

# 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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FRANKLIN B. BELL, Advertising Manager.

### LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 24th.—3rd SUNDAY AFTER EPIPHANY.  
Morning—Isaiah lxii. Matthew xiii (3 to xiv. 13).  
Evening—Isaiah lxx; or lxxi. Acts xv. to 30.

THURSDAY, JAN. 21, 1885.

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

A DISSENTER ON CHURCH SPLITS.—The following is from an address by a Congregationalist minister:

"He desired to see the Church *one* and not a *thousand and one*. The history of the Church had been a history of splits. It was split! split!! split!!! This spirit of split had been one of the best agents of the Evil One. It commenced to work in Apostolic times. The Christians at Corinth said, 'I am of Paul, and I of Appellos, and I of Cephas, and I of Christ,' which divisions called forth Paul's severe rebuke in his first Epistle. Later on came the great historical schism, when at the Council of Nice the Church severed, over the Creed, into the Church of the West and the Church of the East. The former, of which the Bishop of Rome claimed pre-eminence, was split at the Reformation, and since that time Protestantism has been a continuous series of divisions, till at the present day the sects are almost innumerable. In this country alone, in the year 1883, there were 163 different ones registered. A glance at the names showed that ingenuity must be all but exhausted to find fresh names. He would read just a few. There were 'Advent Christians,' and 'The Advents;' 'The Alethians or Rational Christians;' 'The Army of the King's Own;' 'Baptized Believers' and 'Believers in Christ;' 'Believers in the Divine Visitation of Southcoote of Exeter;' 'Christian Army,' 'Gospel Temperance Army,' 'Hosanna Army,' and several other Armies; 'Free Christians' and 'Free Gospellers;' 'Glassites' and 'Inghamites;' Baptists and Methodists of many and various shades; 'Christian Disciples,' 'Christian Eliasites,' 'Christian Teetotalers,' and 'Christians who object to be otherwise designated;' five species of Independents, and the 'Dependents.'" It seemed as if, that as soon as any man felt that his views in theology differed from those about him in some point, however slight, it became necessary immediately to

found a new church. Surely this was wrong. He believed that this state of affairs was a great difficulty to mission work in England. We are sometimes told by those whom we wish to influence—'First settle your differences and then come and preach the Gospel to us.' Now he knew that the larger sects were mostly desirous of and ready to settle these differences and come together. "Oh, yes," said each, "let us join by all means; but—you must just conform to that which we consider necessary." The Episcopalians are only too willing to embrace all if they will submit to the Thirty nine Articles. The Baptists would be truly delighted to join in a common brotherhood, only—the brotherhood must please accept adult total immersion, and so on. Yet we are all ready to acknowledge that Union is strength, and that Division is weakness."

ARE DIVISIONS WORTH KEEPING UP.—Now, what do we divide about? Is it worth while to remain asunder? Well, the first matter over which we differ is—ORGANIZATION. Our systems might be grouped under three well known designations; first, Congregationalism, which he would call Democracy; second, Presbyterianism, that is Republicanism; and third, Episcopacy, whose political parallel would be Aristocracy. The interests, personal and social, which had grown up around these systems, present a great difficulty. Ministers of all grades, deacons and church officers of all sorts, have personal interests either with pecuniary or honorary advantages, which an amalgamation would necessitate a surrender in many cases. Then there was the difficulty arising from the belief that only those have a right to preach and officiate who have been regularly ordained, and whose spiritual succession can be traced from the Apostle, by the laying on of Episcopal hands, from generation to generation as regularly as the letters run from A to Z; but he, the lecturer, would just like to remark that between these two terms there occurred the always quantity X. But, at any rate, there are the fifteen or twenty thousand who, rightly or wrongly, think thus, shake their heads at the other fifteen or twenty thousand who maintain that any one who feels called to do so may preach and teach. But there were signs that this antagonism of organization was breaking down. When the Congregational Union was founded, it was declared by many that it would break down Independency. It has done so, and he thought it a good job. To-day our Congregationalism, without having lost one jot or tittle of its essential character, has lost its narrowness and exclusiveness, and is fast levelling up. Episcopacy at the same time is losing its characteristic and changing its tone. The Rectors and Curates in their parishes have become more energetic, and are crying out for greater scope and freedom of action. The Archbishop of Canterbury lately issued tickets to all communicants over eighteen in his diocese to enable them to take part in the election of representatives at the Congress. Disestablishment, he thought, must soon come, at least he hoped so, for with it must come greater popularising of the Church, greater freedom, and therefore greater success. We, Congregationalists, have been educating other Christians in this matter; and so, while for this reason he admired Congregationalism, the same caused him not to admire Independency. We are learning, and those others are learning, and we must soon meet.

