

# 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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### LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 22nd.—5th SUNDAY IN LENT.  
Morning—Exodus iii. Mark xv. 42 & xvi.  
Evening—Exodus v. or vi. to 14. 1 Cor. xii. 23 and xiii.

THURSDAY, MARCH. 19, 1885.

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

A RULE WORTHY OF GENERAL OBEDIENCE.—"The Bishop of Truro, speaking on the question of Home Reunion, said recently; 'I am thankful for any good that is done for the souls of the people in Cornwall, whom I love, by whomsoever that good is done, I have not one shadow of misgiving as to the truth of that branch of the great Apostolic Church that has come down through all the ages, and to which it is my privilege to belong, and, please God, one atom of her faith I shall not abate. But I pray with all my heart for two things: one is, that I may never so long as I live, say one unloving word of one soul, whether he be Churchman or Dissenter, who does not agree with me. And the second prayer of my heart is, that the day may come when in some of God's mysterious ways, known only to Him, Cornwall may be indeed what its noble motto would have it be—perfectly united: 'One and All.'"—From "The Church in the West."

This reminds us of an anecdote of Dr. Hook. He was present at a meeting in Leeds, when a violent attack was made upon him by a Baptist minister. Dr. Hook listened in patience, and when he rose to reply, great excitement was manifested, as the Vicar was known to have great powers as a speaker and debater. Instead, however, of returning the hard words used towards him, he said, "I am accused of being a High Churchman, I will now show my assailant how High Churchmen act when attacked as I have been, "Dr. Hook then crossed over to the Baptist minister, and, amid immense applause, put out his hand to him and said in his loving, winning way, "I forgive you." The victory won by the great High Church Vicar was complete, all Leeds rang with his praises, and bitter attacks on him ceased.

A NOBLE TESTIMONY AGAINST SECTARIAN FEUDS.—The Rev. R. H. Lovell, preaching in the Congregational Chapel, Bromley, Kent, on the occasion of a collection being made towards the fund for enlarging Bromley Parish Church, closed his sermon, based on Rom. xv. 2, with the following words:—'Our last question is, when are the barriers which divide English religious life to be removed? To belong to one religious communion in many an English town is still to be shut out from the most common fellowship with many of your neighbours. Cultivated and educated men and women are more ignorant of the inner life of Nonconformist Churches and people than many people are of the life, I was going to say, of the mosque and the idol temple. I believe the petty jealousies of sects is the greatest hindrance to the Gospel in England to-day; even union over a piece of blue ribbon is a power for good over our most desperate foe. I was walk on Tuesday evening, after the day's rain, and found myself near our cemetery. The silence of the night and the freshness of the air had soothed me with gentle mystery. I stood to gaze upon the quiet resting-place of those we knew and loved so well. In my heart I could hear the whisper of their voices—all was peace. And yet, in that quiet, peaceful resting-place, I saw the two darkly sombre chapels, looking at each other like two estranged friends who would not shake hands, and the white path was perfectly plain which divides neighbour from neighbour even in death. I looked above—the stars were all brightly shining; they were of many colours, of many magnitudes, of much variety and diversity, and yet one glorious inseparable whole in their setting and their service. I utter no word of blame or censure on any class. I will not venture now to say who is responsible for these things. This is the burden of my utterance and determination. Whatever any of us can do to sweep all these things away, to show the Christian spirit, to stretch out hand and greeting to all, that we will do. What we want to see is our town one, our country one, Jesus Christ's Church one; all men one great family, and Christ our one Head and common Lord.'

