

(July 25, 1889.)



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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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

July 29th.—SIXTH SUNDAY AFTER TRINITY.
Morning.—9 Sam. 1. Acts 27.
Evening.—8 Sam. 19 to v. 24; or 18 Matt. 14, 15.

THURSDAY JULY, 25, 1889.

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

ADVICE TO ADVERTISERS.—The Toronto Saturday Night in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

LEAVE THEM ALONE.—Step by step the party agitators have gone down the hill that descends to the "avernus" of oblivion. At no distant date their tracts flew like poison tipped arrows causing confusion and dread through the Church. These weapons at last ceased to be shot, not because the party stock of poison was exhausted, but because the whole body of Churchmen, with the exception of a few incurable and irrepressible cranks, realized that such warfare was not only a disgraceful scandal, but utterly useless for the purpose for which it was carried on. The party leaders themselves admit their curses have proved to be blessings, that those whom they sought to ruin have prospered more and more in proportion to the vehemence of their tractarian assailants. One of these partisans is, however, too obtuse to see the folly of the party tactics. Being without occupation he illustrates that, "Satan finds some mischief still for idle hands to do." For some weeks he has been placing degraded men to distribute his offensive but ridiculous effusions to our congregations when leaving divine service. On a

recent Sunday night one of these base men struck an estimable clergyman who sought to put a stop to this tract scandal, but we are glad to see that the people gave the fellow such a practical warning that he will not be a tract distributor there again. Still our advice is, leave them alone, the man who gets up these tracts is by his friends considered not quite sane, not lunatic pronounced enough to be confined, but still hardly accountable for his actions in Church matters. He has a mania for tract distributing, and his disordered intellect is manifested in these effusions, and his utter lack of decency by the manner in which he has them scattered abroad. Let our friends take them, they are useful for fire lighting, and other domestic uses in the kitchen. But what a fall these tracts display in the fortunes of the party! It is as though great Jove had ceased to wield his thunderbolts, and been condemned to peddle fire crackers! Leave them alone then, and the great tractarian will die of silent contempt.

ARCHDEACON DENISON'S DEFINITIONS.—In a speech made by Archdeacon Denison at St. James' Hall, London, Tuesday, Nov. 19th, 1887, he said:—"There are in the Church of England, and have been since the Reformation, two sections, commonly called High Church and Low Church. What is the turning point of the division? A distinct difference of belief on the subject of the Sacraments. The first holds, as declared by the Church to be revealed in Holy Scripture, that the life of Christ in the soul is begun in and by Holy Baptism; nourished, completed, and perfected in and by Holy Communion. That these are therefore the principal means of grace; that all other means of grace flow out of Holy Baptism, and converge to, and centre in, Holy Communion. The second does not deny that the Sacraments are to be observed reverently, but assigns to them no such distinct pre-eminence, regarding them rather as seals upon the life of Christ, already begun and established in the soul by faith, than as means ordained of Christ himself for the beginning, and the nourishing, and perfecting of that life. The first then holds, as declared by the Church to be revealed in Holy Scripture—regeneration in and by Holy Baptism; the Real Presence in Holy Communion. The second holds neither the one nor the other. The first has an exalted sense of the office of the Church as the means ordained of God for the teaching and the keeping of the truth, and as having, as such, "authority in controversies of faith;" and a like sense of the office of the ministers of the Church, as having received the Holy Ghost in and by the laying on of hands; and as sent by Him to set forth by their life and doctrine the true and lively word, and rightly and duly to administer the Holy Sacraments. The second, so far as I have ever been able to understand its position, admits the authority of the Church only where it coincides with private judgment. Of these two sections the first dates from the first year of the first century of Christianity; the second dates from the sixteenth century. The first is apostolic, primitive, catholic; the second is human invention in many shapes and under many names. The first is revealed, as declared by the Church; the second is a thing of human development. The first is set out in the Liturgy, Articles, and Homilies of the Church of England, as reformed upon the primitive model before the disunion of the East and West; the second is set out in the divers and strange doctrines of Calvin, Luther, Zwingle, and others. The first is the same, "yesterday, and to-day, and for ever;" the second is ever doubtful, ever manifold, and ever changing."

THE CHURCH A HOME OF SACRED REST.—The following is from a sermon preached by the Rev. Canon Body from the words:—"As the apple among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow

with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love" (Song of Solomon ii. 8, 4). Two thoughts, said the preacher, would fill their minds on the recurrence of that festival. Their thoughts would first pass to that Divine Society, the holy Catholic Church, with which St. Peter, the prince of the Apostles, was so intimately connected, and also to the anniversary of the consecration of the Church dedicated to his name. They would recognise the Catholic Church as the home of sacred rest, and the refuge for all weary ones in the wilderness of life. The houses of God in the land were the banqueting houses over which He set His banner of love. The Book of Canticles was a perplexing book to the Jews of old. It could, indeed, only be understood when read in the light of that blessed doctrine of the Incarnation and those precious sacramental truths which came therefrom. Their true Solomon, Jesus Christ, had raised even in this world His banqueting houses, houses of refuge and homes of refreshment, for all who had to bear the burden of life's weariness. And when he spoke of life's weariness, he would urge them to consider under what hard conditions men and women were living even within the very shadow of that Church in which they were then worshipping. The rays of want, passion, and temptation were ever beating upon them. How wearied and burdened were the bread-winners in some of the homes in that neighbourhood. How often were they asking that question: "What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?" And how weary such became when they had to go about their daily toil and bear that cross which made their life such a burden. With such perplexities men might even be tempted to ask "whether there was a God ruling in the world." How would those he was addressing, he would ask, live a truly moral life in such surroundings? Then came weariness, and with it the question as to whether God had left them to go on their way without home for rest? That question might have been asked years ago, but Charles Lowder had supplied an answer when he began his work of love and noble self-sacrifice in that then mission district. No; God had not left His people alone. Priest and laity had been teaching the doctrine of the brotherhood of man. If anything was to save England and the lower classes from falling into despair and practical Atheism, it would be the multiplication of such churches as theirs, where the faith was taught, where prayer was wont to be made, and where they heard the loving voice of Jesus Christ speaking to their souls. Some of them could, perhaps, look back upon the time when they were living Churchless, Christless lives. Then came the message of the Church to them in all its blessed fullness. First in the old mission chapel a light streamed upon them in the darkness, and they learned to know that God was love. His love became a living fact to them in the ministry of their clergy. The one medium for correcting the social ills of the present day was in the work of the Catholic Church among the masses.

"Your wealth, whatever it may be, little or great—the wealth you make, the wealth you spend—is treasure, corruptible or incorruptible, treasure on earth or treasure in heaven, according as it is or is not in the making and the spending, the instrument of love. The transaction across the counter by which you gain your money, is every bit as much the concern of love as the bestowal of it on your wife or your child. You can't borrow money in hell to spend in heaven. Would you feed your child on crime? The sternest law of love applies to the making of money."

THOUGH flattery blossoms like friendship, yet there is a great difference in the fruit.