

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wootten, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
West of Post Office, Toronto.

FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- June 11th—ST. BARNABAS, APOSTLE AND MARTYR.
Morning—Deut. xxxiii. to 12. Acts iv. 31.
Evening—Nahum i. Acts xiv. 8.
- June 14th—2nd SUNDAY AFTER TRINITY.
Morning—Judges iv. John xx. 19.
Evening—Judges v.; or vi. 11. James v.
- June 21st—3rd SUNDAY AFTER TRINITY.
Morning—1 Sam. ii. 7-27. Acts iv. 31 to v. 17.
Evening—1 Sam. iii.; or iv. to 19. 2 Peter i.
- June 24th—NATIVITY OF ST. JOHN BAPTIST.
Morning—Malachi iii. to 7. Matthew iii.
Evening—Malachi iv. Matthew xiv. to 13.
- June 28th—4th SUNDAY AFTER TRINITY.
Morning—1 Sam. xii. Acts viii. 26.
Evening—1 Sam. xiii.; or Ruth i. 1 John iii. to 16.

THURSDAY, JUNE 11, 1885.

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

THE CHURCH MEETS ALL THE SOCIAL AND SPIRITUAL NEEDS OF MANKIND.—The new Bishop of Lincoln in preaching from the text, "We, being many, are one bread and one body; for we are all partakers of that one bread," said that he had before pointed out that man could not reach perfection as an individual: he required, as naturally social, a society in which to develop—just as a soldier did not attain his highest usefulness while engaged in his personal drill, until he had moved as a member of a battalion or company. The Church was a divinely constituted society to meet this requirement. There was also a need in man of some external authority to help his weak, fallen nature to work out what he knew to be right; such authority the Church supplied. Again the Church supplied the three great wants of man—truth, holiness, peace. He wished, then, next to consider the oneness of the Church and equality of the Apostles. The oneness of the Church was unmistakably brought out in the passages of Scripture relating to her. She was the "kingdom of Christ," and Christ was the king; the "body of Christ," and Christ the head. In the approaching Holy Week we should be dwelling upon Christ's sufferings. What was it which prompted those sufferings. Love for us that we might be one. The Church, too, was the "bride of Christ." In the beginning God made male and female, and when joined together they were no

more two, but one flesh; so that want of loyalty to the Church was want of chivalry, want of love to the Head of it. The church was the "house of God," Christ the one foundation—the chief cornerstone.

This communion of saints, an intercourse and fellowship not interrupted by distance or death, is attained by membership of the church. She purifies us, leads us from love of what is unworthy to true love, based upon what is good, and draws this love on to its perfection in communion.

God in the beginning made a "garden eastward in Eden," and there placed man, where, without toil, was everything he wanted. He has founded His church, in which is to be found all that man wants, and He has put us in it. What is the universal medium which unites all, the sovereign and the peasant—love; and in the church we can all have it. We are placed in the church that this love in us may be perfected in the communion of Saints.

PAPAL HONORS IN IRELAND.—The Protestant Alliance has addressed a memorial to the Chief Secretary of Ireland protesting against the recognition by the government "of any ecclesiastical titles of honour or dignity conferred on any subjects of this realm by power and authority of the Pope of Rome, or of any foreign prince or person, to confer any rank or precedence, title or dignity . . . in Ireland or any other part of the United Kingdom." The memorial quotes existing laws, and shows that the assumption of ecclesiastical titles, other than those recognized by law in the Church of England and in the Church of Ireland, is absolutely illegal; and also submits that no ecclesiastical title of honor or dignity derived from any province, diocese, city, place, or territory, in Great Britain can be validly created by the authority of the Pope of Rome; and that the memorialists "know of no authority that can override an Act of Parliament by any proclamation."