THE DENOMINATIONS DOOMED.—The Rev. S. P. Rose, a Wesleyan, read a paper a few days ago before the Ministerial Association, Toronto, in which he avowed a conviction that the denominations were all doomed. Of course they are. They are mere human substitutes for a divine organism, and must perish as do all things of man's creation. It was very significant that hardly a voice was raised to controvert this proposition, the various representatives of the denominations, felt too conscious of the coming doom of the system of sects to protest against Mr. Rose's prediction. We have a very plain duty as Churchmen in this connection, which is to live before these members of a doomed order of things, the life of those who are one with Him Whose body, the Church, is eternal. In God's own time the doom of the denominations will mature. It will not be a cataclysm, but by a quiet dying out of the sectarian life, and development of the truer life of those who are spiritually in union with Christ, by which they will be drawn irresistibly within the lines of the Catholic and Apostolic Church, from which in evil days, days the Church cannot recall with any satisfaction, these doomed denominations split off from the Divine Society of Christ's members. In the prospect of the denominations quietly becoming extinct, what folly it is of Churchmen to help in galvanising them into life, and treating them as though they were an integral portion of the Church, which is as eternal in its very nature as Christ its Divine Head. We may speak as we do of the denominations being "doomed," but he who speaks of Christ's Church being doomed speaks blasphemy.

A TOO COMMON EXPERIENCE.—The following is a typical incident. An extraordinary scene was witnessed on Monday at the monthly meeting of the Manchester School board. One of the representatives of the Church party, Mr. Croston, sent in his resignation, and it was accepted, Doctor Watts moving, and Mr. Milner seconding, the formal resolution. Thereupon Mr. Milner tendered his own resignation, and was without hesitation followed by the Rev. J. Henn and the Rev. J. Nunn. The reasons assigned for this proceeding, which was stated to have been altogether unpremeditated, were, that the members in question found their attendance at the board meetings, was of no avail whatever in shaping the policy of the board. The Church party as such had ceased to exist; they were always outvoted. It was asserted also that they were not treated with common fairness by the dominant party, the most reasonable suggestions that they offered being cast aside as unworthy of attention.

It is a too common experience that Churchmen who are allied with non-Churchmen, find themselves in a permanent minority. The members of different sects acts together as a unit against the Church, and a certain class of Churchmen take pride in acting with the opponents of the Church in order to acquire or to maintain a reputation for a spurious liberality, a liberality akin to that of the wretch, who is a spendthrift in a saloon but who keeps his family in deep poverty. Churchmen may well abstain from associations with those who rather enjoy the opportunity of making them witness the humiliation of the Church. However busy the sects may be fighting amongst each other, directly the Church is named, they rally together for an attack upon what they are pleased to regard as a common foe.

CHURCH LINES, A JESUITICAL PHRASE.—The phrase "Church lines," means in common honesty the lines of the Church, and Churchmen, that is members of the Catholic Church of England, mean by "Church," the Church of which they are members. An institution called "The Prisoner's Aid Society," is conducted on sectarian lines, it is conducted so as to exclude Churchmen, and to give the control over to non-Churchmen. Yet, a so-called "Churchman" paper says that this policy is on "Church lines," because it is on lines agreeable to all Churches. We protest in the name of common honesty against such a Jesuitical twist being given to a phrase which hitherto has had a plain, common sense, honest meaning. This is another illustration of the policy of those who have carefully and deliberately declared that by "Church lines," is by them intended a policy not of the Church of England, but a policy shaped and directed by those religious bodies outside her borders. Their intention is to destroy the identity of the Church so far as they and their College and their party can. Evangelical Churchmen should show these conspirators that such tactics and such a policy are inconsistent on the part of members of the Church of England. Piety and dishonour are not harmonious, and a Churchman who works on lines other than those of the Church, has a deficient sense of honour.

FAITH IN THE UNSEEN EYE.—When one of the greatest temples in Greece was being built, the most eminent sculptor was seen one day to be working with the greatest care at a figure that was so high up and hidden away that no one could see it. He worked laboriously with his chisel at the head, carving elaborately the hair, so that it should be as perfect as any figure in the temple; and when someone asked him why he was so careful and spent so much time on it, when no one would see it, he answered nobly, "The gods will see it."—From Sermons Preached to Children by the Rev. T. Shore.

—Obstinacy and heat in argument are surest proofs of folly.

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