

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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LESSONS for SUNDAYS and HOLY-DAYS.

- May 14th—ASCENSION DAY.
Morning—Daniel vii. 9 to 15. Luke xxiv. 44.
Evening—2 Kings ii. to 16. Hebrews iv.
- May 17th SUNDAY AFTER ASCENSION.
Morning—Deut. xxx. John v. 24.
Evening—Deut. xxxiv.; or Jos. i. 1 Tim. vi.
- May 24th—WHITSUNDAY.
Morning—D. ut. xvi. to 18. Romans viii. to 18.
Evening—Isaiah xl.; or Ezekiel xxxv. 25. Galatians v. 16 or Acts xviii. 24 to xix. 21.
- May 31st—TRINITY SUNDAY.
Morning—Isaiah vi. to li. Revelation i. to 9.
Evening—Genesis xviii.; or i. to ii. to 4. Ephesians iv. to 17; or Matthew iii.

THURSDAY, MAY 14, 1885.

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

CARRYING THE WAR INTO AFRICA.—The raid made on the Sunday newspaper vendors, has roused them to an act of retaliation against those newspaper proprietors who have vehemently attacked this innovation, but who themselves violate the Sunday observance act by imposing Sunday labours upon their employees. It is well known to many outside the journalistic world that a newspaper published on Monday morning, cannot be got out without a very large amount of Sunday work, that is, got out in a shape acceptable to the public as a news organ. The difference of time between us and Europe, causes us to be receiving messages on the Sabbath which were dispatched on Saturday and came through in a few seconds. If then we, the anxious and impatient public, are to have news from Europe on Monday morning later than we got on Saturday morning, we must receive cablegrams on Sunday dispatched on Saturday, or such as are sent from Europe on Sunday. There is no way out of this time difficulty so far as foreign news is concerned. But such news cannot be used without Sunday work, cablegrams are not sent as printed they are like rough viands which require dressing to be fit for the table. Then the events so cabled must be commented upon, and the Editor of a daily is often at work preparing his article when the public he is about to instruct are at their devotions in church, and the severest Sunday observer takes up his Monday paper and thanks Providence

for providing such a help to his business as a paper which has cost several men part of their Sabbath rest. Not only so, but many strict Sabbath observers do not hesitate to request work being done for them by newspaper officials on Sunday. They invite reporters to "take down" their discourses, they ask city editors to attend services in order to describe them, they send "copy" in on Sunday nights for the staff to overlook and set in type, and even advertisements of a semi-religious nature are unhesitatingly sent into newspaper offices by congregational officials and ministers, who would be dreadfully shocked at a charge of Sabbath breaking. There seems such a craze in these days for news and newspapers, that Sunday work on a public journal is winked at by those who would fine and imprison a man for doing other work on the Rest day. The evil is deeper than a Police Court can touch. The man who has the world enthroned in his heart, frets and chafes at God's ordinance of rest, and society has no greater peril than the dominion of the spirit which does not rejoice with thankfulness over the Sacred Day on which the Lord Jesus rose in triumph as Lord of the Sabbath and of Man.

RHETORIC UPSET BY FACTS.—We do not altogether sympathise with the attacks made on certain religious bodies, but as the Church of England has been so slandered in regard to the Act of 1662, she is on her defence, and our people ought to be made familiar with facts so that the rhetoric of the sects may be counteracted. Mr. Joseph Cook, the famous Independent preacher at Boston, U.S., has been delivering a panegyric upon the sect to which he is attached. The following is a specimen:—"Under Oliver Cromwell and John Milton, Congregationalism ruled England. In the Commonwealth period of British history, Congregationalism had the chief religious power. It was the predominant political force. A majority of Cromwell's famous Committee of Triers were Congregationalists. Congregationalism and Independency brought Charles I. to the scaffold. Congregationalism smote the frowning rock of tyranny in Church and State, and there gushed forth those springs of liberty which were the headwaters of the English Revolution of 1689, and of American civilization." We have never seen anything to compete with this in point of cool assurance. The nearest to it is a humorous American print, in which a nigger preacher who has been taken by the police cock-fighting, is represented as saying "Leff me go, boss, I jis done go dar to reckinsile dem roosters!" To set up the murderers of King Charles and the Committee of Triers as champions of liberty is even more rich than the preacher's profession of zeal against cruelty to animals. The Triers were people who trumped up charges against the clergy in order that they might rob them of their benefices, and who did in point of fact turn out three or four times as many clergymen as the number of ministers who were dispossessed at the "Black Bartholomew" of 1662. There was, moreover, a Black Bartholomew in 1645, for on that day the Prayer Book was not only suppressed, but every one was required to deliver up his copy of it; and any person using it in public or in private was rendered liable to a fine of £5 for the first offence, £10 for the second, and a whole year's imprisonment for the third. What is more, eleven years of Independency so sickened the country with its cant and oppression, that it was dismissed from power with every demonstration of loathing and contempt. The repressive legislation of 1662 is to be regarded not as a gratuitous exhibition of intolerance, but as the measure of the fear and detestation with which a brief experience of Independency in power had filled the public mind. So says the *Church Times*.

