

5, 1886.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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 Weston, Proprietor, & Publisher,  
Address: P. O. Box 3640.  
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.  
west of Post Office, Toronto.

FRANKLIN B. HULL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

JULY 11th—3rd SUNDAY AFTER TRINITY.  
Morning—1 Samuel ii to 27. Acts xvi 16.  
Evening—1 Samuel iii; or 1 Samuel iv. to 19. Matthew v. 13 to 33.

THURSDAY, JULY 15, 1886.

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

**EPISCOPACY vs. PRESBYTERIANISM.**—Had Christ meant His Church to be Presbyterian, St. John would have known it, and so would his friends the Bishops of Antioch and Smyrna, and their friend the Bishop of Lyons, and the rest. Or to reverse the process, the Church of the third century, which was nothing if not Episcopal, must have known whether the Church of the second century was Episcopal or not; and the Church of the second century must have known whether the Church of the first century was Episcopal or not; and the venerable Bishops and teachers who were associated with St. John in the latter part of the first century must have known whether or not the Church was Episcopal from the start. We have had their testimony. There is no break in the chain.

Take the admission of Gibbon and of all candid scholars that the Church was universally Episcopal at the close of the first century. How shall we account for it? Well, it either started so, or else, if it started Presbyterian, the early Presbyterians abandoned it so soon, so unanimously, so universally, as to show that Presbyterianism was regarded as a stupendous failure—so soon that the change was made before the Apostles were cold in their graves, so unanimously that not a single presbyter or layman lifted his voice against the usurpation of those who made themselves Bishops, so universally that not a single Presbyterian, nay, not one solitary isolated congregation, in the forests of Britain, in the mines of Spain, in the valleys of Gaul and Italy, on the deserts of Africa or the fertile banks of the Nile, on the Islands of the Mediterranean, in the cities of Greece, on the sands of Arabia, on the prairies of Babylon, in the jungles

of India, or on the hallowed hills of Galilee and Judea—not one poor single solitary Presbyterian congregation survived to witness against Episcopal usurpation, and say, like Job's messenger: "I, even I only, am escaped alone to tell thee."

**FEROVOUR OF SPIRIT.**—The word fervent, in our tongue, would seem to indicate a flame, or heat that prevails to such an extent as to break into a flame. It is not exactly that which is expressed in the original, in so far as the figure is concerned; but it is that exactly that which the original has in its inner sense. It is to boil. In the Greek it is to be warm, as water, at a certain point necessary to boiling. Boiling hot would perhaps be nearer to it. But whether it be the dry heat or the wet heat, it comes to the same point namely, feeling, carried up to the point of disclosure.

This is a command which is universal in regard to Christian conduct, Christian feeling and Christian life. It is such a condition or quality as the feeling itself which is commanded. We are to have charity, the apostle says—*fervid* charity; not languid, listless, and somnolent charity, but a charity that fires up, that flames, that boils.

Figures of light and heat pervade the Bible; they pervade all literature: indeed, they are so obvious that naturally they would be fallen upon in the attempt to express inward feeling by outward signs; and the opposite of this is expressed where it is said, "The love of many shall wax cold;" as where the fire goes out, and the cauldron loses its high temperature, and finally is cold.

**TRUE RELIGIOUS FEELING IS FERVENT.**—All the way through it may be said to be the very genius of religious feeling, whether we regard it from the Old Testament standpoint or from the New, that it is to be vitally fervent; and everything that is less than true and genuine. All feelings and dispositions are, in their proper state, right in kind and quality as well.

Now, it is not necessary that feeling should take on its lowest forms of expression. The feeling may be right, and the expression may be wrong. A man may express a feeling by the lip, by the voice, by speech, and it may be coarse and boisterous; it may lack refinement and propriety; it may be immature; it may be untimely; it may be of disproportionate intensity; it may be a world too large on small things and a world too little on great ones; there are all variations in the intensity of emotions as developed under religious influence; but there is no feeling which answers to the test of the Word of God that is not fervent. The beginning of feeling may be like a single spark struck from a flint, which is of no use until the match has caught it, and the wick is lighted, and the candle begins to flame and give light to all that are in the house. All feeling fully developed must be fervent; and where it is not fervent it is very hazardous for those who are careful as to what they affirm, to say that they have feeling.

