

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.

- June 7th—1st SUNDAY AFTER TRINITY.
Morning—Joshua iii. 7 to iv. 15. John xvii.
Evening—Joshua v. 13 to vi. 21; or xxiv. Hebrews xii.
- June 11th—ST. BARNABAS, APOSTLE AND MARTYR.
Morning—Deut. xxxiii. 1 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.

THURSDAY, JUNE 4, 1886.

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

RELIGION THE TRUE SOURCE OF PATRIOTISM.—Preaching to volunteers from the text, Ps. xlviii. 11-13: "Walk about Zion, and go round about her, and tell the towers thereof. Mark well her bulwarks, set up her houses: that ye may tell them that come after. For this God is our God for ever and ever: He shall be our guide unto death." Dean Vaughan spoke thus eloquently on the service rendered to our hearts and homes by the volunteers, and as to the true basis of patriotism. "But listen to the holy Psalmist as side by side with this 'marking of the bulwarks' he places the 'setting up of the houses' of his Zion. Yes, brethren, it is this word, it is the house and the hearth, it is the dear home and family, each man's own peculiar, which really inspires the movement of which you are to us representative. What a word is there!—how vocal to the man; how audible in the heart's heart—house, hearth, home, family! 'Every family,' St. Paul says, for he, too, was as much man as Christian—he, too, though he left his home and never made himself a new one—'every family in earth and heaven'—for heaven, too, has its families, not unrealisable alone, like families of angels, but tenderly intelligible and real to us, who have friends across the dark river as well as friends on this side of it, in the form of families of 'spirits of just men made perfect'—'Every family,' St. Paul says, 'in earth and heaven, has from God its name.' He is the head and the Father, as well as the God, of all. 'Set up her houses.' It is for them that you drill and muster, for them that you practice with musket and rifle at butt and target, for them that you turn out, when

you would fain rest and enjoy yourself, into all inclemencies of whether and all shapes and forms of discomfort; this, though you maunder not about it in effeminate or sentimental nonsense, is that which makes you submit yourselves to order and discipline, to hardship and loss; this would make you spring forth as one man, if the necessity should arise—from which God save us—to meet the approaching invader, or to meet him, if need be, while he is a great way off, in the land of the diplomatist or the politician. 'Set up her houses,' is the Psalmist's spirit-stirring summons. But the patriot of this 48th Psalm was, before all else, a religious patriot. His was no patriotism of strife and debate, of party and faction, of vanity and selfishness. He knits the last verse of his Psalm to the last but one by a particle of cause and consequence. 'Mark well the national bulwarks, consider the private homes, think of them that come after, for this God is our God for ever and ever; He shall be our Guide unto death.' His patriotism is a religious patriotism; he loves his Zion, because God is his God. This, you will say, was easier for a Jew than a Christian. And for reasons already suggested. His Constitution, in Church and State alike, was a Theocracy. For him Church and State were one. His very Statute-book was a Revelation. His king, while he had one of his own, reigned literally by Divine right. God set up one and put down another. We may grant all this, and yet say that that patriotism, which is not based on religion is a halt and maimed thing. God must be recognised in all the way that He has led us hitherto. God must be recognised in our national history—in our gradual emergence from a condition of heathenism, from a condition of savagery, from a condition of idolatry, from a condition, later on, of tyranny, of lawlessness, of tyranny again, into one Christianity, of civilization, of constitutional rule, of law enforced and self-enforcing, public opinion generally on the side of right, of private property protected and religious liberty guaranteed."

