

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS FOR SUNDAYS and HOLY-DAYS.

Feb. 22nd.—1st SUNDAY IN LENT.
Morning—Genesis xix. 12 to 30. Matthew xxviii.
Evening—Gen. xxii. 1 to 20; or xxiii. Romans vi.
ST. MATTHIAS, APOSTLE AND MAR. YR.
Morning—1 Samuel ii. 27 to 36. Mark i. 21.
Evening—Isaiah xxii. 15. Romans viii. 1 to 18

THURSDAY, FEB. 19, 1885.

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

SENSATIONAL PREACHING NO NOVELTY.—It is a very common belief that sensational preaching is quite a modern style, and it is even a more common notion that the doctrine of "conversion" is peculiar to Protestantism and to what are called the evangelical denominations. We beg to inform those labouring under these mistakes that the discourse from which the following is taken was preached by the illustrious Roman Catholic, Massillon, nearly two centuries ago. The audience was composed of King Louis XIV and his Court.

ELECTRICAL PULPIT ELOQUENCE.—It is recorded that as the following terrible sentences were uttered the hearers trembled, as one of old before St. Paul. "Were Jesus Christ to appear now in this temple, in the midst of this assembly, to judge us, who are here, and make the awful separation between the goats and the sheep; do you think that the greater part of us would be placed on the right hand? Do you think we should be equally divided? Do you think ten would be found on the right hand? I ask you, but you know not, I know not; Thou alone, O God, knowest who belong to Thee. But we know that sinners do not belong to Him. Who then are faithful in this assembly? Titles and dignities count for nothing; in the presence of Jesus Christ you will be stripped of them. Who, I ask, are the faithful? There are many sinners who do not wish to be converted, more who wish it, but put off their conversion; many who are converted, only to relapse; many still who think they have no need of conversion. These together make

up the reprobate. Separate then from this assembly those four kind of sinners, for at the last day they will be separated. Now show yourselves, ye righteous! Where are you! Remnant of Israel pass to the right! Grant of Jesus Christ, comfort forth from among the chaff destined to the fire! O God, where are Thine elect! What is left for thy portion?"

A CONTRAST TO MASSILLON, AND TO ST. PAUL.—In St. James Church, Toronto, on Advent Sunday, A. D. 1872, the aged preacher, a great party hero, after quoting his text from the epistle for the day, said "Not that I think that in so respectable a congregation as this, there are any who are guilty of any of these sins condemned by the Apostle."

FALSE VIEWS AS TO CONVERSION.—The well known contributor to Church Bells, who signs the initial V, thus writes in regard to some of the errors of "popular Christianity": "I shall confine my remarks to the so-called Low Church system, which some thirty years ago was the most potential factor in the popular Christianity of England, whether in the Established Church or in Protestant Dissent. In such an article as this, it is impossible to do more than treat upon one or two prominent points. I shall therefore confine myself to the importance attached to sensible experience in conversion, and to the general impression as to results of conversion. Few persons conversant with the popular christianity of the uneducated classes can be ignorant of their conviction that a sensible experience of conversion is a necessary prelude to a reformed life. In consequence of this, many remain year after year in a state of comparative indifference to religion, waiting for the sensible experience of conversion, which never comes. They believe that God gives and withholds this sensible experience on arbitrary grounds; and their idea, if not their language, often is, 'Ah! neighbor Smith has been converted, and I, alas! am where I was. My time perhaps may come, and then I shall be converted too.' Meanwhile there is no real, strenuous effort to resist and conquer what they know to be wrong. Others often suffer anguish and sorrow from the terrible doubts which cross them. 'I know that conversion is necessary. I have never experienced it: without it I have no hope.' Others are strengthened in a sense of presumptuous assurance. 'Thank God, I have experienced the sensible effects of conversion. Jesus my Saviour has visited my soul; I am safe.' The effects of such a belief are indifference, fear, presumption, intensified by the popular theory as to the results of conversion. A very common opinion prevails that conversion insures 'salvation': once converted, saved for ever I have heard sometimes from the pulpit the exhortation of popular Christianity, which if parodied, would sound like life-and-death calls to enter a lifeboat. 'Leave this moment the sinking ship! It is doomed, doomed everlastingly! Enter the lifeboat; Christ is at the helm! Once there, safe for ever—everlastingly safe!' Let me mention a fact which represents the common belief on this subject. A clergyman some two years ago was summoned to the death-bed of a man who bore a bad character. He spoke to the man as kindly as he could; but pointed out the miserable results which followed upon an ungodly life, and the danger of dying without repentance. The man listened respectfully, but 'made no sign.' On leaving the room the wife of the dying man said to the clergyman, 'Ah, sir, it's a terrible thing for a man to die who has lived as my husband has lived! He has been a very bad man.' The clergyman called on the following day. The man was dead, and the wife remarked, 'Ah, sir, he's gone to glory. He saw Jesus after you left yesterday.' George Eliot remarks in one of her best novels, 'It is hard to imagine what sort of notions our farmers and labourers get from teaching about imputed righteousness and the prophecies in the Apocalypse.' She might have added, 'or from such teaching as

