

# 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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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.

March 18th, 5TH SUNDAY IN LENT.  
Morning.—Exodus iii. Mark xiv. to 27.  
Evening.—Exodus v. or vi. to 14. 1 Cor. x. and xi. 1.

THURSDAY, MARCH 15, 1888.

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.

DANGER FROM PLOTTERS WITHOUT AND TRAITORS WITHIN.—A scheme has been proposed to "enlarge the Church of England by confederating within it other Christian communities now subsisting by its side." The idea is to construct a religious community on a basis broad enough to embrace men who for the sake of unity are prepared to sacrifice or to ignore every article of the Christian faith. Our Cathedrals, and all properties acquired by the Church prior to the Act of Uniformity, are to be handed over to a Commission, who will divide up these possessions among the various sections of this conglomeration of all sorts and conditions of Christians. The scheme is incredibly foolish, but it gives form to a phase of religious sentiment that is highly popular amongst a certain class. We see this in Canada manifested in proceedings that are most lamentable. For instance—a certain village recently was canvassed for funds to build a place of worship. The understanding was that whichever body gave the largest sum should take all the money! The result was that the Presbyterians scooped in subscriptions given by Church people and others. The whole business seems to us to have been like a gambling transaction. Had it been foreseen that all this money would have been won by the body that got it, many subscriptions would not have been given. But each party hoping to "clear the board," or take all the money "pooled" put in their "stake" with the hope of getting a place of worship for themselves

largely at the expense of persons who did not intend to give their money for that purpose, but who put in a subscription in the same way as gamblers do in a lottery. We can hardly believe that the Presbytery of that district will accept a building acquired by such questionable means. That many are satisfied for their subscriptions to be thus used does not affect the principle involved.

A NON-DENOMINATIONAL BIBLE CLASS.—Another illustration of this growing indifference to principle, is seen in the holding of a Bible Class by a Churchman in a Church School room, which is advertised as a "non denominational class." This simply means that the very existence of the Church is to be ignored in a Church School room, and the Bible is to be interpreted according to the "private" views of a Church teacher, who avows his intention not to give instruction in harmony with the teaching of the Church of which he is a member, and under whose roof he works. The effect upon attendants upon this non-denominational class by members of the Church is, we know, utterly destructive of any reverence for the Church they may have learnt from their parents, at Confirmation, or from reading, or in the ministrations of their pastors, while those who belong to any of the sects have their prejudices against the Church's teaching. Confirmed by finding a Churchman in a Church school room treating such teaching as unworthy of respect. If the Church is not what she claims to be, then those who prefer "non-denominational" teaching should leave her fold. Open enemies are less to be feared than those who, while wearing the uniform of Church soldiers, are working to seduce the unwary from their loyal allegiance to the Church. Dr. Hodgins recently showed in the *Globe*, that the Church was losing ground, by leakage to other bodies. Here, then, is one of the open places through which our strength flows out. A non-denominational Bible Class taught by a Churchman in a Church room, acts on the Church, like a running sore which lowers vitality. A Bible Class without the Church is a Bible Class without Christ, for He cannot be presented apart from Headship of His Body.

THE WITNESS OF THE SPIRIT.—I am now much more apprehensive than heretofore of the necessity of well grounding men in their religion, and especially of the witness of the in-dwelling Spirit, for I more sensibly perceive that the Spirit is the great witness of Christ and Christianity in the world. And though the fanatics tempted, we long to overwork the strength of this testimony of the Spirit, while they placed it in a certain internal affection, or enthusiastic inspiration, yet now I see that the Holy Ghost in another manner is the witness of Christ and His agent in the world. The Spirit in the Prophets was His first witness, and the Spirit by miracles was the second, and the Spirit by reformation and sanctification, illumination and consolation, assimilating the soul to Christ and heaven, is the continued witness to all true believers.—Baxter.

