

# 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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FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

Feb. 19th, FIRST SUNDAY IN LENT.  
Morning.—Gen. xix. 12 to 30. Matt. xxvii. to 27.  
Evening.—Gen. xxii. to 20 or xxiii. Rom. iii.

THURSDAY, FEB. 16, 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.

HUMILIATION A MEANS TO AMEND.—The Lenten season recalls one of the deep sayings of Baxter, which those would do well to inwardly digest who imagine that the whole intention of Lent is to produce a sense of gloom. "You must not place the chief part of your religion in humiliation, as if it were a life of mere sorrow that we are called to by the gospel. But you must make it a servant to your faith, and love, and joy in the Holy Ghost, and other graces. As the use of the needle is but to make room for the thread, and then it is the thread and not the needle that makes the seam; so much of our sorrow is but to prepare for faith and love, and these are they that close the soul with Christ. It is, therefore, a sore mistake with some that are very apprehensive of their want of sorrow, but little of their want of faith or love, and that pray and strive to break their hearts, or weep or sin, but not much for those higher graces which it tendeth to. One must be done, and not the other left undone."

THE SERVICE OF SIN.—The Word of God in a great many places speaks of this service as of a fact: a real condition of things, a bondage of the most actual force. It consists of—1st, a yielding to sin; 2nd, a living in sin; 3rd, an obedience to sin as to the director and ruler of our lives. I suppose no one is ever willing to admit that he is ruled by the Devil—and yet most of us must be—or the language of our Saviour would have been more exceptional. There are some sins that in others, and even in ourselves, we can see to be ruling, to be setting on

fire the whole being. But those are the grosser, greater sins, which even our unpurified eyes can see. Think of the reign of sin within us, which we do not even recognize. Think of the little impulses so fine and delicate that we have never known we felt them. Think of the multiplied evil promptings that we have never resisted, or made an effort to resist. It is enough to know this, to think how differently sin looks to different persons. What is a frightful sin to a holy, careful soul, is a trifle too light to be regarded by a person living in a careless, worldly manner. We see this every day, and know it, as looking at others. Why is this difference in respect of the same act or the same thought? The power of sin, the reign of evil, is in one case broken by the will, the effort of the person; in the other, the sinful act or thought is just one of a long train of harmonious acts and thoughts, in subjection to the will of the malicious enemy. It fills one with horror to think of the darkening of the light of conscience by this habitual yielding to evil; of the gradual transfer of allegiance from God to Satan by little unresisted impulses, little nameless negligences and indolences. This is a spiritual kingdom, of which we are warned; and we cannot meet its power by any but spiritual weapons. Oh! surely it is hard—and the angels of our Lord must feel sorry for us. For we are body and spirit, and must fight against Spirit, whose laws we hardly know, whose workings we cannot see. The vast realms about us, above us, where only spiritual laws prevail, are so far from us; there is such a thick veil between. We can purify our hearts, though, till "every pulse beat true to airs divine;" we can "see far on holy ground if duly purged our mental view." We can do all this, if we will. Great God! Keep our faith clear, our will steadfast, our heart diligent, our conscience tender. Help us in our prayers. Defend us ever from our enemy; in thought, in word, in act. Make us ever to fear Him—ever to believe in His tremendous power and watchfulness. And ever to believe in the greater power and keener sight of Him who is pledged to help us if we come to Him and pray.

THE NECESSITY OF REPENTANCE FOR SAFETY.—Says an old writer: "There's no other fortification against the judgment of God but repentance. His forces be invisible, invincible; not repelled with sword and tonget; neither portcullis nor fortress can keep them out, there is nothing that can encounter them but repentance." Archbishop Tillotson says, "That man is not fit to be forgiven who is so far from being sorry for his fault that he goes on to offend. He is utterly incapable of mercy who is not sensible that he hath done amiss and resolved to amend."

