

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wooten, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 24th.—SEVENTH SUNDAY AFTER TRINITY
Morning.—1 Chronicles xxi.; Acts xxiv.
Evening.—1 Chronicles xxii.; or 1. Matt. vii 22.

THURSDAY, JULY 21, 1887.

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

HOME RULE TENDS TO SEPARATION.—One of the most remarkable manifestoes ever issued has just been presented to Lord Hartington by nearly 200 resident graduates of Oxford and Cambridge, who comprise the bulk of the most eminent members of those universities. They declare themselves to be Liberals in politics, but protest against their party being compromised by Mr. Gladstone's Irish tactics. They say:—

"We consider that you and other eminent Liberals who have acted with you have rendered an estimable public service, both by opposing Mr. Gladstone's Bills and by the manner, at once firm and moderate, in which your opposition has been conducted. We appreciate and still hope to see crowned with success your endeavor to save the name of Liberalism from being perverted to describe a doctrine of lawlessness, and to protect the Liberal party from association with enemies of the English name, and with breakers of the law. We applaud the support you have rendered to the Crimes bill of the Government, and your assertion of the principle that Liberalism does not desire to see the law inefficient. We applaud also your condemnation of the conduct of the English division of the Home Rule party in conniving at the misuse of the forms of the House of Commons, and that waste of its time which threaten to bring our Parliamentary institutions into contempt. We confide in your Lordship as the leader of a party rich in parliamentary distinction and rich in rising talent, a party which may soon come to be recognized as the true representative of the great traditions of English Liberalism. By its help, under your Lordship's guidance, we trust to see the Government promptly suppress obstruction, and after vindicating the rights of the majority in Parliament, restore the authority of the law in Ireland."

Perhaps it may dawn upon the intellects of certain Canadians that the Wardens, Provosts, Masters, Principals, Presidents, Fellows, Professors,

of Oxford and Cambridge are better judges of the Home Rule question and the Crimes Bill than the illiterate and obscure persons who in our Legislature and in our press have made a hero of Mr. Gladstone for his advocacy of the one and opposition to the other. The following is taken from a speech by Lord Hartington, at Manchester, a few days ago. "I fear that the movement in Ireland for Home Rule, so far as it is a powerful movement, is a movement in the main for complete independence, a movement for nationality dangerously tending towards separation. I fear that the majority of the Liberal party, in their desire to do justice to Ireland and remedy the faults of past misgovernment, have thrown themselves too recklessly and too completely into the Irish view on this question. I fear that they, with Mr. Gladstone at their head, have embraced too passionately the principle of nationality, and I fear that the policy which they are recommending to us is one which is tending towards separation. We, on the other hand, are ready to go far in the direction of decentralization, but we acknowledge to you fully and fairly that we will not tolerate separation—(loud cheering, during which the audience stood up waving hats and handkerchiefs for several minutes)—and that we distrust the principle of nationality as applied to this question because we think it does tend to separation."

DISSENT A SCATTERER NOT A SHEPHERD.—Dr. James Martineau, the well-known Unitarian Minister, who recently put forth a scheme for congregationalizing the Church of England, now confesses its failure in his own denomination. He laments the "difficulties inseparable under the congregational system—or want of system—into which our religious life has set." He regrets "our isolated congregationalism," and "the monstrous inequalities in our major and minor societies," whereby "while some ministers will be spoiled others will be starved." He points out "the evil effect on character of our disintegrated religious constitution," and, looking beyond his own communion, writes thus:—"The Independents, who hold on principle to the congregational system, which with us is only an 'accidental variation in our history,' experience from it the very same evils, I am assured. Accordingly their influence on English religion in the country is insignificant, and altogether eclipsed by that of Methodism. Their power concentrates itself in towns, and depends mainly on the preaching ability and personal attributes of its many eminent ministers of large congregations. I have a strong impression that upon them, as upon us, there lies the same fatal sign of blight—of inability to gather in the poor and keep them in the fold of Christ."

