

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 15th 24th SUNDAY AFTER TRINITY.
Morning—Amos iii. 1-6. Heb. ix.
Evening—Amos v. 1-12. John iv. 31.

THURSDAY, NOV. 12, 1885.

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

LIFE OF MORE MOMENT THAN OPINIONS.—The following is Canon Farrar's apology for preaching in a Church where the "views" of the Rector are different to his own. With the spirit of this defence we warmly sympathise:—"I am almost ashamed to be obliged to add that it must not be understood from my presence here that I have any special sympathy with any special school of thought in our English Church. That is emphatically not the case. But for the idle comments which have been made on the matter, and which I have heard on many sides, I should have blushed for the impertinence of alluding to what is purely personal. I am a stranger to this town; I never set foot before in this church; and in preaching here to-night I have simply performed an ordinary every-day act of kindness to a brother clergyman, to me personally unknown, as I should do, I hope—I should blush not to do if it were in my power—for almost any other sincere, hardworking clergyman, whom I believe, whether his views happened to be the same as mine or not, to be faithfully doing God's work, and sincerely struggling to fight sin and lighten sorrow. Surely if the points on which the members of our beloved Church can agree are infinitely broader and deeper than those on which we differ, then in days in which so much moral laxity is sheltered under so much avowed and unavowed scepticism, when one can hardly take up an ordinary magazine without stumbling on some clever article which calls in question the most rudimentary elements of our faith—surely, I say, days such as these, when perils thicken and threaten on every hand, are not the times for party to be hating party, school denouncing school, and brother Christians and brother clergymen refusing to hold out to each other the right hand of fellowship, because, forsooth, though they all are Christ's children and for all Christ died, they differ or think

they differ about some infinitesimal trifle, or about perhaps some important truth. If it be so, then indeed have we laid ourselves open to the strong reproof St. Paul addressed to the Church at Corinth, 'It hath been declared unto me that there are contentions among you. Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?' or, as it should perhaps be rendered, 'Christ has been divided,' 'has been parcelled out,' 'has been torn into fragments,' among you. And how seriously should we lay to heart the solemn words which St. Paul in the same chapter, addressed to the petty, squabbling factions of his day, 'Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment.' If, most unhappily, we cannot all be of the same mind, do not let us forget, 'Sirs, ye are brethren.' My preaching here to-night—since some have been pleased to remark upon it, means only this, that I hold it my duty as far as I can 'to keep the unity of the spirit in the bond of peace.' I consider holiness of life of transcendentally more importance than unity of opinion, and I hold that the more we have of mutual charity, and the gentleness and toleration there are among us, the less there will be of intestine wars and fightings, and that the more we have of brotherly love and happiness, the more richly will the dew of God's blessing fall upon our Church, and the better shall we all do the work of Christ."

THE PRAYER BOOK COMPREHENSIVE—"A spiritual flavour is imparted to the Church's Offices throughout which is not found in those of modern composition. The worshipper feels that he is praying and praising in Forms which are the heritage of a supernatural institution, and will find in them a safeguard against our abounding sectarianism.

While the Prayer Book, through its directions to the devout member of the Church, includes in itself the complete Canon of Holy Scripture, which it orders to be read year by year, it presents more particularly certain portions for the nourishment of the spiritual life; passages from the Epistles, in a context, as parts of a Eucharistic Office, which serves to interpret them aright, when "hard to be understood;" the miracles and deeds of mercy of our Blessed Lord; the Parables, and other gracious words which proceeded out of His mouth.

The Church gives to the Psalms a fulness and depth of spiritual meaning, which David himself could have discerned but dimly, making them *Christian Psalms* by joining to them the Christian's ancient Hymn of Praise to the Blessed Trinity; and assigning them a place morning and evening in the worship of the Sanctuary, where for ages, especially when married to the ancient Plain-song melodies of the Catholic Church, they have been the delight, the comfort, and support of "young men and maidens, old men and children;" giving them the worthiest words, and worthiest tones, wherewith to "praise the God of all gods; for His mercy endureth for ever!"