**TRUE FEELING EXPRESSED IN ACTION.**—But may not feeling be unexpressed. May it not be without a tongue? Are not the deepest feelings often voiceless? Is there not language in the heart? And is it true that men of the profoundest feeling often appear to their fellow men as fountains sealed? There may be a deep and broad current flowing underneath. Ice bound is the surface, like river in winter, from side to side; and are we to say there is no current, that there are no feelings? Yes, there is latent feeling, and latent feeling is oftentimes the deepest and the best; and there are other expressions of it besides those of the tongue. The eye expresses it, the hand expresses it, for there is no better use of feeling in this world than the expression of it, not as a visible act, but as an emotive power that is inspiring the whole conduct everywhere and always. The best mother is not the

one who kisses her babe the oftenest, but the one that takes care of it the best. The best friends are not those that forever hang with caress upon your neck, but those whose whole life and occupation have found out how to serve you, at every step by the ten thousand amenities of love. Feeling may express itself in action—action that runs through all the variations of disclosure; but feeling must develop itself somewhere and somehow, and feeling that does not do anything does not exist. It is like a candle unlighted; or worse, it is like a fire of green wood in the dead of winter that smokes and does not burn.

**RELIGIOUS FEELING A FLAME WHICH CANNOT BE HIDDEN.**—The religious side of human nature must glow. There must be enough strength in the flame to withstand the rushing of the wind, or it is put out. "Let your light shine before men."

We cannot hide it. We cannot shelter it under a bushel. We must carry the light of feeling, the light of the heart and soul, out to a boisterous world; and the feeling is to be carried up to an intensity such that it will burn or shine out and be able to withstand the influences that are streaming from life and business on every side. Therefore you see it coupled with "Not slothful in business." You are to carry your fervency into business; you are to adapt it to your business; you are to make it a part of your business, and so a part of your religion—not the devotional part, but the physical part. Be not slothful, not dallying, not lazy, not phlegmatic. Be quick, active, energetic. A man that is a Christian has no business to be slow, unless he has a doctor's certificate to that effect. A man was made to be a perpetually wasting and replenishing force. The intellect, the emotions, the passions, the executive power, and every thing else in a man, are required to make a man. Man was not formed to be newn down as a log that is grown in the forest ordinarily has to be before it is placed in the house. It takes all the appetites, all the passions, all the lower affections, all the basilar elements; it takes the domestic economy; it takes the whole round and realm of reason; it takes all the spiritual faculties to make a man; and all of them put together only make about half a man, as men are generally developed. In the imperfections of this life there is not to be conceived anything so grand as the potential, the possible man. When God, in the circuit into which He infused so much of Himself, set it in material conditions to multiplying throughout the earth, not the sun, not the stars, not anything in all creation, was so delightful to Him as the ideal picture in Himself of that which He called man.

It takes all that there is in a man to make a man and all of it active, educated, discipline, made harmonious, controlled; so that any man who supposes himself to be a quiescent Christian mistakes the very first conception of religion.

**THE CHURCH'S ESTATE NOT NATIONAL PROPERTY.**—A Nonconformist minister at Bridport having stated that Lord Selborne had described the endowments of the Church as State property, the noble Earl has written a letter to an elector of the town on the subject. He says:—"Nothing can possibly be more contrary to the fact than to represent me as having ever said or thought that the endowments of the Church of England are State or national property, or that they can justly be taken away by Parliament. I am, and always have been, of contrary opinion. Unless for some just cause of forfeiture, I hold that they could no more be taken away from that large part of the people which (under ancient and legal titles, not even originally conferred by any public act of the State) is now in practical enjoyment of them, than any property held in trust under the protection of public law for the religious purposes of any Nonconformist denomination could be."