

# 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.

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 8, 1886.

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

THE SPREAD OF IMMORALITY.—When the mayor of the most enlightened city in Canada is moved to issue a formal proclamation against swearing, indecent language, and other vicious practices, we need ask whence comes this increase of vice? We may as well ask whence comes the spread of thistles in ground left to itself! The system of education now so popular, simply leaves the vices natural to human nature to grow up unchecked. There is the whole secret, and public functionaries would do better to lift up a proclamation against godless education than to let our youths grow up without moral teaching, and then try to correct the evil which has resulted. A Welsh clergyman in the *Liverpool Mercury* speaks out nobly on this question. He writes:

"Sir,—I have to acknowledge the receipt of a document drawn up at a monthly meeting of the Calvinistic Methodists of Arvon, and forwarded to me with your signature, in which my attention is called to the fact that 'cursing, swearing and using improper language in other forms is most rapidly increasing among children in many parts of the country.' I am not at all surprised at the growth of the evils complained of, and I have been fully aware of their existence many years before they have forced themselves on the notice of the persons whom I believe to be mainly responsible for the prevalence of irreverence, lying, cursing and swearing, and immorality in others, in this country. I have often publicly assigned to its true causes this great declension in morals amongst us.

"I believe the causes to be manifold, and I consider it to be mere hypocrisy, whilst the causes of the evil referred to are encouraged, to very earnestly implore school boards, school committees

and school managers to exercise their influence with the teachers in this matter.' As far as their power extends, the Dissenting leaders of Wales have deprived the schools of this country of the Bible, and of all religious teaching worthy of the name; and yet they appeal to school teachers to advise and exhort the children of their schools not to use improper language."

FALSE TEACHING BREEDS IMMORALITY.—The writer quoted in preceding paragraph proceeds to say:

"Not satisfied with the mischief they have done by banishing religion from board schools, the Dissenters of Wales are now exerting all their energies to obtain possession of the grammar schools and all the funds given for the purpose of securing religious training for Christian children, and for charitable purposes, in order to apply these endowments in the establishment of intermediate schools from which the Name of God, our Saviour, will be banished, and the growth of immorality still further promoted by the action of persons who affect to be exceedingly anxious to do all that is possible to raise the standard of morality among the rising generation of our country. Without religion there can be no check on the evil tendencies of the young; and unless religion be taught in accordance with revealed truth, it is powerless for good.

"Again, the teaching of Dissent with regard to the origin of Christian responsibility is accountable for the irreligion so widespread in Wales. Young people are taught to look upon themselves as non-religious—in other words, irresponsible to their Redeemer—until they freely except religion. Baptism, practically, means nothing, and so they are, until they voluntarily join a Christian society, at liberty to do what they list. *The policeman has to be invoked instead of the filial relation, which binds God's children to obey His laws.*

"Another case of the prevalence of immorality is the contempt for authority resulting from the setting up of rulers over themselves by numerous religious bodies, whose authority is ignored as easily as it is created. The persistent endeavour to break down the legitimate authority of the clergy in order to exalt those who love the pre-eminence has resulted in contempt for all authority, parental and ministerial, and the leaders of the people are beginning to realize that the 'speaking evil of dignities' has reacted upon themselves. If everyone is to judge who is worthy to be obeyed, and to render obedience to such only, many will determine that non-deserve his submission, and lawlessness is the natural outcome of such teaching."

The latter passage we commend to the study of those nominal Churchmen, who are endeavouring on a hypocritical plea of zeal "to break down the legitimate authority of the clergy." We do not hesitate to affirm our belief that the spectacle of contempt for authority and order shown by certain Churchmen does far more to increase immorality than a dozen mission halls could check.

WESLEYANISM ON THE DECLINE.—For some years past, since the Church revival in England commenced, there have been marked symptoms of a decline in the strength of the Methodist body. Already that body has passed through several stages so that its founder would never acknowledge it as his "Society of people called Methodists," were he to re-appear in the flesh, and now it is manifesting a tendency to be evolved out of existence. The Wesleyan papers, the *Times* and *Recorder* tells us that the body was about 700 members weaker in 1885, than in 1884, that out of new members who joined 26,780 resigned. Their theological colleges are half empty. In one district 35 villages where Methodism once flourished, the body has ceased to exist, in other districts 19 villages services have been given up, in another 24 have been stopped, so that the vast rural population is now almost wholly left to the spiritual care

of the Church. The *Methodist Recorder* says frankly:

"We ourselves, after very close consideration, are prepared to admit the Church of England, in the number of its more or less attached adherents, exceeds the sum total of all other denominations, the Roman Catholic included. It is evident, also, that in respect of wealth, influence and general resources it exceeds much more largely the other denominations combined; and, farther, that, if it were not for its own intestine divisions, it would have the advantage against all who are separated from it of united mass and organization against divided interests, diverging tendencies, and mutually independent organizations. We are neither able nor disposed to deny, furthermore, that during the last twenty years its growth and advance have been very wonderful—greater, on an average, in respect of practical aggressiveness and voluntary organic development, than the growth and advance of Nonconformity as a whole."

The same decline is being felt in another body chiefly owing to the great activity of the Church.

Upon an annual revenue of 370,000*l.* coming in to the Scottish United Presbyterian Church there was a decline for the year, which ended a month ago, of 21,000*l.* Upon an annual revenue exceeding 590,000*l.* the Scottish Free Presbyterian Church during the same period suffered a decline of 31,000*l.*

This ought to stimulate the Church in Canada to emulate the Mother Church in zeal and fidelity, by sowing the same seeds and cultivating the ground on the same principles, we also should reap a glorious harvest.

CHRISTIANITY A DIVINE SEED EVER GERMINATING.—The discourse, the following is culled from, was preached in St. Giles' Cathedral, Glasgow:

"Christianity had already shown a capacity to absorb and assimilate ideas which had grown up outside it. It could absorb and assimilate them still. For their Christianity was not a crystal in a sealed casket. It was a seed, a regenerating force, a principle of life, planted in the fruitful ground of human souls. It grew because it came from God; it changed because it grew; it was continually readapting itself to its environment, and it had thereby within it the elements of perpetuity. It underlays all progress, being itself the spirit of progress; it embraced all truth, being itself the spirit of truth; it lived with the world's life, it expanded with the world's expansion. The second circumstance in their service that day was that they were gathered together within those ancient walls, and that they had joined in forms and words of worship which linked them by direct historical continuity with the Christians of bygone centuries. That circumstance had not merely a sentimental interest. It was a recognition of the truth that though Christianity grew, it grew from the ancient roots, and that the complex needs of their time were needs which the ancient Christianity could satisfy. Than this no truth required a more emphatic assertion now, because there was perhaps a not unnatural tendency on the part of those who felt that Christianity was out of sympathy with some of the elements of their time, to exaggerate the nature of the changes which it required, and to dissociate themselves to an unnecessary degree from the doctrines and usages which they had received.

THE DANGER OF DISREGARDING THE DECALOGUE.—The *Churchman* gives a severe rap to those dissenters who are seeking to rob the Church of its property. "they may not at present assent to the doctrine that all property is robbery, but they may live to find, to their discomfort and dismay, that having taught the people to disregard the Decalogue, in the case of property owned by a corporation, and secured to it by the sanction of law, they have so confused their ideas of *meum* and *teum* as to destroy the protection which surrounds themselves."