

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

June 30th.—SECOND SUNDAY AFTER TRINITY.
Morning.—Judges 4, Acts 9 to v. 23.
Evening.—Judges 5; or 6 v. 11. 1 John 3, 16 to 4, 7.

THURSDAY JUNE, 27, 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.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE GALT HERESY CASE.—Into the merits or details of this notorious case we do not enter. Indeed after carefully reading all that has been published as to the views of the seven Presbyterians involved, we have failed to get a clear conception of what they really do believe. Generally, they seem to hold that they, individually, are so blessed with the fulness of divine grace as to be not only free from, but incapable of committing sin. They have been formally tried before the bar of the General Assembly, as a prisoner is at a Court of Justice, and condemned to suspension from Church membership until they recant.

This sounds strange and harsh to us, who have no discipline to fear whatever "views" we may hold or inculcate. But we believe that the Presbyterian order is better than our own in this respect, being more Christian and primitive,—and reasonable. We know to our cost in the Church of England, how terribly men may split and harass the Church by "divisive courses," by teaching personally, or by a party organ, or by a paid party agent, opinions that are utterly opposed to sound Church doctrine, and by a continuous attack upon all who are faithfully teaching Church principles and duly observing Church law and order. Had we in Canada had a Church Court for trying persons guilty of "divisive

courses," there would have been, either an exodus of certain notorious partisans, or their expulsion, or their silencing. As they have no fear of any such Court of discipline they run riot, and their erratic vagaries find sympathy in many who are enjoying our Church privileges because no other religious body would tolerate a class of members who walk disorderly, who delight not in loyalty, and peace, and unity, but rejoice in partisan excitements which feed their morbid love of eccentricity and notoriety, and—provide the professional agitator with treble the income he could possibly earn by doing his duty in that state of life to which God and His Church have called him, which he has practically abandoned.

PROTEST AGAINST CELIBACY.—Archdeacon Sheringham in the address quoted from last week says: "This leads me to speak of the tendency in modern clerical thought which I strongly deprecate—a sacerdotal caste, which practically means a celibate clergy, living a life of partial seclusion from the world. Now, I by no means say that clergy colleges may not do an immense amount of good, missionary or parochial, in overgrown or waste and desolate places. But I wish them to be exceptional, not normal, having a special end and not a systematic purpose. I myself infinitely prefer to see the clergy moving freely in social life and leavening it. As things are now, the bridge which spans the social chasm is the Church. Her sweet charities bring together rich and poor; they kneel together in her temples; the sympathies of innocent childhood are fostered in her schools; in her burial-grounds they sleep together. Almost every week we read of some Church function in our country districts, in which clerics and laymen come together from miles around. The alienation of classes would soon stop all that—you hardly read of such things abroad—and it would be well if mutual animosities did not succeed to alienation and rend society in twain. In the middle ages the noble and his well-armed retainer had no fear of an unarmed working class. Things are very different now; the balance of power is seriously shifted; a Jaquerie in the England of huge towns and swarming industries would indeed be a dreadful thing.

THE BEGINNING OF THE END.—The Scottish Free Church General Assembly recently by a vote of 418 to 180 resolved to appoint a Committee charged with the duty of ascertaining what changes are needed in the Westminster Confession of Faith. For 250 years this has been the creed of Scottish Presbyterians, and to-day it stands condemned by such a vote as the above, and by the almost universal repudiations of it in the pulpits of the very body that for nigh three centuries has held it almost sacred! Upon whom falls the guilt of retaining a creed that has been the most active force infidelity ever had as an ally?

REBUKED BY A HEATHEN.—The late M. F. A. Paley, a very eminent Greek scholar, and grandson of the celebrated Archdeacon Paley, left the following translation of a fragment of Meander, almost the last he ever made. It seems so appropriate to certain noisy religionists that we copy it from the Guardian.

"Salvation comes not down from God to man
If men by noisy music to his plan
Can draw the God—then human means prevail
O'er power divine, and we by force assail
The heaven itself: No! instruments like these
Mock God, and man's irreverence only please."

A HAPPY PHRASE.—The Rock, commenting upon a speech at the Southport Evangelical Conference, says:

"As to definite Church teaching, the earliest Evangelicals, those of the end of last century and the beginning of this, were always most reverent sons of our Church, and we are sure that the great majority of Evangelicals to-day are careful about

this. If some tremble on the edge of Nonconformity they are the few. We claim for ourselves, by a long and constant tradition, that we are staunch upholders of our Church."

What a very happy phrase that is—"some tremble on the edge of Nonconformity." This implies that such proximity is dangerous, that the next step would be disastrous. What a different tone this, the leading Evangelical organ of England has to the so-called Canadian organ of this party! The latter is never so happy as when describing Nonconformity as on a level in all senses with the Church. Its friends, taking their cue from their organ, constantly speak and act as though the Church of England had committed a grievous sin in erecting a fence between its pastures and the grounds held by nonconformity. Would that the spirit of honorable loyalty to the Church, could be attributed to those in Canada who profess to belong to the party which the Rock ably represents!

PARTISANSHIP BAD FOR MIND AND MORALS.—The Rock in an editorial on "Mixed Morals" says:

"When men constitute themselves the champions of a cause it not infrequently occurs that their moral perceptions become blunted. Fever in the human body injures tissues in the body, and lessens its ability afterwards to discharge some of its proper functions. There is a mental fever which accompanies intense partisan action, and in it a similar liability to destruction of valuable faculties." We commend a long study of the above "to all whom it may concern." It would be indeed well for some to paste the Rock's warning inside their hats. We seem to discover a key to certain strange deeds and speeches of a partisan character in the fact that partisanship blunts the moral perceptions, and the mental fever it creates destroys valuable faculties. We thank our contemporary for providing us with a solution to certain difficulties in regard to party action,—that is as to their sanity and morality.

THE GREAT REVIVAL IN ENGLAND.—One of the most eminent Nonconformists in England, Dr. Duncley, speaking before a large body of ministers said that the wonderful revival that has taken place in the Church of England during the last thirty or forty years is a protest against the right of the State to interfere with the creeds or modes of worship of any religious body. The Rock remarks on this: "The new activity displayed by the Church, in large cities especially, has by no means been confined to one party, but embraces the whole Church. Dr. Duncley's late organ, the Examiner, recognised this when in its leader on Tuesday it said: 'It is an undoubted fact, and the recognition of it by Dr. Duncley is not the least significant sign of the times, that the Established Church exhibits a revival of a marvellous kind. It is not in the Tractarian and Ritualistic party alone that this revival is manifest, but in all parties of the Church. The clergy in many parts—perhaps most parts—of the country set as one man, zealous, active, and with a singleness of purpose for which the Nonconformists have no parallel at the present time. Church and school erecting goes on apace, the clergy and laity acting with surprising unity. Even in Wales, which is alleged to be Nonconformist to the core, the only action that can be trusted as against the Church is on the pecuniary ground of opposition to the tithes—a question of pecuniary gain. These facts are difficult to explain on any other hypothesis save that the clergy, by some means are succeeding in winning the goodwill of the masses of the people.' The one important fact which should impress Churchmen and Nonconformists alike is, as the Times said several years ago, that the future is with the religious body which can best solve the problem how the masses of the population are to be drawn within the range of Christian influence."