

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 15th.—4th SUNDAY IN LENT.
Morning—Genesis xli. Mark xli. 13 to 35
Evening—Genesis xlii. 1 Cor. vii. 25.

THURSDAY, MARCH. 5, 1885.

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

PURITANISM AND POPERY AT ONE AS TO CHURCH HISTORY.—A remarkable contribution to English history is Brewer's Reign of Henry VIII., based as the work is on the most exhaustive examination of State archives ever yet made. In the State papers Mr. Brewer examined were 20,000 most important letters! The Church Quarterly says:—"There is one view of the Reformation which in the face of Mr. Brewer's reaches, is no longer tenable—at least for members of the English Church—the view, namely, that the Reformation represents a kind of spiritual archibiosis, when from the dead matter of Roman Catholicism was evolved the spiritual life of the Protestant faith. No one with competent knowledge of the pre Reformation Church, could help being amused at the view that the Church of England dates its existence from the Divorce of Henry VIII. The view is as unhistorical as to Churchmen it is offensive. There is no point, says the Hibbert lecturer of last year, at which it can be said, 'Here the old Church ends; here the new Church begins.' The English Reformation is differentiated from others by the continuity of the Anglican Church. But it is essential to the ultra-Protestant as it is to the Roman view that there should be a break in the spiritual history of the English Church. It is not surprising that Churchmen who take the Puritan view of the Reformation have felt little called upon to use authentic historical materials. They go on repeating the misstatements of Hall, Foxe, Burnet and Strype, they still find the forerunners of the Reformers in the heretics of earlier ages, and their most logical successors in the Protestant sects of to-day. Such a view, appropriate and natural to a Nonconformist, is strangely inconvenient for those who in any sense, profess and call themselves Churchmen." We have dealt with this topic before,

it is satisfactory to find that the researches of Mr. Brewer, researches so thorough into authentic documentary evidence, confirm the position that the Church was not built at the Reformation but only re-formed. Strange that any Churchman should take the Papist's view of this question.

EVANGELICAL TRUTH NO PARTY MONOPOLY.—The party organ, characteristically enough, hardly ever alludes to the personal affairs or public life of the Church of England, without display ingentire non-acquaintance with facts which are commonly notorious in England, and well known also here to church people outside the party camp. Our contemporary judges of men and things in England from the stand point of men who never trod the sacred soil, or ever breathed the free air of the mother land, and who are alien in spirit to the English Churchmen of every school or type, for disloyalty is abhorred in England. For instance it says of Dr. Temple: "The most earnest, simple Evangelical sermons heard during recent years in Exeter Cathedral have been preached by the Bishop." This is said as quite a marvellous discovery, and as a ground for thankfulness that a Bishop, not of their party, preaches Evangelical sermons. In the same article, all of which is merely paraphrased from a tenth-rate semi-Church paper and passed off as original, Dr. King, the new Bishop of Lincoln, is said to be an extreme Ritualist. All who know Dr. King know this, it is notorious in England, that he has preached "The most simple, earnest Evangelical sermons heard in recent years" in England. More, the most fervid Evangelical sermons ever heard in English pulpits have been preached by the great leaders of the extreme High Church School. That is as notorious a fact—a fact as freely acknowledged by all classes of Christians in England, as that the sun rises and sets daily. There is another notorious fact which is that Evangelical truth and life are not monopolised by a narrow clique, but are the common heritage of all the flock of Christ. A neighbour, a distinguished Nonconformist, recently returned from England, expressed to us only a few days ago his surprise at hearing a sermon in a Roman Catholic Church in London, into which he had gone to take shelter from the rain, in which he said the language throughout was fervently evangelical, a sermon such as Mr. Spurgeon might have preached. The discourse was upon the union of the believer with Christ. So that preaching evangelical sermons is no specialty of any school. Our neighbour would act prudently by avoiding all allusion to English affairs, for it has no knowledge of them beyond heresy. For any coterie of Churchmen to call themselves "Evangelical" in these enlightened days, is absurd as for Chinese to call themselves "children of the sun" and all outside China "barbarians."