A VERY BROAD CHURCHMAN.—In a sermon preached at St. Michael's, Cambridge, Archdeacon Farrar is reported to have spoken as follows: "Ah, my friends, it is faith alone which can save us; faith alone in God, in Christ, in the Holy Spirit, which can enable us to do those things which are good. But we may talk of our faith all the world's end, and if our faith do not mean obedience, we talk delusion. There is no way of entering on the path of salvation but one, and that is by forsaking sin. Christ did not die that we should continue to be drunkards, or cheats, or liars, or unclean, or which is just as bad, slanderers, and defrauders, and Mammon-worshippers, and Pharisees. Ah, no! He died that we might become His children; and all good men are His children. All good men, I say, are His children. The Roman Catholic with his seven sacraments, the Quaker with his no sacraments at all, the Anglican with his Episcopacy and the Baptist with his elders, the Evangelical with his justification by faith, and the Ritualist with his real presence. Are they holy men? Well, then, I say, in Christ's name, who forgives the feeble ignorances of our opinions about which we all differ, but who shed His blood to save our human souls, are everywhere of one religion, and when death has taken off the mask they will know one another, though here the divers liveries they wear make them strangers. 'God's servant by election, God's image by beneficence.' Some day, Perhaps very soon. But not yet. What then? Give a tenth, a twentieth, an hundredth part of your possessions? Not yet: but first, 'Let the wicked forsake his way and the unrighteous man his thoughts.' 'Wash you, make you clean: put away the evil of your doings from before mine eyes.'"

MISSION REASONS FOR FREE AND OPEN CHURCHES.—1.—Because a mission on few principles, with

family compartments, scattered groups, and guarded privileges, would be confessedly impossible.

2.—Because a mission assumes, for the time being, that the Church is for all, and the less privilege or patronage the better.

3.—Because the invitation, counsels, and resolutions of a mission are made unreal if they cannot be carried into full effect.

4.—Because the reasons for a free Church are stronger than ever after a mission. Reaction is the danger.

5.—Because the Church free for the Mission only, means lending the people the privileges of others, instead of encouraging them to use their own.

6.—Because the return to exclusive arrangements disperses the indifferent, disheartens the awakened, chills the zealous, cripples the clergy, and presents the Church as a lower type of worship and brotherhood than the School room, the meeting, or the theatre.

7.—Because such a return implies a want of faith, and supposes and provides for any partial and temporary results.

8.—Because the parish Church should be the constant centre of all work, and not merely an occasional instrument.

9.—Because missions have proved that people will come to Church if proper means are taken to bring them; that a free Church as one means is indispensable; that they enjoy the freedom and do not abuse it; and that large mixed congregations can be orderly and devout.

10.—Because the Church's work is one continuous mission "till the Lord come."

FEROVOUR.—What is fervour? It does not mean emotion. Fervour consists in these three things, regularity, punctuality, and exactness—doing our duty to God by rule; doing it punctually at the right time; and exactly, that is, as perfectly as we can.—H. E. M.

GOVERNMENT TRUCKLING TO ROME.—Further evidence of the desire on the part of the English Government to conciliate the Romanist is shown by the dismissal of Mr. Johnston from his post as Inspector of Fisheries in Ireland. This gentleman's offence was that at the last meeting of the General Synod of the Church of Ireland, he urged "that the Church of Ireland should ever continue her protest against her doctrines and principles of the Church of Rome"—that the "Bishops and Presbyters were bound by their vows to use faithful diligence to drive away all erroneous and strange doctrines contrary to God's Word. That ought," he said, "to be carried out, and their people taught in the spirit of the 22nd article on the subject of purgatory, pardons, worshipping of images, and the invocation of saints," and he expressed the hope that "as the 12th of July would this year fall on a Sunday, the clergy would take the opportunity of putting before their congregations those great principles on which their church was founded and the constitution based." For this speech the Government has called Mr. Johnston to account, and dismissed him from the service of our Protestant Queen. Has it come to this, that a member of the Synod of the Church of Ireland may not rise in his place and advocate the principles of the articles of the Church of which he is a representative, which articles are also those of the Church of England, and set forth the principles of religion, which, under the Constitution of this Realm, the Sovereign has sworn to maintain? It is true that Mr. Johnston promised on entering office to abstain from religious and political agitation, but it is indeed, tyrannous that a Churchman cannot address as assembly like a Church Synod without being regarded as an agitator." The Church of Rome in England and in Canada also needs checking, it is a coward when faced boldly, and if our own people would be united and true the power of the Papacy in Canada would soon wilt.