

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 10th—5th SUNDAY AFTER EASTER.
Morning—Deut. vi. John i. 29.
Evening—Deut. ix.; or x. 2 Thessalonians ii.
- 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. xxiv.; or Jos. i. 1 Tim. vi.
- May 24th—WHITSUNDAY.
Morning—Deut. xvi. to 18. Romans viii. to 18.
Evening—Isaiah xl. ; or Ezekiel xxxvi. 25. Galatians v. 16. ; or Acts xviii. 24 to xix. 21.
- May 31st—TRINITY SUNDAY.
Morning—Isaiah vi. to 11. Revelation i. to 9.
Evening—Genesis xviii.; or i. to ii. to 4. Ephesians iv. to 17.; or Matthew iii.

THURSDAY, MAY 7, 1885.

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

SUNDAY NEWSPAPERS.—The trouble in the North-West has been seized upon by the smaller daily papers as a pretext for issuing a Sunday edition, the price of which has been fixed at five times that of the ordinary issue. On all sides of the controversy which this step has caused there is a good deal of foolish talk. The publishers for instance who avow that they take all this trouble from pure benevolence talk mere buncombe. Men do not publish newspapers out of charity to a pauper public. The fanatics who regard this movement as such an awful development of evil as will bring a judgement upon our country unless it is stopped, speak mere froth, happily God is not a fanatic, or the world would be a hell for the sober-minded. The ministerial associationists who are furious at news of our troops, tidings that is of our sons and husbands and brothers, being furnished their anxious relatives on Sunday, are somewhat forgetful of the New Testament Scriptures, which are not Sabbatarian in this severe sense. And those who in pulpit and platform and press have been urging that the sin of the Sabbath breaker is justly punishable by the State, overlook the consequence of this position, which is that the breach of everyone of God's commands, granting that the Sabbath is based on a commandment, is justly punishable by

the State. The net is too big to be used, it would drag into the Police Court every man who coveted his neighbour's "ox or ass or anything that is his." If the news publishers had confined their operations to the issuing of bulletins of news received since Saturday night, there would have been no excitement, and their motives would have been less questionable. As a matter of fact, no news has yet come at such a time as to justify the plea made for even Sunday bulletins. It is the whole newspaper which is offensive, because it is needless except as a wedge to break up our Sunday. In that contest the public will drive the wedge out again. The Church is not Sabbatarian, but Churchmen are citizens whose sacred rest day and most sacred family day, is too precious to be destroyed for the sake of a few restless, thoughtless and most selfish people.

THE SABBATH AND THE STATE.—The theory which makes our Sunday observance law, a law for enforcing a divine command has not only as we have shown put the State in the position of an ecclesiastical inquisition, but they place the State in the somewhat anomalous position of a judge in religious controversies. What is the Sabbath day, is a disputed question, our Israelite citizens say, Saturday is the day for obeying the command to observe the Sabbath. We Christians have what we think good reasons for advancing the sacred rest day one day forward, the Church of Jesus Christ has for us decided this question by making the day of His resurrection our weekly Holy Day. But thousands of Christians still object to this decision of the Church, and many thousands consider the Sabbath entirely abolished. Now the theory which makes the State a power to compel Sabbath observance as a religious act, causes the State to settle this most difficult controversy, it makes the State force a Christian day on a Jew, it makes the State force a religious ordinance on the godless, it makes the State compel all men of every creed honour a Christian festival on pain of fine or imprisonment. The State holds no such position, it is absurd to invest the law with such powers.

WHAT THE SABBATH DAY IS TO THE STATE AND THE CHURCH.—The Sabbath, or Sunday, is a Church ordinance, hence every Christian observes it. But it is more—it is a secular ordinance and sacred because secular as all law is sacred. The nation for most wise reasons, has set apart one day in seven to be a holiday by obligation, and so that none shall be compelled to work on that day, it has ordained that none shall be allowed to work. The State simply has adopted the same day as the Church observes for convenience sake. The penalty of the law for Sabbath breaking is not a penalty inflicted on a "sin" but against a breach of a State law founded on a grave social necessity. The State has no lawful authority to punish men for neglecting church ordinances. To base the plea for upholding our Sabbath law observance on the ground of the day being a Christian institution is to make the State responsible for Christian discipline. If the plea were valid we ought to haul men up before the magistrate for neglecting to receive the sacrament or to have their children baptised! Every wise citizen will sustain the Sabbath law because of its protection of the weak and its most sacred services to family life and personal freedom.