UNION TO RESULT FROM TRIAL AND PERSECUTION.—"The second consideration which helps to keep us apart is—Property; but that," said the lecturer, "was a question which the lawyers might settle, and he would not at present touch it." Next came—Creed. This word, once so fertile of conflict, was, like other old war-cries, dying out. He doubted if any one could tell, merely by hearing the sermon, in the majority of churches in the Three Towns, to what denomination the congregation belonged. Of course there was a danger in

thus putting Creed in the background, for we might easily listen and perhaps enjoy mere words without knowing what we really believed; for a man must still have a creed, that is, if he think at all. Let it be as simple as possible: we do not want "Masher" creeds, but at the same time there is no need for Adamite nakedness. Young people now-a-days know little about creed controversies, but, let it be remembered, it was not always so.

Twenty-five years ago a society was established, called the "Home Reunion Society," with the purpose of drawing together the various denominations. Not one of the least advantages arising from the great Temperance movement has been the mixing of the different sects on this platform.

"In conclusion, he believed that there will come a time when this Union will be made, and made then not very deliberately, but brought about by striking when the iron is hot, when the necessity is urgent, in face of a time of severe trial and persecution—not of the stake and scaffold, but one of scorn, of contumely, and of total disrespect for all religion. Then we shall find out one another, and work together, and help one another, and then indeed shall it be said with truth—"See how these Christians love one another!"

A LAWYER OUT OF COURT.—A correspondent sends us the following account of an amusing incident which occurred recently at St. Mary's, Beverley:—"A girl from the Workhouse had just been started in life, with new clothes, umbrella, Bible and Prayer-book, and went in all her glory the first Sunday to St. Mary's. She settled herself in the pew appropriated by an aristocratic lawyer in the town. Mr. S——— shortly arrived with his daughters, and in an undertone told her to 'Come out.' She moved a little and said, 'Plenty of room, sir; plenty of room.' 'Come out,' said Mr. S——— again; but our enterprising maiden was not to be easily defrauded of her right even by a 'cute lawyer. 'Oh, and for the lasses too, sir; plenty of room.' Mr. S——— began to wax warm, and said more forcibly, 'COME OUT!' 'Indeed, sir,' said the maid, 'you 'won't be smit' (smit means, catch an infectious disease). Mr. S——— got rather wroth; the people in the pew behind could hardly suppress a titter, and just then the clergy and choir entered, so Mr. S——— made a final attempt. 'COME OUT!' but the child gained the day, for she replied, 'Can't you read sir? there is a board at the end of the church saying all seats are free as soon as the service has commenced.' She, of course, was conqueror, and the aristocratic lawyer had been beaten in a case of common law by a poor workhouse girl."—*Free and Open Church Advocate.*

The springs at the base of the Alpine Mountains are fullest and freshest when the summer sun has dried the springs and parched the verdure in the valleys below. The heat that has burned the arid plains has melted mountain glacier and snow, and increased the volume of the mountain streams. Thus, when adversity has dried the springs of earthly comfort and hope, God's great springs of salvation and love flow freshest and fullest to gladden the heart.

Love that desires the welfare of others, how much does it desire? What will it do for another? How strongly a man loves is not to be measured by the flame of the impulse that he has at any hour or at any moment; it is what he is willing to do and to suffer for another that measures how much he loves. The mere outgushing of emotion is one test, but an unfit one. The living one's life—not the laying it down, but the using it for the object love—is the highest test possible. God made known His love to man in that He was willing not only to use His life, but to suffer for the sake of evincing Divine benevolence toward the human race.

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