

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.

Frank Westcott, 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.

March 14th—1st SUNDAY IN LENT.
Morning—Genesis xix. 12 to 30. Mark xi. 27 to xii. 13.
Evening—Genesis xxii. to 30 or xxiii. 1 Cor. vii. to 25.

THURSDAY, MAR. 11, 1886.

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

TO CORRESPONDENTS.

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

PARTY FEELING AND PARTY SPIRIT ARE ANTI-CHRISTIAN.—Pure party feeling demands the prostration of the reason and the will. It is dogmatical and damnatory as the Athanasian Creed. It has the narrowness of a sect and the exclusiveness of a caste. It requires that a man should not only believe in the infallibility of his leaders, but believe no less in the mortal errors and delinquencies of his opponents. He must not only defend and follow his party even when they are wrong, but he must attack and resist the opposite opinions, even when they are right. He is bound by ties almost as strong as those of military obedience or of religious superstition, and he dreads the consequences of deserting his flag, even when he condemns the policy to which he is bound. But when men begin to consider and reason on the grounds of their belief, they revolt against these claims to a species of papal infallibility which cannot stand the test of argument and reflection. *The more enlightened they are, the less will they submit to party authority.* The consequence is that there exist in this country a large mass of independent opinion, sufficient to turn the scale at an election, and party influences become comparatively powerless. There is, moreover, another and a lower motive which lessens the power of party. It is extremely difficult to maintain the strict discipline of party without the influence of corruption, or, to use a milder term, without an appeal to personal interests.

The above remarks occur in the last Edinburgh Review, they are just as true of Church party as of

political. There, is however, this deeper condemnation in a Church party. The Church is a "family," it is a spiritual entity, it is the Body of Christ, every member has an imperative claim on every other member for help, and for sympathy. He who joins a party, places himself in chronic antagonism to all who are not of that party, he perpetuates a feud, he raises strife into the place of a duty, he sacrifices his individual judgment and freedom, talents for which he must answer, and thus assumes a position utterly opposed to that unity, that peace, that mutual relationship of love which are vital necessities of Church life. Open wickedness is not a sin more deadly than party spirit, wherever and by whatever this spirit is set forth, by any institution however called, all are anti-Christian at the root.

STAGES IN GOD'S EDUCATION OF MANKIND.—Every one of the Commandments, writes Dr. Plumptre, is negative and prohibitive in its form. I say that every step upward in the moral education of mankind must begin in that way; it is the first step in the education of a nurse, or of a school, or of a nation. "Thou shalt not"—that stern, definite, categorical imperative, comes to check and restrain that in us which needs to be restrained and checked. We have to say to the child, to the man, to the people, that there is something in them of brute nature, of devil nature, to which they must not yield; for their yielding to it is destruction and death—the death of all true life, the destruction of all true peace; and therefore we say, "Thou shalt not," and to that negative commandment we attach, according to the times and circumstances in which men live, penalties that shall come rapidly and sharply upon that transgression. Essentially this is the first step; but how poor a result if we stop there, if we do not raise the man above the position of simply not being a criminal, of not belonging to those whose vices and transgression bring upon them open shame and penalty! What should we think of the character of a servant, or employee, if we read only that he did not steal, and did not lie, and did not get drunk, if you will? We should hold that that man had not risen to a point in which we could place our trust in him; we could not respect and esteem such a man. And it is not until we come to see that the commandment is exceeding broad, not until we come to read the old Commandments by the light of the new that we learn to utter in the full meaning of the prayer that which we utter with our lips Sunday after Sunday—"Incline our hearts to keep this law."

HIGHER LESSONS.—Then there is a second stage. Men rise out of the thoughts of crimes from which they are to hold back, or vices from which they are to abstain; they rise to the thoughts of duties which they must perform. They are to worship; they are to do acts of kindness as well as to abstain from doing acts of wrong to their neighbors; they are to give alms; they are to pray; they are to mortify the deeds of the body; to be temperate in their lives, by some act of fasting or abstinence or self-denial; to assert the domination and sway of their spiritual over their fleshly nature. Prayer, almsgiving, fasting—these three elements of the religious life come into new prominence. Our Lord recognized them in the sermon on the mount; they, too, are steps upwards; unless we maintain all that is essential in them, we do not mount that height of holiness to which God calls us.

Yet how easily these may degenerate into the Pharisaic type of righteousness! They, too, fasted and gave tithes of all they possessed; they, too, gave alms and blew the trumpet before them; but how little did their righteousness avail! Was it not of that, that our Lord told His disciples, that except their righteousness should exceed the righteousness of the Scribes and Pharisees, they should in no case enter the Kingdom of Heaven? Prayer, fasting, almsgiving, rules and precepts of

life—what were these but purple patches upon the old garment, cut flowers which you might, perhaps, form and fashion into a bouquet, and which, for a little while, look comely and bright, and send forth their pleasant fragrance, but which because they were divided from the parent stem, because they had no root in them, would endure but for a little season, and then perish and fade away?

HIGHEST SPIRITUAL TRAINING.—Then we come to that third and highest element of spiritual training, that which is brought before us in the two great commandments, "Thou shalt love the Lord thy God," "Thou shalt love thy neighbour as thyself." This is the distinctive character of that teaching of Christ in which we recognise the secret of true holiness and true blessedness. This is what we find in the wisdom of every teacher, so far as that wisdom is transmitted to or reflected by the higher wisdom of the Lord Jesus. We have and we want that which has been well defined as the *expulsive and purifying power of the new affection.* We want that which shall illumine that which is dark in us and turn the whole current of our being out of that self to which it naturally drifts, towards those whom God has placed around us as the objects of our affections, and beyond them again to God Himself as the supreme resting-place of all those affections which He has implanted in our nature.

YOKED WITH UNBELIEVERS.—Our remarks touching the danger and unseemliness of associating with those who deny our Lord's Divinity, are supported by similar comments in the *Literary Churchman*, which says in regard to the mingling of our clergy and laity with the Unitarians and others:

"Some of these reverend gentlemen have been, it is true, a little alarmed by the 'strange companions' amongst whom they find themselves, and have asserted that they are not prepared to go so far as to give up the Incarnation as the necessary basis upon which the superstructure of Church Reform must rest; but others are content to leave their names in juxtaposition with those not only of Baptists, but of Socinians, without explanation. This is a state of things which those who value Truth must deplore. A Socinian must view a Catholic who worships our Lord's Humanity as an idolator; a Catholic must regard a Unitarian who denies our Lord's Godhead as a heretic. It is in the present day considered by some to show a vigorous mind (it is called 'width of mind') to be able to take in truth and error in one embrace; but power of mind is to be discerned not only by the area of comprehension, but by its faculty of grasping clearly even minute distinctions. It would not be considered the mark of good sight to be unable to distinguish between the different colours and to take in all in one common light. If we are to give up the Catholic faith, let it be stated that this is the Reform which is aimed at. Was St. John a fool when he rushed out of the bath when he heard that Cerinthus was in it, or was he a Saint wisely showing his abhorrence of misbelief and his fear of its consequences?"

"The faith is not like an investment in the stocks, which goes up and down on 'change according to circumstances. Truth is as precious as it was in the days of the Apostle of Love. Our fear is, that the association of believers and unbelievers cannot but lead people to feel that after all it is not 'before all things' 'necessary to hold the Catholic Faith.' This is, it will be said, an old-world notion. If so, let its rejection be openly avowed, and let us no longer pray in our Litany—'from all false doctrine, heresy, and schism, Good Lord deliver us.'"

—Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And they should be kept tight and firm by constant stretching God-ward. If they slip or break, tie them again.

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