

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 Wootten, Proprietor, & Publisher,
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LESSONS for SUNDAYS and HOLY-DAYS.

- Sept. 6th—14th SUNDAY AFTER TRINITY.
Morning—2 Kings ix. 1 Cor. xv. to 35.
Evening—2 Kings x. to 32; or xiii. Mark vii. 24 to viii. 10.
- Sept. 13th—15th SUNDAY AFTER TRINITY.
Morning—2 Kings xviii. 9 Cor. v.
Evening—2 Kings xix., or xxiii. to 31. Mark xi. 27 to xiii. 13.
- Sept. 20th—16th SUNDAY AFTER TRINITY.
Morning—2 Chron. xxvi. 9 Cor. xi. 30 to xii. 14.
Evening—Nehemiah i. & ii. to 9, or viii. Mark xv. to 47.

THURSDAY, SEPT. 10, 1885.

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

DENOMINATIONALISM IN THE HIGHEST.—Travelling lately in a western township, we saw a sight which our denominational friends would rejoice over as the supremest manifestation possible of the heavenly principle on which all sectarianism is based, the right of every man to do as he likes in matters of faith and worship, regardless of there being a Church of Christ in existence. Our attention was drawn to a brick building where at one time all members of a certain body met for worship. They split and the seceders built another meeting house. Then another split took place, then a third, and at length only two families were left to occupy the brick building. At last these two families disagreed, six persons in all! To meet the case a partition was erected down the centre of the building, and to-day in what is called a "church," Heaven save the mark, four people, a man, wife and two children meet for worship in one half of this large building, and in the other half another man and wife meet also for worship. This is denominationalism in the highest. The sect we may say is distinguished for its hatred of forms, it abhors all observance of days, has no liturgy, is in fact an ideal Church, according to our Nonconformist friends, ideas and the notions of ultra low Churchmen. We should like to have a picture of these two families worshipping apart under the same roof, underneath it we would put the words, "That all may be one," denominationalism in results contrasted with the desire of Jesus Christ.

OCCUPY THE GROUND.—In a day's drive one may learn a good deal more about Church matters than

can be picked up by reading. In the trip above alluded to we found out that the Wesleyan body has a system of extension based upon geographical limits somewhat on the plan of parishes. They have erected a meeting house at points about three miles apart, so that this distance is the extreme interval between any family and the Methodist place of worship, the average being of course very much less. They have occupied the ground. Amid all the discussion on the Church, we have seen little said of the depletion of our strength by this aggressive action of the most friendly in words but most injurious in acts of all the sects. The Synod platform hears a great deal of gushing affection expressed on the part of Wesleyans towards the Mother they have sucked and deserted, and whose grey hairs they would fain send sorrowing to the grave. But in the country everywhere we find the most determined opposition shown to the Church, and every weapon of carnal warfare, worldly craft, secular plotting, and social planning, used by Wesleyans to injure the Church of England. Slander of our clergy, sneers at our services, the uttermost extreme of sectarian zeal are everywhere used by Methodists to weaken the Church. On undenominational platforms the hymn goes up in great fervour, "Blest be the tie that binds our hearts in mutual love," and the Nonconformist singers go away to committees where our Church interests here and there are plotted against with all the persistence and ill will of political zealots. It is for us to stand then together as Churchmen and occupy the ground for the Church, by leaving no family untouched by our influences. To organize this work would be far nobler than filling the columns of an antagonistic press with letters which are not and cannot come to good.

MR. SPURGEON ON THE CROSS.—In a sermon locally published by Mr. Spurgeon, he thus speaks on the cross, the actual tree on which Jesus died. The preacher is speaking of Simon whom he pictures speaking of his load thus, "I never carried a load so light, as that I carried for the Blessed One." Alexander the first born of Simon and the lad Rufus when they grew up both would feel, said Mr. Spurgeon, that in was the distinguishing honour of the family that their father carried the cross after Jesus. They had a patent of nobility in being sons of such a man. When the old man came to die on his death bed methinks he said, "My hope is in Him whose cross I carried. *This body of mine cannot perish for it bore the cross which Jesus carried. I shall rise again in glory for his cross has pressed me.*" We venture to say that if any of our clergy had used such language that a perfect torrent of abuse would have fallen upon him, in the very paper which quotes Mr. Spurgeon's words. We know that thousands of tracts are in circulation, stating as positively as though a special revelation had been given to the writer that St. Paul's words really should read, "God forbid that I should glory save in the doctrine of the cross," and not as they stand in the N. T. Mr. Spurgeon not only makes Simon glory in the actual cross, but also pictures his descendants regarding their father's contact with it as a patent of nobility, and, most marvellous to read, Mr. Spurgeon makes Simon base his hope of eternal life upon the fact that his "body bore the cross" of Jesus, that "His cross pressed me." We advise Mr. Spurgeon to be careful or his enthusiastic friends in the Church will cease to regard his teaching as orthodox. How true it is that one man may steal a horse with impunity while another is punished for looking over the hedge.

