

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

JUNE 13th—WHITSUNDAY.
Morning—Leviticus xvi. to 18. Romans viii. to 18.
Evening—Isaiah xi. or Ezekiel xxxvi. 25. Galatians v. 16;
or Acts xviii. 24 to x x.

THURSDAY, JUNE 10, 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.

HONOUR TO WHOM HONOUR IS DUE.—The honour we pay to others is very often the mere extension of our self approbation. We hold certain opinions for instance and therefore honour those who agree with us. Such honour rests on no sound principle, it has little value and oft times is the reverse of complimentary. When we see a Church clergyman going out of his way to pay honour to a Presbyterian and know that this is merely done to proclaim his well known contempt for the Episcopal office, which the Presbyterian however does not share, we may surely conclude that such a form of honour is worse than worthless. The Churchman who retains office in a Bishop ruled Church, and yet treats the Episcopal office with contempt, is not one who is in a position to pay honour to a Presbyterian, who belongs to a body which simply declines to be ruled by bishops. Presbyterians see this and pay very little respect to the churchman who effusively associates with them while keeping up an official connection with the Bishop ruled Church of England. They do not regard it as paying them any honour for a Church clergyman to use their body in order to give offence to his Bishop and brethren. We of the English Church may pay honour to our neighbors such as they must esteem, for it compromises neither our principles nor theirs, yet is based on a sound principle.

THE GROUND OF HONOUR.—We have been moved recently to pay honour to our Presbyterian neighbor

bours for several noble and notable utterances by their prominent divines. What could be more admirable than the words used by Dr. McLaren when addressing a congregation a few weeks ago. "Nothing more sensational than the preaching of the Cross of Christ should be needed to fill this Church. It was to the disgrace of Christians that in some quarters it should be thought necessary to preach other than Christ crucified in order to fill the Church." That declaration and protest have in them the ring of apostolic dignity and boldness. Whoever holds the ministry in honour will rejoice to give honour to Dr. McLaren for these timely words. Then how every Churchmen's heart must respond to the tone of the questions which the Presbyterian authorities put to a pastor on entering upon a new charge, "Do you promise to follow no divisive course, but maintain according to your power the unity and peace of the Church?" How worthy of imitation this ceremony of induction is! How happy is that phrase a divisive course! Those few of our clergy who are continually seen in gatherings of a non-Church character, even of an anti-Church tendency, who are constantly aiding and abetting movements of a "divisive" character, would find such a question prick their consciences and possibly recall them to a sense of duty. One who heard that question must have felt that he could not answer it as Dr. Kellogg did "I do," with the emphasis of deep sincerity, for his whole energies are given to the pursuit himself and the urging others to pursue "a divisive course." We honour also another Presbyterian divine, Mr. Milligan, who very recently has defended the pulpit from the absurd aspersions of being "dumb" because it is silent in regard to the scandals of political warfare. Mr. M. struck out with manly vigour as a Christian having convictions against politicians pandering to Rome when seeking the Roman Catholic votes of Frenchmen and Irishmen who sympathize with rebellion and disunion. So, also worthy of high honour was the same preacher's protest against mob tyranny as being more dangerous than the tyranny of capital. We pay honour then freely and rejoicingly to these brave Presbyterian upholders of the dignity of the pulpit, the necessity of order, the supremacy of principle, and the regal claims of individual liberty.

ROMANIST AGGRESSIONS.—While there is much at times in what is called "Protestant" zeal, which is unworthy, we cannot as Churchmen afford to ignore what is passing around us in the constant aggressions made by the Romanists. They have a policy, that policy is "power," and for that power they scheme and toil sleeplessly while we are sluggards and indifferent. The well known official of the Educational system, than whom no one is better informed on this question, has spoken out on the audacious aggressions of Rome in his department. Mr. J. L. Hughes says:

"The history of the past few months in the Dominion showed how necessary it was they should enlarge their ranks and bring in all thoroughly legal Protestants. It behoved them to seek to inculcate their principles in the young. They need not go back five years in the history of the province to see that the battle with the Roman Catholic hierarchy was to be fought among the rising generation. The Roman Catholics had demanded five things and had got four of them. They demanded Separate Model schools and got them. They demanded the separate inspection of schools, and they got two inspectors appointed for whom the Protestants had to help pay for. They demanded compulsory representation on every High School Board in districts where there was a Separate school and got this also. But these were small in comparison with the fourth privilege, which they also got at the hands of the Ontario Government. They demanded that the Roman Catholic schools should be placed on the same foundation as the Public school system, while the

educational principle of the country was that every man of whatever nationality or creed should be a supporter primarily of the national system of this province. Now every Roman Catholic was made by law a primary supporter of the Separate schools. That being the case, he claimed the Separate schools should stand on the same plane as the national system. They had, however, a separate Roman Catholic system, a separate Protestant system, and mixed system in the rural districts. The Roman Catholic School Board could select their own text-books, while the Protestant School Board had to take the dictum of one man. He hoped they would never be satisfied till they got equal rights with the Roman Catholics in this respect. Then the Government attempted to say that Protestants must take a certain Bible, or certain parts of the Bible, for use in their schools, while no dictation was attempted with the Separate schools.

A SCOTCH DEAN ON LAY HELP.—Dean Montgomery, of Edinburgh, in a recent address made the following allusions to the needs and value of lay help:

"The subject of home missions presses itself strongly upon the attention of the Church at present. As we become increasingly conscious that an obligation rests on us to supply the means of grace to our people scattered throughout the country, and to do our part as a christianizing power in the land, shewing, as we believe, the more excellent way—missions planted in our smaller towns may be productive of the greatest benefit. They may develop into regular charges, and in the meantime they would let our Church spread like a net over the country, and would form links of connection between the larger centres. Such missions may be carried on to a great extent by lay reader; but a certain amount of clerical help is needful for the administration of sacraments and general oversight.

"The only other point on which I would touch is that of evangelistic work, chiefly in the city. There is urgent need for this. We open our churches, but thousands will not come in; and meanwhile, infidelity lays traps for them in every direction. Should we not try to seek these out and persuade them? Exceptional means are required, and we should not scruple to use them. The whole mode of procedure, while the foundations of Christianity were being laid, was exceptional. If I may say so, two root principles of the early Christian teachers were to go wherever they found an opening, and to become all things to all men. And the same features have characterized almost every great religious movement in the history of the Church. I should like to see, and if I may be allowed to, take part in some combined effort in this direction. If we could establish some well chosen centre—say in the Cowgate or Grassmarket—there, in a hall or large room, have a mission station, and thence try every means to gain a hearing for the Gospel—in the hall or in the street—by regular addresses or discussion—by argument, or by the power of singing—we could hardly fail to make some impression, and at least to prepare the way for the more regular efforts of the parochial clergy. In this kind of work the help of laymen is of the greatest use. This has lately been tried.

—One of the greatest facilities in China, as compared with any population equal in number, is that all the readers among its two hundred and eighty millions read the same language. What a grand opportunity it is that when the Scriptures are satisfactorily translated into the Chinese book language, it will gradually become the Bible of two hundred and eighty millions of our fellow-men. The same remark applies to all commentaries on the books of the Bible, treatises on Christian doctrine, the evidences of Christianity, and all departments of Christian literature.