REPENTANCE CANNOT BE SHIRKED.—Another of the quaint authors of the Puritan age says: "Reader, didst thou never know of any that were in a journey, and aiming to some deep, dirty, potshy lane, they thought to avoid it and broke over the hedge into the field, but when they had rode round and round they could find no way out, but were forced to go out where they got in, and then, notwithstanding unwillingness, to go through that miry lane, or else not go that journey? Truly so it is in thy journey to heaven, thou art now come to this deep lane of humiliation, through which all must go that will reach the heavenly city. Do not think to avoid it, nor the least part of it, for this is the narrow way that leadeth to life."

SECESSIONS TO ROME.—This question is exhaustively treated in the current *Quarterly Review*. Four questions are asked and answered. "1. How far did the convert movement deplete the Church of England by draining it of eminent clergymen and laymen? 2. Has this draining process been sustained in the period since 1851, notably in the respect of the mental powers and acquirements of the converts? 3. Has the energy withdrawn from

the Church of England been effectively transferred to the Church of Rome, and specially in such a manner as the creation of an Anglo-Roman literature capable of holding its own in comparison with the Church of England literature, and in removing the note of want of culture? 4. What is the actual progress made by the Roman Church in the nations at large?" The writer commences by replying to the first, that "the numbers and importance of the secessions have been largely exaggerated by tradition, misapprehension, and the absence of detailed information." When the *Whitehall Review* undertook to abandon generalities for particulars, with all its efforts, worthy only of political "census" mongering, it could only gather together some 335 clergymen, 765 laymen, and 716 ladies, as converts to Rome. Since then, perhaps as many as would bring the total up to 1,900 persons of any social standing or education have "gone over," and the writer remarks: "Comparing this total with the 2,671 Roman Catholic Ecclesiastics in Great Britain, without taking account of the many hundred members of Roman Catholic religious orders also engaged directly or indirectly in the work of proselytism, the results are disproportionately small, yielding only a fraction of a convert to each of their eminences, graces, lordships, and reverences, during the fifty-four years of unceasing effort." As to the mental calibre of the men won over, there are several of good second rank, but only one, in Cardinal Newman, of the first. On the other hand, "so far as the withdrawal of the seceders can be held to point a moral against the Church of England, the charge can be crushingly repelled by reference to the eminent men driven out of the Church of Rome by the Vatican Council, collectively far more numerous, and individually more distinguished; even Cardinal Newman himself not more than equalling Dr. Von Dollinger in mental powers, and not so much as approaching him in theological and general erudition." But, says the *Rock*, perhaps this sentence carries the deepest weight and points the most obvious lesson. "There is one very curious fact in connection with the clerical seceders which has received less attention than it deserves: that no Biblical scholar—that is to say, no one whose speciality was the critical or exegetical study of Scripture, or who has contributed anything of value to expositions and commentaries on any of its books—is reckoned among them."

THE WELSH DISSENTERS.—The portrait of a typical Calvinistic preacher is thus drawn by the *Commissioner of the Times*: "Constantly paying friendly, rather than spiritual, visits from house to house, he obtains immense influence with the women of every household. A past master in the art of cross-examination, he plays the part of a walking confessional; his life, in fact, is that of the Roman Catholic priest in Ireland, but he is lamentably behind that functionary in culture and refinement." The portrait is not local. We have a large class of dissenting preachers in Canada of whom the above is a photograph. Some dissenters, it appears, are seeking admission into Holy Orders in the Church. And the vernacular press becoming alarmed, is seeking to deter them. The *Banner*, Nov. 10, 1886, informs its readers that the "sun of the Welsh ministry has set. Be it known to the swarms of curates who are brought up as Calvinistic Nonconformists in Cardiganshire and elsewhere that the days of the fatness of the Church are at an end;" and the sooner the better, if what the *General* of June 2, 1886, says of them be true: "The pulpits of the Welsh Church are filled with a flood of priests reared in the sheep-folds of dissent; with men who follow the ways of Jereboam, the son of Nebat, who made Israel to sin. Jezebel, too, has an innumerable following of slaves, who are of dissenting extraction, but have now become prophets of Baal and of the groves, and eat at the tables of Jezebel."