THE SECULAR PRESS AT FAULT.—The Toronto Mail is fairly well informed on Canadian matters but gets astray at times on English affairs. Its latest mistake has in its head a very precious jewel of a lesson. In an article on Mr. Bradlaugh, the tone of which is most commendable, the Mail says, "He is a blatant infidel who affects to think he is

servicing his fellow men by attacking Christian doctrines in coarse and vulgar language." That is true and the Mail from this draws the following natural conclusion, "The electors who have repeatedly chosen such a person for representative, must surely be of those degenerate Englishmen who practise wife-beating and respect Sunday for its dog fights. No right thinking man can entertain ought but a feeling of abhorrence for Bradlaugh and his brutalized constituents." That is well and forcibly put. But alas! the most active supporters of Mr. Bradlaugh amongst his constituents are dissenting ministers, office bearers and members of nonconformist churches! All over England Mr. Bradlaugh is championed by Congregationalists and Baptist ministers and people. Happily the Wesleyans avoid Mr. Bradlaugh, they have not so learned Christ as to enter into an active alliance with "a blatant infidel." The other sects have done this because they regard Mr. Bradlaugh as a powerful enemy of the English Church.

MINISTERIAL SLAVERY.—I will tell you what is a slavery, and a slavery of the most crushing kind, a slavery which, if they get it, some English clergymen will most bitterly rue, and that is the slavery of the minister to the people on whom he depends for bread. If all men were prophets it would not matter; if all men had the heart to rebuke kings, like Isaiah, or to face Sanhedrims, like St. Stephen, or rebuke Pharisees, like John the Baptist, they would not mind their lot being cast among thorns and briars; but it is never more than the few who can either be prophets or apostles or have the stout hearts of martyrs. How is an ordinary man to speak the truth that is in him if his very bread is to depend upon the petty, heresy-hunting interference, not only, which is quite bad enough, of synods and presbyteries, and elders and Consistory Courts, and Convocations, with their oppressive superstitions and stereotyped theology, but also on the approval of the local squire or the local tradesman, nay, even, it may be, on some rich and vulgar woman, who hires the chief pew, and who may have nothing in her head but some wildly-interpreted shibboleth, whereby to understand God and man? Oh, the misery of that man that is utterly dependent upon them, afraid to leave their narrow groove, afraid to dispel their arrogant ignorance, content to daub their tottering walls with his untempered mortar.—Canon Farrar.

A MAN'S country may call upon him for the sacrifice of his time, his limb, his life, but for the sacrifice of his honour never! There is something between himself, his conscience, his posterity, and his God. Let us beware that in the excitement of temporary conflict we do not trample upon heaven-born principles, which must out-live the stars.—Jackson.

THERE is the region of common holiness and common gratitude to her, and common love for our crucified Redeemer, in which all Christians, spite of these deplorable animosities, are one in Christ. There is the heaven of larger thoughts, of holier aspirations, of nobler purposes, in which evangelical and ritualist can meet at last as redeemed brethren of the great family of God.—Canon Farrar.

There is quite a stir in Calcutta over the conversion of a learned Mohammedan doctor. He is a fine orator, and has been noted for his attacks upon Christianity. Last year a tract fell into his hands which led him to examine Bible truths, and he has made a public renunciation of Mohammedanism in the very place where he used to preach it. Attempts have been made on his life, and his room was set on fire.

There is no greater obstacle in the way of success in life than trusting for something to turn up, instead of going steadily to work and turning up something.