that of the necessity of sensible experience of conversion.'

A RELIGION OF ONE SENSE.—The Westminster Review, alluding to the custom in many American churches of having telephones in use to carry the sound of his voice to the partially deaf and absent, says, "From which we conclude that American piety is chiefly of the ear, and depends for its life upon the pastor."

THE NORTH AMERICAN REVIEW ON PUBLIC SCHOOLS.—The failure of our public schools in giving the masses a practical education is conspicuous. "Few are good penmen; few can read well; few can write a good letter, in good English, correctly spelled; few learn the first principles of business. There is almost no education of the hand, the one instrument that most of them must use more than any other."

The worst of the present system, says the writer, is that it trains large numbers into a distaste for what must be their real life work. Girls acquire a dislike for honourable service in the family, and boys grow up with ambition for everything but honest labour. The public school is trying to do too much, and, as a consequence, is doing very little thoroughly and well; while the things that ought to be of chief importance are certainly not accomplished."

THE SACRAMENTAL BREAD OF LIFE.—Canon Westcott is commenting on the words "I am the Bread of Life," and says:

"It is equally wrong to regard the words as a simple prophecy of the Sacrament, and to dissociate them from it. The words were addressed to the assembly in the synagogue at Capernaum, and they are addressed to the Church in all ages. They were spoken so as to be understood at the time, and yet to be understood more fully afterwards. They set forth clearly in thought what the Holy Communion presents outwardly in fact. They give the idea of which that gives the pledge. "And here lies the marvel of divine love. Without some such external rite as the Holy Communion we might have doubted as to the fulfilment of the promise of Christ to ourselves. But that at once takes us out of ourselves. That enables us to think only of the Lord, of His words, of His death, of His resurrection. We can trust Him wholly. We can believe without reserve what He has said. We can take the bread and wine, broken and blessed according to His Commandments, in the sure conviction that through them He gives Himself to us for the strengthening and refreshing of our whole nature. We do not presume to say that Christ gives Himself only in this, but we have believed and know that in this He does give Himself. And then from the Holy Communion we can go forth to our common life, which is shown to us all hallowed in that Sacrament, most universal and at the same time most personal, and be assured that Christ will be ever with us."

Conscience is a clock, which in one man strikes aloud and gives warning; in another the hand points silently to the figure, but strikes not. Meantime hours pass away, and death hastens; and after death comes judgment.

As the sun does not wait for prayers and incantations before he rises, but straightway shines forth and is hailed by all, so do not wait to do good for applause and noise and praise, but do it for your own desire; and, like the sun, you will be loved.

O, that our eyes were a fountain of tears, because they have looked for so little occasion to do good.

Twenty five years ago there were in New York city two Unitarian churches, and four belonging to the Universalists, and in each case the numbers have since undergone no change.