BISHOP KING ON THE CHURCH.—At the newly consecrated church of St. Andrew's, Willesden, the Bishop of Lincoln preached. Bishop King took for his text Eph. iii. 20, and delivered upon it a plain but forcible discourse on the Church, the very thought of which, he said, made the Apostle burst forth from the ordinary level style proper for a letter into something like the language of song. Of course the Church which St. Paul contemplated was not a building, however magnificent, nor a service, however glorious; for in those days Christians were obliged to content themselves with a little upper chamber and with dens and caves of the earth. What the Apostle was thinking of was a society—not a mere human society, not a society founded by men or of men, but founded by the will of God. It was a spiritual society founded by Christ himself; but though that society had been nearly nineteen centuries in the world, people were strangely ignorant about it. Did ever those present think of the Church as St. Paul thought of it? Did they imagine that if they read some little sketchy book of Church history, they would

know all about it. Dear souls, no! Knowledge of the Church could only come through earnest prayer that God would give them the spirit of wisdom and revelation in the knowledge of Him, that the eyes of their minds might be enlightened, and that they might know and love Jesus, of Whom the Church was the mystical body. After dwelling long upon these and similar topics, the Right Rev. Prelate concluded by enforcing love for religion, its offices, and its sanctuaries as the only true and lasting source of peace. Sin might be a merry thing for a few moments, but there was a horrid dullness after it; whereas those who gave themselves up to the love of God would find the joy and pleasure of it, and would find also that it was a pleasure that had no end."

What a contrast between the Apostle who when speaking of the Church "burst forth into something like the language of song," and those of our clergy who have been forbidden by the party rulers to mention the word *Church* in their pulpits! The consciousness of unfaithfulness makes to some the name of the Church irritating and offensive.

THE NEED OF EDUCATED MEN IN THE MINISTRY.—And then I would ask, was there ever a time when we had such need of educated men, who have read history and know the truth, to enlighten the ignorance and to dispel the delusions which are so painfully prevalent, especially with regard to Christianity and the Church? Was there ever a time in which the warnings of our Lord and His inspired Apostles should be more loudly repeated, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." "Beware lest any man spoil you through philosophy and vain deceit;" beware of the oppositions of science falsely so called, though never afraid of true science itself, for that must in the end bear witness to the unity of the Word and the works of God. Remember the prophecies—"There shall arise false Christs," "unruly and vain talkers, who, with good words and fair speeches, deceive the hearts of the simple," of whom St. Peter speaks, as though he were referring to our own times and towns, that, "through covetousness, with feigned words, they make merchandise of the people." For there is many a Judas in our midst, professing to be the advocate of economy and the champion of the people, and ever crying, "Why this waste? it might have been sold for much and given to the poor," not because he cared for the poor, but because he was a thief and had the bag, and bare what was put therein:—

"He loveth transgression that loveth strife."
He speaks of peace, while covet enmity,
Under the smile of safety, wounds the world.

But, wherever God's messengers deliver God's message, "Glory to God in the highest, and on earth peace, good will towards men," and that message is accepted, and made the rule of life, there the evil spirit of jealousy, suspicion, discord, and unrest shall cease to cry and rend. Wherever taught by the Word and led by the Spirit of Christ, men recognise their responsibilities to God, and their obligations to each other; where Christian masters no longer regard those who work for them as mere machines, but, as Paul bade Philemon regard Onesimus "not now as a servant, but as a brother beloved," and they, who minister to others, have ever before them the example of Him Who said, "I am among you as he that serveth;" there, instead of mutual distrust and accusation there is mutual respect and esteem. Righteous Boaz comes among his workpeople and says, "The Lord be with you," and they answer, "The Lord bless thee," and it is seen that it is God, and God only (no human policy, no social schemes, which ignore Him), Who maketh men to be of one mind, in an house, and we behold how good and joyful a thing it is, brethren, to dwell together in unity.