REALIZING THE PASSION OF JESUS.—The following passages are taken from M.S. notes of Sermons preached by Rev. F. W. Faber, as given in the Literary Churchman:—"Those who have a devotion to the Passion must, to some extent, share in it, especially in its want of repose, and in the irritating presence of repulsive horrors and violent images. We must beware of false delicacy in this respect. The presence and overshadowing of evil.

1. The keen and various suffering which it is to us, increasing with our holiness.
2. The disgust and fear which notable sinners, murderers, and often those who degrade themselves with drink, inspire.
3. The acute torture of coarseness and vulgarity to extreme sensitiveness.
4. Horror of the bitter cruelty sometimes united to great power.
5. Terror at lawlessness; at the clamour of the multitude, when justice and fair dealing seem utterly forgotten and impossible.
6. Then pause and think what all this was to the

most exceeding sensitiveness of our Blessed Lord's holy soul.

REALIZING THE PASSION OF JESUS.—The following terrible analysis of some of the elements which made up the sufferings of the Redeemer is also from the same source as preceding passages.

The representative wickedness of all ages gathered round Him.

1. In the High Priests—falsehood, injustice, rage conspiracy, hypocrisy.
2. In Herod—loathsome sin, sensual brutality, rude blasphemy, the low ruffianly pride of men overbearing force and power.
3. Pilate—the cruelty of weakness, contempt of high-mindedness, worldly indifference, paltering with conscience, sacrificing to the love of popularity.
4. The Jews—like men possessed of demons, surging with howling passion, their nature perverted, their fury frenzied.
5. The Roman soldiers—debauched ruffians, often the offscouring of all nations, reeking of sin, and love of lucre.
6. Judas—treachery, avarice, hardness of heart, stolidity in failing to perceive his Master's beauty and truth; contempt of grace, despair, which in its true light is seen to be a personal aversion to God.
7. The impenitent thief—low base sin, vulgarity and meanness consummated in impenitence at our Lord's very side.
8. The invisible legions of evil spirits—each of whose history, its horrible inward sin during ages, was clearly known to Him, in that agony of desolation.
9. All that were good had fled and left him—ashamed of, denying, doubting Him—all save His Mother, and S. John and the Naries.

He the Creator, submitted to the power of His creatures, and during the last twenty four hours the ring of evil was drawn more and more closely round Him. It was made up of—1. Rage; 2. Hatred; 3. Scorn; 4. Indifference; 5. Disgust; 6. Weariness; 7. Petty; 8. Spite; 9. Political Jealousy; 10. Foreign Disdain—(God a Foreigner!); 11. National Faction; 12. Persecution of False Doctrine; 13. Unreasoning Cruelty; 14. Malicious Cruelty; 15. Inventive Cruelty; 16. Imitative Cruelty; and all this was at once triumphant, breaking forth in indignities which one human life could not have concentrated in itself save through omnipotence. In the midst, almost trampled out of existence, was a young man of thirty-three, bleeding, bruised, mowed, falling to the ground. That young man was God.

THE PEACE OF GOD.—It is a mercy that the Scripture record of human life is painted to us in such dark colours as it is. It has been the infidel's sneer that the Bible saints are men whom even a novelist would scorn to take for his heroes. It is a small and pitiful sneer. The Bible saints were not the heroes of romance, for then they might have been painted spotless. They were the men of real life, and the details of that life sometimes guilty enough. But, then, life was an earnest thing with them. It was transgression, if you will: but then it was sore, buffeting struggle after that—much toiling and wandering in sharp suffering, that none knew but God: it was the penitence of men bent manfully on turning back to God. And so they fought their way back till they struggled out of the thick darkness into the clear light of day and peace. Let us lay this to heart. It is not the having been "far off" that makes peace impossible. It is not sin—no, not the darkest—that shuts out from restoration: "Being justified by faith, we have peace with God." It is languid indecision, desperate sullenness, anything which keeps a man away from Christ, that prevents peace; but in all this world there is nothing else.—Robertson.