

# 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.

March 4th, THIRD SUNDAY IN LENT.  
Morning.—Gen. xxxvii. Mark vi. 14 to 20.  
Evening.—Gen. xxxix. or xl. Rom. xiii.

THURSDAY, MARCH 1, 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.

## TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

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

DISCIPLINE FOR CLEANSING AS WELL AS CHASTENING.—Truly the testimony of the Baptist was needed in our day when amidst much that was honest and true, lovely, and of good report, there was much that was full of peril even in religious life. The grand old sense of duty seemed dying out amongst us. "Thou shalt" and "thou shalt not" were passing into the background of the moral life. Use and opinion were taking the place of faith and obedience, and even in religious life men were often lovers of pleasure more than of God, and found delight in emotional experience and in sensuous worship rather than in the naked reality of divine truth, finding their satisfaction in running after great preachers and ornate services rather than in following the blessed steps of Christ's most holy life. They had need to ask themselves if we were as bold as Christ would have been in rebuking vice, even when it sat in high places, if

they were as faithful as He would have been in our day in denouncing the vices of the fashionable world, and the thinly veiled immorality of society, the dishonest luxury of those who defrauded the poor, the tricks of trade, the frauds of commerce, and the grosser sins of all sorts and conditions of men and women. If not would they be held guiltless, that with smooth words and pleasant pictures they delighted the ears of men? They might delight men with philosophical argument of poetical pictures and leave them to go on unrebuked in their sins, they might make their appeal to the intellect and to the feeling and neglect the conscience, but it was not thus that the way of the Lord was prepared. Yes, He was ever sending forth His messengers, and woe unto them if they were not faithful dispensers of His Word and of His holy Sacraments. But whatever the shortcoming of His messengers might be the Lord Himself was faithful, and sat not only as a refiner but as a purifier. We should miss the deep meaning of His dealings with us if we regarded them only as judgments and chastisements. He was not only a refiner's fire but fuller's soap, and there was cleansing as well as chastening in His discipline. How beautiful was that aspect of the work of our ascended Lord, for every saintly life on earth was the work of His influence, and truly they might say of it that it was the Lord's doing and marvellous in their eyes, and how much more so if they experienced it in their own hearts, for as they looked up from the fiery furnace of affliction they might see that He was the refiner's fire, and that the fire was the fire of love. In the history of the Christian Church, from the earliest days to the present time, they found the fulfilment of the prophet's words.

The above is from a recent sermon by the Bishop of Lichfield.

WHY SOME DISLIKE CHURCH SERVICES.—The law of atrophy throws light upon a great variety of phenomena. Everyone knows the curious process by which men who give themselves over unto lying lose insensibly the power of perceiving or of speaking the truth. The Holy Scriptures give the theocratic exposition of this phenomenon in the emphatic words—"Because they received not the love of the truth . . . God shall send them strong delusion that they should believe a lie." The Darwinian would prefer to say that their capacity for truth has become atrophied. But, phrase it as we may, the fact is fundamentally the same. In like manner we need not be surprised that many of the Church's ways are unappreciated by those who have grown up in long-continued ignorance or disease of them. The lofty spirituality, devotional fervour, and stately proportions of the well-balanced liturgy, are lost on those in whom reverent use has not educated and maintained the power of the Christian year, are thrown away on those who have, to their loss neglected it, and fallen back on the free but fruitless principle that one day is as good as another. We must taste and see, before we can know how good and sustaining the best things are. Let us not harshly condemn those who cannot see eye to eye with ourselves in regard to things that we most dearly prize. Most likely the case calls purely for considerate dealing and gentle leading. The powers required for appreciation have, probably through no fault of those with whom we have to do, become atrophied.—From the *Scottish Guardian* in a paper, signed THEODORE THISTLE-DOWN.

DISSENT DRIFTING INTO INFIDELITY.—The dispute, says the *Church Times*, which Mr. Spurgeon has stirred up in the ranks of Independent sects, show no symptoms of dying out; but it is becoming clear that the public opinion of the sects in question is departing every day more and more from the standards under which they hold most of their older buildings. Dr. Dale, preached the other evening

at Birmingham, and from his statement, it appeared that the rejection of Calvinism is very general and complete. It is also clear that there are Dissenters who, in parting with Calvinism, have let slip their hold on vital Christian verities, such as the Incarnation and the Atonement; but it is the opinion of many that another section is feeling its way back to Catholic truth.

COMPLAINTS AGAINST AGGRESSIVENESS.—A somewhat amusing discussion, says the same paper, is going on in the columns of a contemporary with respect to "the growing aggressiveness of Anglicanism." It seems that there are Churchmen who think the proper attitude to take towards the Anglo-Roman body is that which M. Jourdain desiderated in an opponent with foils, namely, that he should be allowed to make all the thrusts, and that his antagonists should never retort. For some weeks the *Tablet* has been enlarging on the distressing "Disintegration" which it thinks is going on in the Church of England owing to her want of authority and discipline. Authority and discipline are, no doubt, excellent things, but if they are to be the be-all and the end-all of Church life, we should like to know how it is that the Church, within the area of the Roman Obedience, should have fallen to pieces so badly?

There are some in Canada who dislike the Church showing any aggressiveness. Instead of being the "Church Militant" they would like her to be the *Church somnolent*. No institution can prosper that is not aggressive, the very mission of the Church commits us to a warfare. It is when we sleep that the enemy sows tares, the active husbandmen guards his fields from such danger. The Church in Canada has fallen into the rear rank because others were more aggressive. The very plants are aggressive, they are constantly seizing and appropriating those elements that are needed for growth. A non-aggressive Church is a Church only in name.

A. D. 1888.—During each century, from the century commencing with 1201, two figures represent the year on three occasions during the century. Thus, 1211, 1212, 1221, 1222; 1318, 1391, 1393; 1414, 1441, 1444. In the twelfth century, however, this peculiarity recurs with each decade—1101, 1111, except the last, 1200.

The last time of such coincidence in each century may, perhaps, be regarded by the historian with interest, as sometimes pointing to an important epoch. Thus:—

A. D. 1222.—Henry III. The Crown and the Barons were not well disposed to each other. The clergy were very useful in keeping the people united when the nobles rather formed factions.

A. D. 1388.—Edward III. is carrying on war against Scotland. The Scotch met with a terrible defeat at Halidown Hill. Baliol very anxious to conciliate Edward III.

A. D. 1444.—Ushered in an anxious time, being within a month or two of the marriage of Margaret of Anjou with King Henry VI., and the Wars of the Roses.

A. D. 1555.—Queen Mary is in the height of her rule. The fires for the suppression of so-called heretics raged. Ridley and Latimer are amongst the victims this year.

A. D. 1666.—Charles II. Memorable as the time when the English became the masters of the sea, after a fierce struggle with the Dutch navy under the celebrated De Ruyter and Tromp. The Great Fire of London.

A. D. 1777.—George III. The French Revolution maturing for its terrible outbreak. Beginning of war with America. Horne Tooke's trial before Lord Mansfield for libel.

A. D. 1888.—Victoria Regina. We wish that 1888, whether its figures be ominous or otherwise, may be a happy year to the world.

The above appears in *Church Bells*.