D'ARCY MCGEE ON THE BIBLE.—Here is what the late Thomas D'Arcy McGee once said about the Bible: There is, always a corrective to diseased imagination, the book of books itself—the Bible. I do not speak of its perusal as a duty incumbent on all Christians—it is not my place to inculcate religious duties—but I speak of it here as a family book mainly; and I say that it is well for our new Dominion that within the reach of everyone who has learned to read lies this one book, the rarest and most unequalled as to matter, the cheapest of books as to cost, the most readable as to arrangement. If we wish our younger generation to catch the inspiration of the higher eloquence, where else will they find it? If we wish to teach them lessons of patriotism, can we show it to them under nobler forms than that of the maiden deliverer who smote the tyrant in the valley, or in the grief of Edras as

he poured the foreign king his wine at Susa, or in the sadness beyond the solace of song which bowed down the exile by the waters of Babylon? Every species of composition, and the highest kind of each species, is found in these wondrous two Testaments. We find the epic of Job, the idyl of Ruth, the elegies of Jeremiah, the sermons of the greater and lesser prophets, the legislation of Moses, the parables of the Gospel, the travels of St. Paul, the first chapters of the history of the Church. Not only as the spiritual corrective of all vicious reading, but as the highest of histories, the truest of philosophies, and the most eloquent utterances of human organs, the Bible should be read for the young and by the young at all convenient seasons.

THE HOME REUNION SOCIETY.—In view of the approaching Lambeth Conference, this Society has prepared an Office for unity, compiled from passages of Scripture and the Liturgy of the Church of England. This office, which has the approval of the Archbishop of Canterbury, has been sent to all the Bishops of the Anglican Communion, with a request that it may be used in each diocese, both for public and private worship, and we imagine it will probably be used by the Bishops assembled at Lambeth. There is, indeed, need for Christians "seriously to lay to heart the great dangers they are in by their unhappy divisions," and to join in the petition to their common Father—"Enable us to promote and forward the Unity of Thy Church according to Thy Divine Wisdom; grant to all Thy faithful people the inward Unity and outward Communion desired by Thy blessed Son, in such manner and at such time as Thou shalt see fit; that in all things we may be conformed unto Thy Holy Will."

BISHOPS ON UNION.—The Editor of the *Christian Commonwealth* has sent round a paper of questions on the subject of Christian fellowship and co-operation. The following are amongst the replies which he has published:—

Rev. and Dear Sir—I could not possibly answer your questions in detail, as I am convinced that no union of Christians is possible except on the basis of the Nicene (or the Nicene-Constantinopolitan) Creed, which is true to the teaching of Scripture, embodies the faith of the earliest Christian Church, was accepted by the Church of East and West in the fourth century, and has been confessed by the whole Christian Church, Eastern, Roman, and reformed, now for fifteen centuries. No modern invention can ever unite if this should fail.—I am, rev. and dear sir, your very faithful servant.  
E. H. WINTON.

P.S.—The Nicene Creed confesses expressly the Godhead of Christ, His atoning sacrifice, the inspiration of Holy Scripture, and the Sacrament of baptism. If it be necessary to add anything of Holy Communion, it is clear that it should be observed, as ordained by Christ and as celebrated in the earliest ages, for which see the *Didache*, *Epistle of Ignatius*, *Justin Martyr*, the *Apologia*.

DEAR SIR—The questions you ask would require a volume instead of a letter for their answer. I can only refer you to the three Creeds of Christendom and to the Liturgy and Articles of the Church of England.—Yours faithfully,  
W. D. LICHFIELD.

SIR—I beg to acknowledge your circular in reference to Christian fellowship and co-operation. All true Christians will recognise the real importance of these, will desire their growth and increase, and thankfully employ for that end any means which in their judgment would promote it, but I am inclined to doubt whether your proposal to elicit opinions from various persons upon the several matters referred to in your six queries would tend to concurrence of views or action, and I must ask to be excused from replying to them.—I remain your faithful servant,  
JOHN T. NORWICH.