bound to the dead body of her husband, and with him burnt to ashes. Seventy years ago infants were publicly thrown into the Ganges, as sacrifices to the goddess of the river. Seventy years ago young men and maidens, decked with flowers, were slain in Hindu temples before the hideous idol Kali, or hacked to pieces as Meras, that their quivering flesh might propitiate the god of the soil. Seventy years ago the cars of Juggernaut were crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were buried alive, devotees publicly starved themselves to death, children brought their parents to the banks of the holy Ganges and hastened their deaths by filling their mouths with its sand and the water. For these scenes, which disgraced India seventy years ago, we may now look in vain. Every one of these changes for the better is due directly or indirectly to missionary enterprise and the spirit of Christianity. Christian missionaries, and those who supported them, denounced these tremendous evils. Branded as fanatics and satirised as fools, they

ceased not until one by one these hideous hallucinations were suppressed."

INTERCESSION DAY FOR MISSIONS.—Intercession Day generally observed, (says a writer in *Church Bells*), with solemn Celebrations public and private, with bright missionary teaching to the young, and with a hearty evening service (for which, I trust, a better form of prayer may some day be authoritatively drawn up than the tame and spiritless compositions which too often do duty), would be a testimony to the power of our Lord's missionary work that must tell even on the outside world. Above all, it would serve as a 'Sursum corda' to the faithful, lifting up their hearts to that Throne within the Veil, where—

'Though the world's foul and limitless transgression
Grows with its growing, with its birth began,
Raiseth He arms of endless intercession,
Jesus, divinest where He most is Man'

On a prominent peak among the Craven dales there stands a brilliant and gigantic Cross. It bears five clusters of lenses or bright mirrors, to represent the five glorious scars of our redemption. And as it flashes high and far in the rays of the westering sun, its teaching (so its custodian is careful to explain) is, not the past work of our blessed Lord, but the present: not the Crucifixion, but the Intercession. Christ in glory pleading for our sinful world, that its judgment may be delayed till the witness has been delivered to the heathen and the remnant of the saved completed. That flaming Cross is, indeed, an impressive symbol, visible for miles and miles. But what a spectacle, and how far more widely powerful—seen of angels and men—would be that of our English Church at home and throughout her colonies and mission out-posts, if she would but rise to her vocation and join her Lord, on one day at least, with one universal cry, 'Thy Kingdom come!' And every parish may do something to 'lift up her hands that hang down and her feeble knees'; that so, while the battlerages in the valley the victory may be won upon the mount, and that day hastened when the Sign of the Son of Man (perhaps this same glorious Cross) shall appear in Heaven—no longer 'In hac vince,' but 'In hac victum est.'

DISSENT LEADS TO INFIDELITY.—Mr. Spurgeon is saddened at the increase of infidel teaching from Nonconformist pulpits. In the August number of his magazine he says, 'The case is mournful. Certain ministers are making Infidels. Avowed Atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah, which had comforted her, had been declared by her minister to be uninspired. It is a common thing to hear working men excuse their wickedness by the statement that there is no hell—"the parson says so." Meeting-houses are empty. The places which the Gospel filled the new nonsense has emptied, and will keep empty.' This authoritative statement, coupled with recent movements in the Training Colleges of various dissenting bodies, is worthy of notice. Another point in Mr. Spurgeon's 'Lamentation' is the admission that the more spiritual of the dissenters who are leaving their respective chapels are coming over to the Church of England, and he openly testifies that the Church is growing in numbers and influence. As he attributes the decay of spirituality among his friends to the diminution in the number of prayer-meetings, and as the influx of Nonconformists to the Church is coincident with the growth in the number of churches with daily service and weekly communion, we may fairly and gratefully assume that those who are accepting full communion with the Church find in her offices exactly that which they need for their edification and for the strengthening of their spiritual life.

CHURCHMEN TOO SUPERBILIOUS—A dissenting minister, writing in the *St. John's Magazine*, speaks out against the supercilious tone adopted by Churchmen in speaking to and of nonconformists. He says: "The best policy of the Church is to cease from those things which provoke animosity and to vanquish enemies by reconciling them. Let Church people of all ranks be taught to put away the narrowness of bigotry, the ignorance of prejudice, and the insolence of pride."

On this Lord Nelson remarks:

I fear we must confess there is a great deal of these three things about unproved, if not considered by many a mark of zealous Churchmanship: but it is not Christianity, and Christianity alone can beget that love and sympathy for all which is its fundamental characteristic. The bitter hostility of dissenters against the Church is distinctly traceable to our unchristian behaviour towards them.

It is not caused by Christian doctrine, for the disposition of men's minds in our day is distinctly latitudinarian. The cause is not Episcopal government. Some of the leaders even among the Independents are feeling their way to what the late Dr. Binney called "a mild form of Episcopacy. It is not our use of liturgical forms of worship . . . for, as a matter of fact, liturgical forms are in frequent use among dissenters; and so enshrined in the hearts of English people are the forms contained in the Book of Common Prayer, that after trying other forms dissenters come back to the oldest Book of Prayer, saying as David said of a certain sword, "There is none like that: give it me."

Again:—

The Church of England ought to live on still as a good thing well loved, but whenever did superciliousness and dislike, or coldness and contempt, beget love? Yet these are, as a rule, all that the Church of England bestows upon dissenters.

In regard to our separated brethren, Lord Nelson adds:

"We should approach them in 'the spirit which seeks to save men, to bestow the best gifts, and to promote a spirit of Christian unity.' We cannot acknowledge the *bodies*, which by separating from us have broken unity, to be true branches of the Church Catholic, but we can accept all who have been baptized in the Threefold Name as fellow-Christians, and looking on them as such make easy their return and receive them with all the sympathy and tenderness of a Mother's love."

POPULAR THEOLOGY IMMORAL.—In a sermon at his cathedral, on the afternoon of Easter Day, the Bishop of Peterborough said the popular idea was that Christ came to save people from Hell. He came for no such purpose, but to save us from our sins. His Lordship continued:—"The common notion is this—There are two places in the other world, one called Heaven and one Hell; I have no very great liking or desire for the first of these, but I have very great dread of the other, and I would be very glad indeed to go to Heaven when I die, and not to go to Hell when I die, and the Lord Jesus Christ has come into this world to make it easy for me to go into Heaven in some way or other, and save me from Hell, and if I only go to Him one of these days, and say I am very sorry for my sins, He will put me into Heaven." I put it to you whether that is not the common idea of the salvation of our Lord Jesus Christ. Now, in the first place, any such salvation would be distinctly immoral—it would be immoral for God to make bad men happy, and, what is more, it would be impossible. Men make their own happiness and unhappiness, sin makes a hell wherever it is, and righteousness makes a heaven, and the two have little to do with outward circumstances."

The Article in our last issue "What meant thou by the Church; was accidentally omitted to be credited to the *Guardian*, (London).