GENERAL GORDON'S CHURCH VIEWS.—The following are extracts from "Reflections in Palestine in 1883," by the late General Gordon. "We believe that the bread and wine, through God's ordination,

are instrumentally the cause of mystical participation with Christ, by which he becomes wholly ours, and we become His as closely as His flesh is His body and His blood is His blood. And it is by the bread and the wine that that cementing union is accomplished, by eating and drinking His body and His blood, by the actual fact of so eating.

"There is a close connexion between the Sacrament of the Lord's Supper and the resurrection of the body. 'Whoever eateth My flesh, and drinketh My blood, I will raise him up at the last day.'—St. John vi. 54. And we feel this—that if we actually participate worthily in His Sacrament, we do, by spiritual eating that bread and drinking that wine, receive His body into our bodies, and His blood into our blood, cleansing us wholly; and is it possible to think that these bodies can ever perish after such an intimate union with the Godhead, as the eating and drinking of His body and blood implies?

"In nature, if a poison is taken into the body, in which it spreads its virus, to neutralise it an antidote must be taken into the same body, in which it must spread its healing effects. In nature, man does not trouble himself, if poisoned, as to how, and in what way, the antidote will work; he may not know how it may work; nor how the poison he suffers from has worked; it is enough for him that he suffers and wishes his cure. He takes the antidote in trust, for, as a rule, he does not try and poison himself. Man never seeks evil for itself; he seeks a good in evil. Thus it suffices to man to know he is morally poisoned in order that he may desire his cure and be healed.

"What is needed of a man to eat the sacrament? Simply a sense that he is mortally sick, and wishes to be better—and few men do not feel both these sentiments. Why is it that the sacramental antidote is so neglected? Because it is so simple, it seems to the world nonsense; yet 'is the table of the Lord contemptible?'"

"How appropriate that the tongue which first touched the forbidden fruit, and acquired its evil, should be the first member to take the bidden fruit, the bread and wine! Is it not to us a great prevention against evil speaking to communicate worthily? and we cannot think it possible to communicate worthily if we never communicate at all. We must in ourselves ever be unworthy, but it is by communicating in obedience that we are given the power to communicate worthily."

GUILT AND SHAME.—Guilt and Shame, says the allegory, were at first companions, and in the beginning of their journey inseparably kept together. But their union was soon found to be disagreeable and inconvenient to both. Guilt gave Shame frequent uneasiness, and Shame often betrayed the secret conspiracies of Guilt. After long disagreements, therefore, they at length agreed to part for ever. Guilt boldly walked forward alone to overtake Fate, that went before in the shape of an executioner; but Shame being naturally timorous returned back to keep company with Virtue, which in the beginning of their journey they had left behind. Thus, my children, after men have travelled through a few stages in Vice, Shame forsakes them, and returns to wait upon the few virtues they have still remaining.—*Goldsmith*.

STRANGE PLANTS.—There grows on the banks of the Amazon River a gigantic reed, nearly thirty feet high, which is frequently crowned with a large ball of earth, like the golden globe in the utmost end of a lofty church steeple. This is the comfortable home of myriads of ants, which retire to these safe dwellings, high and dry, at the time of rains and during the period of inundation, rising and descending in the hollow of the reed, and living on what they find swimming on the surface of the water.