

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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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.

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## LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 18th, FOURTH SUNDAY IN ADVENT.  
Morning.—Isaiah xxx. to 27. Rev. II. 18 to III. 7.  
Evening.—Isaiah xxxii.; or xxxiii. 2 to 23. Rev. III. 7.

THURSDAY, DEC. 8, 1887.

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.

THE HONOURABLE JOHN BRIGHT ON HOME RULERS.—This distinguished statesman recently wrote as follows to a friend: "For myself I do not discuss the question of a little more or a little less of a Parliament in Dublin. A Parliament is a weapon if once created and opened not difficult to form, but dangerous to deal with and to suppress. A Dublin Parliament now would make Mr. Parnell one of the Prime Ministers of the Queen, at least nominally of the Queen. At present he sulks and skulks at Avondale, and keeps silent amid the tumult he has done so much to create, whilst his lieutenants keep the rebellion-pot boiling in three of the provinces of Ireland. His right hand clasps the hand of Mr. Gladstone on this side of the Atlantic, and with the other he maintains a fraternal greeting with the gang in New York, by whom outrage and murder were and are designed, and who collect the funds out of which more than half the Irish party in the Parliament at Westminster receive their weekly and monthly pay to insult the Speaker, and to make useful legislation impossible. Mr. Gladstone tells us that a preliminary condition as to the future Irish measure is that it must be satis-

factory to Ireland, meaning Mr. Parnell. Thus, his coming Bill, or Bills, must run on the lines of the leader of the section of the House who are paid to play at rebellion in Ireland and to discredit the Parliament of Great Britain. The two millions of loyal populations in Ireland are to be forgotten, and their claim to a voice in this crisis of their fate is derided and rejected. In this jubilee year they are to be blotted out from the grand list of the subjects of the Queen, and to be passed over to what there is of truthfulness, wisdom and justice, in the men in whom we have seen these qualities and virtues wholly ignored during the last seven years. The Liberal party is asked to make this great surrender. It is to forget its noble past, and to adopt a future leading to a gulf the depth of which no man can sound. Surely the Liberals of our noble country will not knowingly make a surrender which may be so fatal, and must be so humiliating and ignominious."

What a terrible picture of Mr. Parnell's attitude. The same words apply equally to Mr. Edward Blake, he too helps to keep the pot of rebellion boiling; he too clasps Mr. Gladstone's hand and, with the other, maintains a fraternal greeting with the murder and outrage gang in New York. We note, too, that a Congregationalist Minister at Toronto has been addressing his sympathy towards the murder and outrage gang. Why do dissenting preachers always side with the lawless element in society?

WHAT WILL MR. SPURGEON NOW DO?—The *Christian Commonwealth*, Congregationalist paper, in a long article under which the title 'Mr. Spurgeon's Last Shot,' says:—

'But even Mr. Spurgeon needs to be reminded that he himself is not always as strong in defence of the Word of God as he would have others to be. While he faithfully practices what is commanded in the New Testament, he occasionally, in his writing and speaking, seems to practically ignore the importance of some of the very things that are absolutely essential to maintaining the integrity of the Christian system. Another thing we desire to notice, Mr. Spurgeon has been a strong denominationalist. While he has always expressed charity for other denominations, he has very vigorously maintained his denominational position in the Baptist family. Evidently Mr. Spurgeon's chickens are beginning to come home to roost. At any rate he is finding out that the great Baptist denomination is not such a magnificent structure after all as he has supposed it to be. Perhaps Mr. Spurgeon will now concede something at least of what we have been so long contending for, viz., that denominations are not only unnecessary, but are really a hindrance to the progress of the Gospel. Or it may be that Mr. Spurgeon's love for denomination will lead him to form another, and thus multiply the divisions, already far too numerous, in the Baptist family. Indeed, we do not see why he may not consistently do this. If denominations are good things, there is no need for being frightened at their multiplication. Evidently Mr. Spurgeon hints at a movement which would practically result in a new denomination, and we own that we are somewhat curious to see how the matter will terminate. There is no questioning the fact that Mr. Spurgeon has convictions, and whatever these may lead to, every one will be bound to respect him if he has the courage of them, and carries them to their logical sequence. But should he be satisfied to remain where he is, he will scarcely maintain the sympathy of many if he refuses to act with his brethren, and at the same time keeps up a perpetual protest against their doings. Undoubtedly we are on the eve of some startling events in our Protestant Christendom, and we should not be surprised at any time to hear of a religious movement that will aim to unite in one body all who claim to walk in the old paths.'

THE INTER-DIOCESAN SUNDAY SCHOOL CONFERENCE.—The late Conference was one of the most important meetings yet held in connection with the Sunday School work of our Church. From one end of Canada to the other there seems to be one general desire for a Uniform Scheme of Church Lessons. Of this desire the late Conference is at once a proof and a practical expression.

An anonymous writer in a Toronto paper criticizes the Lord Bishop and the other members of the Conference for not having adopted the "International Series" of Lessons. But it must be evident to any unprejudiced mind that no recommendation from this, or any other Conference, could possibly secure the general adoption of that Series by Clergy and Laity. Not only do the so-called "International Committee" ignore the seasons of the Christian year, but it is still a more serious objection to their scheme, that, from the very condition of its existence, those who construct it are compelled to avoid such passages of Holy Scripture as involve distinctive doctrinal teaching. It cannot "embrace the whole Bible," as its admirers claim that it does. Representatives of denominations which differ among themselves about essential doctrines of the Christian faith, can scarcely be expected to unite in selecting as Sunday School Lessons those portions of the Bible which would clearly bring out their radical differences of belief. We should look in vain to them for any teaching respecting the nature and effect of Baptism, or Holy Communion, or Confirmation, or as to the polity of the Apostolic or the Early Church. Only such a residuum as may remain after the elimination of all distinctive teaching can constitute the "common ground" which we are asked to accept as the "whole Bible;" and this would never satisfy the Church which gave Christendom the whole English Bible, and which has never "shunned to declare the whole counsel of God."

A well-known American series of Manuals of Christian Doctrine has also been suggested. But it would be a grievous confession of weakness and incapacity were our Clergy to admit themselves incompetent to instruct the children committed to their care, without "looking to Washington," or even to Albany, to supply their lack of ability.

The action of the Conference, in adopting as the basis of the proposed scheme of Lessons the well known and thoroughly Churchly publications of the great British "Institute," will be approved by all those who desire the Church to continue faithful to her high trust as the "witness and keeper of Holy Writ;" and would be sorry to see her, (after the sad example of King Jehoiakim) using the dangerous penknife yecept "non-denominationalism" upon essential portions of the teaching of Holy Scripture.—*The Teachers Assistant*.

NEW WEEKLY PAPER.—A decidedly new departure in Canadian journalism has been taken by the publishers of "*Toronto Saturday Night*." It proposes to be, "the most piquant and entertaining of any Canadian paper, to treat politics and politicians in a breezy, yet thoughtful way, pointing out the follies and foibles of those who assume so much and do so little." The Students, a large element in Toronto society will, it is promised, find the new paper "representative of their best ambitions, amusements and even hilarities." The promise is given that "*Saturday Night* will not speak evil of any one, and that nothing will be said to cause either anger or pain." To all which we say cordially "So be it!" The paper is charmingly got up, and with trifling exceptions, such as are incident to a first number, a highly creditable specimen of a family paper. If our advice is worth hearing, we would suggest a discontinuance of the lists of guests at private houses, unless a complete list of the invited is given, selections are apt to give offence to both hostess and guests. We hope the enterprise will pay well.