And it is this comprehensive quality of the Book of Common Prayer which I would especially wish to emphasize. It is for all; all the Baptised will find, and do find, if they seek for it, the guidance and help which they need.

MR. SPURGEON ON DISSENTING THEOLOGY.—In the *Sword and Trowel* for last month, Mr. Spurgeon thus delivers himself in regard to his fellow dissenters.

"If modern thought proceeds much further, the fashion of our religion will be as much Mahometan as Christian, it will be more like infidelity than either. A converted Jew, staying in London, went into a dissenting chapel, which I could name, and said on coming out he had heard nothing therein of the Christian faith. The doctrines distinctive of

the new Testament may not be denied in set terms, but they are spirited away. *Certain moderns talk much of Christ and yet reject Christianity!* Under cover of extolling the Teacher, they reject His teaching for theories more in accord with "the spirit of the age." (Mr. Spurgeon will have to settle this point with Dr. Wilson.) At first Calvinism was too harsh, then evangelical doctrines became too antiquated, and now the Scriptures must bow to man's alteration and improvement. The Deity of Christ is not often assailed, but the gospel which He gave us through His own teaching and that of the Apostles is set aside. No single Bible doctrine exists which is not at this hour studiously undermined by those who ought to be its defenders. There is not a truth that is precious to the soul which is not denied by those whose profession it is to proclaim it." Mr. Spurgeon's testimony as to the decay of faith in dissenting circles will be accepted as trustworthy. It is a sad picture but it merely illustrates the truth, that as men hew out cisterns for themselves and invent churches to please individual fancies, they more and more wander from the safe paths wherein the Catholic Church confines her children in orderly freedom.

CLEANLINESS A PART OF GODLINESS.—One of the greatest difficulties which the pagan philosophers had in receiving Christianity, was the incarnation. They said it was impossible for God to descend into matter, to be united with flesh. They said it was absurd to speak of Jesus, who had eaten and drunk like other men, who had suffered and died on the cross, as the incarnation of the word or wisdom of God. That word, they said could never come in contact with matter, which was in itself the root of evil; could never be united to flesh, which was the source of corruption. But Christianity said expressly that the body was God's own workmanship, that it ought to be the temple of the Holy Ghost, and by the fact of the incarnation it showed that there was nothing in the body necessarily sinful. The lessons which Christianity teaches by this are not remote. A pure body is necessary to a pure soul. As the mind, or thinking faculty, suffers from the infirmities of the flesh, so the soul suffers from an indulged or corrupted body. The servant becomes the master, and the master becomes the slave, and, having lost the sense of its own proper enjoyments, it is often in a willing bondage. The washings prescribed by the law of Moses, and the rite of baptism as retained in the Christian Church, may be designed indirectly to teach respect for the body. To be clean and to take care of our health thus becomes parts of revealed religion.

THE VALUE OF THE CHURCH CATECHISM.—Before the reception of the Seven-fold Gifts of the Spirit in the laying on of Hands, the Baptised Christian has to be indoctrinated in the elements of Faith and Duty. For this purpose the Church has provided her catechism; and with admirable care has she guarded her young members from the distraction of such abstruse dogmas, and insoluble problems as the Puritans, and, according to Milton, the fallen Angels, occupied themselves in debating—

"And found no end in wandering mazes lost"

—supra-lapsarian and sub-lapsarian Predestination, God's foreknowledge, man's freewill, and fate. She confines her instructions to the *Faith*, as it is propounded in the Apostles' Creed; to *Duty*, as it is laid down in the Ten Commandments, and deepened and spiritualised by the "New Commandment" the law of love; to *Prayer*, as set forth in the Divine Prayer; to sacramental grace, as the life and the strength of all. And this last, the teaching of sacramental grace, and the ministrations of it, is the Key-note of the whole "Book of Common Prayer."

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