THE CHURCH SPOKEN OF AS AN INTRUDER.—Perhaps one of the most audacious complaints ever made is contained in a statement by a Mr. Richard, M.P., who is the champion of the disestablishment cause. He recently said: "We cannot engage in any work, religious, charitable, educational, social, or political, but we are thwarted and harassed by the exclusive pretensions of the dominant Church of England." A writer in *Church Bells* remarks on this, "'Our path,' forsooth! as if the path had been the Dissenters' from time immemorial, and 'this dominant Church' were a modern intruder! In one of Aesop's fables a man points out to a lion a piece of sculpture, in which a lion is represented as mastered by a man. The lion remarked, that if a lion were to execute such a work he would put the man underneath and the lion uppermost. Will Mr. Richard look at the crossing of the path from a Churchman's point of view? The vicar of a parish was visiting a sick man in a ground-floor room. There was a knock at the street-door, and in walked a Dissenting Minister. He did not belong to one of the 'three denominations,' but he was a regular preacher, and styled Reverend. The vicar was standing at the side of the sick man's bed, in full view of the new-comer. The preacher came up to the other side of the bed, began to make inquiries of the man as to his soul's health, and turned to the vicar for his opinion on the case. The vicar evaded the catechiser, and sat down. After a while the visitor was once more in the street, with the door closed behind him. The vicar then asked the wife whether the preacher had been in the habit of visiting her husband. No, she said, he has not been there for weeks, or months. Now if the parties in this drama had been reversed, and the vicar had been the intruder, there would have been a case for Mr. Richard. But it was the other way. Mr. Richard and his friends might have the

modesty to remember, that in every case the church has been first in the field, first by a thousand years or more, and that churchmen feel quite as acutely as Dissenters when their paths are crossed, although they seek no Act of Parliament to hinder the crossing. To adapt Mr. Richard's own words—'We cannot engage in any work, religious, charitable, educational, social, or political, but we are thwarted and harassed by the intrusive pretensions of Dissenters and their preachers. We read, too, in the Book which Dissenters sometimes speak of as if they alone took it for the guide, that Christ desired His disciples to be visibly united; that His Apostles secured such union in the only possible way, namely, by founding everywhere one church for one place—local churches, churches for places, not for opinions, parish churches, to which all the parishioners as a matter of course resorted; and that they denounced party spirit and division as being, equally with drunkenness and fornication, works of the flesh. Yet because divisions now-a-days cross the path of the local churches in every direction, the fault is not that of the divisions but of the churches, and the crossing must be put down by Act of Parliament!

THE CHURCH OF IRELAND.—At the recent Synod of this Church a letter was read from the Secretary of State in which he spoke of the Church as the "Protestant Episcopal Church in Ireland." This raised a storm and the letter came near being sent back. The Secretaries were instructed to write to the Secretary and tell him that the correct and legal designation is the "Church of Ireland." The Irish *Ecclesiastical Gazette* very justly says, "There is no other Church beside ours which can call itself, with any respect for historical truth 'The Church of Ireland.' If we have not that title, no other Church has it. Our worst enemies are compelled to acknowledge the fact that as a Church we have carried on unbroken the Episcopal succession throughout all the troubled times of the Reformation; while on the other hand the Roman Church in Ireland started its titular Episcopate at the close of the sixteenth century. As a matter of fact there was only one Romish titular Bishop in Ireland on the accession of James I., and on his death in 1594 there was a hiatus of nearly fifteen years before his successor was appointed. It was only at the Roman Synod of Drogheda in the year 1614 that arrangements were made to introduce from Italy, a brand-new Romish Episcopate into this country. It is idle to point out that in no sense could this foreign importation be regarded as in succession to the line of S. S. Patrick and Columbkille. [The modern Roman Catholic bishops and clergy in this country derive their orders from a foreign source, and can therefore only be regarded as dissenters and separatists from the true Church of Ireland. None of them have been consecrated or ordained by any bishops in the line of the ancient Church of S. Patrick, nor can they possibly show themselves to be possessed of any succession from those bishops. So intensely did the great Archbishop Ussher feel on this question of our claim to be regarded as the national Church of Ireland, that he protested in the strongest manner possible against an effort made by Bramhall in Convocation in 1654, to make the English canons binding on us. According to Mant, he argued that such action "would appear to be the betraying of the privileges of a national Church; that it might lead to placing the Church of England in a state of absolute superintendence and dominion over that of Ireland, that it was convenient for some discrepancy to appear, if it were but to declare the free agency of the Church of Ireland, and to express her sense of rites and ceremonies, that there is no necessity of the same in all Churches, which are independent of each other and that different canons and modes might coexist with the same faith, charity and communion."

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