

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

- July 5th—5th SUNDAY AFTER TRINITY.
Morning—1 Sam. xv. to 24. Acts xii.
Evening—1 Sam. xvi. or 1 Sam. xvii. Jude
- July 12th—6th SUNDAY AFTER TRINITY.
Morning—2 Sam. i. Acts xvii. to 16.
Evening—2 Sam. xii. to 24; or xviii. Matthew v. 33
- July 19th—7th SUNDAY AFTER TRINITY.
Morning—1 Chron. xxi. Acts xxi. to 17.
Evening—1 Chron. xxii. ; or 1 Chron. xxviii. to 21 Matt. ix. 18
- July 25—ST. JAMES, APOSTLE AND MARTYR.
Morning—2 Kings i. to 16. Luke ix. 51 to 57.
Evening—Jer. xxvi. 8 to 16 & xxviii. to 24
- July 26th—8th SUNDAY AFTER TRINITY.
Morning—1 Chron. xxix. 9 to 29. Acts xiv.
Evening—2 Chron. i. , or 1 Kings iii. Matt. xiii. 24 to 35

THURSDAY, JULY 9, 1885.

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

MR. SPURGEON ON THE SPREAD OF RATIONALISM AMONG DISSIDENT MINISTERS.—Preaching at the Metropolitan Tabernacle, Mr. Spurgeon directed attention to the alarming spread of Rationalistic opinions among the Dissenting Ministers in England. "To-day," he said, "the revelation of God is treated with indifference, or talked of as if it deserved no reverence or credit. Unbelief has sapped the foundations of the social fabric. Worst of all—I must not hold back the charge—many of the avowed ministers of Christ are no ministers of faith at all, but promoters of unbelief. The modern pulpit has taught men to be infidels. What truth is there which has not been doubted by divines, questioned by doctors of divinity, and at length been denounced by the priests of 'modern thought'? Nothing remains upon which a certain school of preachers have not spit their scepticism. The experience of the unbeliever of Germany is being repeated here. Among those who are ordained to be the preachers of the Gospel of Christ, there are many who preach not faith but doubt, and hence they are servants of the devil rather than of the Lord. Think not that I am aiming at the Church of England. With all my objection to a State Church, I am not so unjust as to conceal my belief that I see in the Episcopal Church at this time less of unbelief than among Dissenters; in fact, Non-conformity is eaten through and through with a

covert Unitarianism, less tolerable than Unitarianism itself. So frequently are the fundamental doctrines of the Gospel assailed, that it becomes needful, before you cross the threshold of a chapel, to ask the question, 'Shall I hear the Gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the Atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the deity of Christ?' I know I shall stir a hornet's nest by these honest rebukes, but I cannot help it. I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection."

Mr. Spurgeon's testimony on such a matter is unassailable, his prejudices against the Church are so strong. Perhaps the friends who are so anxious to break down the barriers between us and dissent, will be enabled to comprehend why so determined a stand is taken to guard the outposts of the Church from attack, when they learn from Mr. Spurgeon that the Church is the very citadel of evangelical truth, and that "dissent is eaten through and through with covert Unitarianism less tolerable than Unitarianism itself." English dissent, as we have said before, is largely political, and the action of certain Synods and Conferences in Canada demonstrates that the political element is also dominant in certain religious bodies in Canada. The blunt refusal of our Synod in Toronto to be dragged into the mire of politics, was a splendid evidence of the spiritual liberty and higher life of the Church of England.

THE ROMISH ASCENDANCY QUESTION.—Our good neighbours the Presbyterians, have been greatly exercised over the friendly feeling manifested by several of their congregations towards Papal institutions. Garden parties organized to help Roman Catholic Churches have been helped largely by Presbyterians, even the grounds of elders have been loaned to the neighbouring priest and his flock. This neighbourly feeling has caused many to doubt the propriety of attempting to proselytize from Romanism by such an agency as the French Evangelisation society. The Rev. Mr. McLeod, of Toronto, a prominent Presbyterian, has fulminated against all this laxity. He has pointed out with much force, with all the force of notorious truth, that the Romish authorities are gradually acquiring political ascendancy in Canada. Mr. McLeod thinks Ontario is ruled by Archbishop Lynch, and he is not alone this view. But one point he makes is this, that the effect of having Roman colleges affiliated with a State university, is to give the teaching of the State institution a decided leaning towards Romanism. Mr. McLeod asserts as a fact known to him that examination papers are changed to please Roman Catholic ecclesiastics, and are so altered by them as to practically give the teaching of history a bias towards the Papal view! This is a very delightful result to flow from the boasted "undenominational" system of education!

BY THEIR FRUITS YE SHALL KNOW THEM.—The early return of the ladies, who went up to the North-West to take charge of the hospital, has caused the daily press to give prominence to an account of their work. The reports speak of the Sisters in terms of unmeasured eulogy and gratitude. We append an official notice of their services. "The Major-General commanding the base lines, feels that he is only giving expression to the feelings entertained by every member of the North-West Field Forces, in expressing his grateful appreciation of the patriotism that prompted these ladies of the Sisterhood of St. John in their offers of service to nurse their sick and wounded countrymen, and while all are thankful that greater loss of life and more serious sickness have not followed the field operations, now happily nearly at a close, it is most satisfactory to have received the proof that

those who have left their homes at their country's call have not been forgotten by the gentler sex, but that the ladies of Canada, who have been so worthily represented by the party of nursing Sisters who are now returning at the conclusion of their self imposed duty, have given a practical evidence of their willingness to share the privations and possible dangers inseparable from hospital work upon active service. It is the wish of every soldier that the ladies now returning to their civil duties may carry none but pleasing memories of their association with the military service of their country, and on behalf of his comrades the Major-General tenders them sincere and hearty thanks."

J. L. WELLER, Lieut. Staff-Adgt.

The Mother Superior speaks in terms of high admiration of the fortitude displayed by the wounded soldiers under their sufferings, which she says was no less remarkable than their courage in the heat of action. When the party were leaving Moosejaw they received an ovation from the military.

WHAT TO READ WHEN THE DAY IS OVER.—It is wise at night, says Canon Kingsley, * * * to read, but for a few minutes some book which will compose and soothe the mind; which will bring us face to face with the true facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us, before we sleep, a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days. I mean any books which help to make us better, and wiser, and sober, and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. * * * In our own English language we may read by hundreds books which will tell us of all virtue and of all praise. The stories of good and brave men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler, than we are ourselves.

FULL LIFE.—To devote one's main energies to the lighter parts of existence, to become absorbed in amusements, or social pleasures, or dresses, or display, to the exclusion of the grand thoughts and purposes of life, betrays a shallow character that never reaches below the surface of things. He who lives a full and rounded life is not he who despises trifles, still less is it he who dwells in them, but he who, looking upon life in its wholeness, give to each of its parts due respect and attention. He is too thoughtful to be frivolous, too earnest to be paltry, yet he "thinks naught a trifle, though it small appear; small sands the mountain, moments make the year and trifles life."

THE lines of suffering on almost every human countenance have deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armour of a pure conscience and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or however we violate any moral or religious obligation.—Channing.