CHAPLAINS FOR THE NORTH-WEST.—It is, indeed, very sad that casualties have occurred in the North-West, which give intense interest to the cry for Chaplains. The divisions of Christ's flock have rendered it impossible to provide spiritual help and consolation for the suffering and the dying to men drawn from the medley of the denominations. Canada boasts that she is a Christian land, but so rent is she by sectism, that her children in their hour of supreme need, bleeding out their young lives in devotion to their country, cannot have

pastoral consolation and spiritual food because of the jealousy of the sects! An offer made by the Bishop of Algoma and other previous offers personally made to the Government, were met by the obvious difficulty that the State could not appoint Chaplains without knowing the denominational tastes of the different troops. The rabid opponents of any form of union between Church and State have recently dropped their narrow principles and joined in the demand for Chaplains to be sent and maintained by the State. We hope when this emergency is over, that they will leave their principles where they are now, and cease to offer opposition to Chaplains being appointed in goals and other State institutions.

The clergy of Toronto very chivalrously placed themselves at the disposal of the Bishop for this duty, and the Rev. C. E. Whitcombe has been selected to proceed as a Chaplain to the troops. A better choice could not have been made, if intense earnestness, self-devotion, and a loving spirit with deep piety be qualifications. As a faithful witness for Christ and His Church, Mr. Whitcombe will carry with him the hearts and prayers of all Christ's people, for his own joy and support, and for the consolation, strengthening and guidance of our young heroes in the time of peril, and in the hours of sickness, and may be, alas! of death. In those solemn seasons the clash and jar and self-seeking jealousy of religious dissidence will flee like foul spirits, and he who speaks for the Master as one sent by His commission, by His Church will touch a soldier's conscience and heart with divine power.

WHAT TO DO WITH A WICKED PICTURE.—The wife of the late Serjeant Bellasis writes:—"I remember on one occasion a friend—not rich—had given me a picture to dispose of; it was small, out of condition, and of an objectionable subject, though we had not perceived its closely veiled viciousness. I failed in persuading a dealer to purchase it, and having returned home by my husband's chambers I there found Mr. Hope-Scott. I mentioned my want of success, and Mr. Hope-Scott at once said, 'Let us see it.' It was fetched up from the carriage, and after looking at it attentively—'Well,' he said, 'Mrs. Bellasis, think you must leave this with me.'"

"I did so, and learnt afterwards on my leaving the room he crushed the painting with his heel, and put it on the fire, and sent me a cheque for my friend for £30."—From *Memoirs of J. R. Hope-Scott*.

Yes; whatever your vicious picture, or vicious book, once cost you in hard money, or is likely to fetch, your heel and a blaze is its fitting and only safe end.

On your dying bed, if not before, you will certainly regard that bonfire as bonnie, and capable of kindling hope. Whereas, if that picture, or book, remain on earth to spread its foulness and to corrupt a single soul what answer will there be for you in heaven or on earth at the Great White Throne on the Judgment Day?

HEAVEN UPON EARTH.—Certainly it is heaven upon earth for a man's mind to move in charity, to rest in Providence, and to turn upon the poles of truth.—*Bdcon.*

THE HARDEST AND EASIEST THINGS.—The hardest—to know one's self; the easiest—to find fault with others.—*Thales, a Heathen Sage.*

CHARLES WESLEY ON WESLEYAN ORDERS.—

How easily are bishops made,
By man or woman's whim,
Wesley his hand on Cope hath laid,
But—who laid hand on him?

Charles Wesley.