

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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### LESSONS FOR SUNDAYS and HOLY-DAYS.

April 18th—6th SUNDAY IN LENT.  
Morning—Exodus ix. Matthew xxvi.  
Evening—Exodus x. or xi. Luke xix. 28; or xx. 9 to 21

THURSDAY, APRIL 15, 1886.

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

### TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

**THE CLERGY AS LEADERS IN SOCIAL REFORMS.**—Professor Peabody very justly writes, "More than all others, the modern minister needs to have been trained in the study of social reforms. More and more he is coming to be looked to as the natural leader in such affairs. He is expected to be an intelligent adviser in the charities of his town, to direct the enthusiasm of temperance work to mediate between its various social classes, to suggest the proper channels for its philanthropy. It is a great gain for the Christian ministry that it has been called to this kind of work. It replaces a great amount of pastoral life which had come to be petty and unmeaning. The community still looks to its ministers as men who are not wholly absorbed in their own personal affairs, and have leisure for public spirit; or rather it looks to them as men who regard it as a part of their personal business to serve the largest interests of the fellow men. It summons them to the magnificent enterprise of making the Church of Christ what it is meant to be, the associated life of self sacrifice for the redemption of the world from sin. The spirit of the Lord is in the modern minister, anointing him to preach the Gospel to the poor, and deliverance to the captives, and recovering of sight to the blind. The Church is called to an ethical revival. The new interest of the community in social reforms is the peculiar and God given opportunity for the profession of the ministry."

**THE NEED OF STUDY OF SOCIAL QUESTIONS.**—The leadership to which the clergy are providentially

called cannot be accepted without preparation. Most persons would agree that no adviser concerning the problems of social duty, was so safe or unselfish as a thoroughly wise minister. But most persons would agree that the clergy as a class, are too easily misled by false political economy, sentimental philanthropy and impracticable views of life. The ministry will, then simply miss its great modern opportunity of the theological schools of the country, do not undertake the scientific study of the principles of social reform. Probably there is not a single theological school—not to speak of other professional schools, which has fully accepted this duty. All teachers of theology must be aware that their students will be called, almost upon graduation, to express themselves in the most serious way concerning such affairs. Yet in what school of theology is it frankly recognized that in the addition to the studies of the past, this new department is demanded?

**SOCIAL REFORM THE OUTCOME OF CHRISTIANITY.**—It may be urged that the real work of a divinity school is theological, religious, and that the conduct of philanthropy or reform withdraws one a little from the proper field of a minister's thoughts. If this were true, it would be right to shut out the study of social reform from a theological school. But the fact is that these social studies are likely to be contributions most important to the future work of the clergy. Where, among events of his own time, is the young student to look for the spirit of Christ and the influence of the Holy Ghost, if it be not along the line of the great regenerating movements of society? These are the material out of which he builds his Christian hope. There is no study, which more manifestly shows the spirit of God in the affairs of men, or the blessing of the Christian position, than the study of social reform. They exhibit both the need and the inspiration of the religious impulse. They show that society is not always moved by selfishness, but that it recognizes religious ideas. Social reforms are a growth from the influence of Christianity and they verify the divine character of the religion of Christ.

**NEED OF EARNESTNESS.**—Christian brethren, are you, who are known by the world as being the disciples of the Lord Jesus Christ, living right? Are you living, with real glow and fervour, a religious life? Do you love God, or do you only say you love Him? Do you love your fellow men as yourself, or do you only say that you do in routine? Do you enjoy religion? Do men see that you enjoy it? Are you working in your several spheres with fervour? Is Christ pleased with you? Is it not time that you should wake out of your sleep, ye that are sleeping? The Master is going by, and the cry, "The Bridegroom cometh," will sound in your ears before long. Are your lamps filled? Are they burning? I beseech of you look to this, every one of you—fathers and mothers, young men and maidens. Are you living in a fervent religious life? Do men feel the fire and the flame? Are you a power among men? Are you living only decorously, externally, leading a comfortable Christian life?

May the Spirit that kindles light in the heavens and through the universe, and that has delivered us from the bodily life—may the Spirit of light, life, fire and power come down into the hearts of every one of the members of this church, and of all disciples of every name gathered together this morning, brushing the ashes of the past away, kindle on the old altar a new flame that shall never go out.

**PULPIT NO PLACE FOR AFFECTATION.**—God forbid that I should pluck one single feather from birds of paradise. God forbid that I should take one single note from the tuneful birds that sing; but this I say, that a man who is set between God and man, between the living and the dead, whose business is to take care of souls, and who is only thinking about taste, taste, taste, is like a doctor

who is so busy fixing his curls, his collar and his cravat, that he does not say anything to the sick man, but goes away—which is the best thing he could do.

The same is true of learning. The same is true of novels, which merely flash across the imagination and bring admiration to the souls. The pulpit is the place for simple, hearty, downright manliness. If there is any man on earth upon whom lies the obligation to fulfil the royal law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," it is the man that says he has been appointed by Jesus Christ to bring men to reconciliation, and from sin and darkness to light and life. Is he sufficient for these things? No man on earth, I do not care how strong he is, I care not what effects he produces, if he be fervent, and if his imagination and his reason be inflamed to take in the type of the vastness and grandeur of that to which he is called, but must feel, "I am unworthy."

**A PRESBYTERIAN IMPRESSION OF A CHURCH CONGRESS.**—A Presbyterian minister, the Rev. John Donaldson, of Kirkconnel, Upper Nithsdale, writes to the Dumfries Courier:

"I ran down last week to Carlisle to attend by invitation the Church Congress. I anticipated much pleasure as well as profit from my to-day's visit, and I was introduced to the Bishop, who showed me the greatest attention and took me beside him on the platform. What struck me very much was the utter freedom from stuckupishness, if I may so term it, and the fine, manly way in which both bishops and presbyters spoke out their minds to their brother laymen. How charming to think that the great and ancient Church of England, in alliance with the State for more than twelve hundred years, has such noble fellows within her pale, 'workmen who need not to be ashamed,' but who are an honor to their church and their native land. My heart burned within me when I listened to the words of plainness and of power, and I never wearied, but was sorry when the Bishop told the last speaker the time was up, and that he must shut up."

**CONVERTS FROM ROMANISM.**—When converts to Rome are made there is great flourish of trumpets and the fact is announced in all the papers. We, however, are so accustomed to receiving converts from the Church of Rome that little is said about it. We give the following extract as an illustration of what is taking place in every diocese in our widely extended communion:

"During an episcopate of nearly ten years, upwards of two hundred confirmed members of the Roman Catholic Church have applied to the Bishop of Iowa to be received to the communion of the American Church—Catholic, but not Roman."

"Though God deliver not out of trouble, yet He delivers from the ill in trouble, by supporting the spirit. Nay, He delivers by trouble, for He sanctifies trouble to cure the soul, and by less troubles he delivers from greater. ("Divine Meditations," by Dr. Richard Sibbes.)

"A Christian will not do common things, but, first, he sanctifies them, and dedicates himself, his person, and his actions, to God, and so he sees God in all things; whereas a carnal man sees reason only in all that he doth; but a Christian sees God in crosses to humble him, and everything he makes spiritual."

"It is a true rule in divinity, that God never takes away any blessing from His people but He gives them a better. When Elijah was taken from Elisha into heaven God doubled His spirit upon Elisha. If God take away wife or children, He gives better things for them. The disciples parted with Christ's bodily presence, but He sent them the Holy Ghost."

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