

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

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Feb. 19th, FIRST SUNDAY IN LENT.
Morning.—Gen. xix. 12 to 30. Matt. xxvii. to 27.
Evening.—Gen. xxii. to 20 or xxiii. Rom. iii.

THURSDAY, FEB. 9, 1888.

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.

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

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

CALVINISM THE PARENT OF AGNOSTICISM.—*Blackwood's Magazine* has the following thoughtful passage on the life of "Mary Stuart": In the course of it he gives the following description of Calvinism. "Divested of the technical phraseology, the Gospel according to Calvin is capable of succinct definition. The first man had incurred the displeasure of Almighty God by eating forbidden fruit. For this act of disobedience he and his innocent offspring had been devoted to everlasting fiery torments—justly and righteously devoted; but out of the depths of His divine compassion, the Lord had devised a scheme of salvation by which a select minority might be enabled to escape. His only Begotten Son was sent to bear the punishment which they had incurred, and which otherwise would have fallen to them. While the elect, thus vicariously punished and vicariously redeemed, will be taken up to dwell with their Master and Saviour in Heaven, the rest of the human race (who have drawn blanks in this tremendous lottery) will be cast into the tormenting fire of hell, where they

will spend eternity in the practice of sin, and in sinking lower and lower into the hideous abyss of evil. This is Calvinism—pure and undiluted; and the tragic conception of the relations between man and his Maker, which the gloomy logic of a theologian had conjured up, was seared by Knox and his successors, upon the soul of the Scottish people." In the succeeding paragraphs of the article, from which the above is quoted, Mr. Skelton describes the results of this whimsically tragic doctrine "for," as he says, "it is whimsical as well as tragic." These results we may, for convenience, summarise thus: In the first place, "when we are told that Knox's Reformation was the cause of all that is best and greatest in the Scottish character, we are tempted to ask whether in point of fact the Scot since Knox's time has risen to any high moral or spiritual level? It is probable that under any form of religion the national caution, and the national shrewdness would have led to material success and worldly prosperity"—but he adds that since the Reformation, "the life lived by 'the Scottish Commons' has been in many respects a maimed and stunted life;" and that "certain unpleasant returns have been taken to show (rather unfairly, I believe) that among the nations of Europe, the countrymen and countrywomen of Knox are the most intemperate and the most unchaste."

PURITANISM MERELY DESTRUCTIVE.—A second point made out with equal care and reserve is that "the Luthers, the Calvins, and the Knoxes were as hostile to intellectual freedom and spiritual breadth as Pope or bishop." The first business of the Reformers "was to construct an inexhaustive form of excommunication," and therefore "it need not be added that the higher literature of Scotland—the literature which has given Scotland a place among the nations—owes nothing to Puritanism. Hume, Burns, Scott,—each in his own fashion—led the revolt against the Knoxian tradition." The paper concludes with a description of what Knox was himself. All who knew John Knox will scarcely wonder that so long as he was leader and chief, moderate measures were impossible, and that we probably owe the ecclesiastical disunion between the English and Scottish people to the violence of this one man.

At first there seems small connection between John Knox and the gentle English naturalist, Charles Darwin, of whom we read in "The Old Saloon," but it may, now that we are on the subject, not be out of place to ask, what had the Puritanism to do with the Agnosticism of to-day? And in answering such a question we must not forget that Puritanism was destructive, as well as constructive, and that while the destructive forces set free by it are still doing their sad work, all that was built up by them is falling to pieces. When Knox "thundered against the mass" he failed to show in what the mystery of the Eucharist was more incredible than the mystery of the Incarnation. When he aimed at "establishing the Church of Christ de novo" he failed to point out where the work of reconstruction might logically end. Thus we, who inherit the results of fierce bygone struggles, are brought face to face with the sad spectacle of a kind, English gentleman, who once had some thoughts of being a clergyman, effacing from his nature even the need for faith, or love, or hope, using those words in the ordinary religious sense. Nothing, to our minds, can be a louder condemnation of the Puritanism, which in England, as well as Scotland, succeeded in depreciating the Catholic faith, than the melancholy confession of Charles Darwin that he could not trust the capacity of his own mind, even when raised by the contemplation of the beautiful order of Nature, to accept the conclusion that the First Cause has an intelligent mind. It is impossible to believe that the human mind could be capable of such miserable

self-incredulity unless Puritan iconoclasm had prepared the way.

DISSENT FAILS TO REACH THE POOR.—The *Record's* Commissioner is of opinion that the voluntary system of the Nonconformists cannot cope with the state of things in South London, inasmuch as the people are too poor to support their ministers and churches. Since the average number of parishioners is rather over eight thousand to each incumbent, it is evident also that the Church cannot without strong reinforcements hope to be equal to the emergency. The huge population is rapidly increasing, and yet the number of clergy is altogether inadequate to deal with even the present population. This state of things in South London affords another illustration as to the importance of dividing the larger sees, and appointing bishops on smaller pay over smaller districts. We trust that the publication of these appalling revelations, which justify the assertion that "Christianity is not in possession" in South London, will hasten forward the completion of the Surrey bishopric. Such a work as this wants a head on the spot to organize and to lead the rank and file of the hard-working clergy. There must be a systematic plan of campaign; such an enormous task cannot be accomplished without method.

It is impossible to describe the position of such a multitude in a few words, but the writer sums up as follows: "Christianity is not in possession in South London." Great efforts have been made by the Church in England, yet still, relatively to the work to be done, the Church remains, not perhaps as weak, but as inadequate as ever. But if the Church is not in possession, what of the Nonconformists? The writer tells us "The Nonconformists are in still worse difficulties."

D. L. MOODY ON THE CHURCH.—Mr. Moody, the Evangelist, in his *College of Colleges*, p. 210, thus speaks of the Church of England:

"Look at the Church of England. She doesn't require such very high education of all her men, and yet you will hear as good preaching from the average English curate as you would want to listen to. They have some mighty preachers, no doubt—a few deans and canons who have leisure in the Cathedrals; and great scholars who have special work to do; but take the average men who are not so highly educated, listen to them, and you will hear powerful Biblical preaching. I believe the Church of England is the most powerful Protestant Church in Christendom to-day. They have got more godly men and more vital piety, than any organization I know of in the world."

THE SIOUX INDIANS.—The Sioux nation is one of the most important of Red Indian tribes. No name is more familiar in connection with prairie life, whether described in traveller's story or in fiction, and in former times no tribe was more frequently on the war path or more cruel in their treatment of those who had the unhappy lot to fall into their power. Yet they are, in their religious ideas, much like the old Athenians—full of deep religious feeling. They recognize the workings of a Divine power in almost everything: in the sun, stars, trees and animals. As a consequence they are very superstitious, and their religious ceremonies are mixed up with the most horrible customs of self-torture. Some years ago a band came over into Manitoba, in the diocese of Rupert's Land, from the old Sioux territories, which lay south of the border line between British America and the United States, and at the earnest request of the Bishop the O. M. S. made an annual grant of £100 towards the support of a mission among them, which is carried on by the Rev. W. A. Burman at a settlement 125 miles west of Winnipeg. Mr. Burman had the joy of baptizing the first convert last year.

Model
IER

HER.

small value

y refunded.

SUPERIOR
side light and
whiteness
can produce
to injure the
washing
it in every
red at \$3.00
month from
Delivered at
of Ontario &

Toronto.

USES
THEM,

uses, and full
uses, from 4
000, profusely
original ideas
adapted to all
The latest
and published
paid, upon
address

ation,

ARMACY

Medicines, in
Pure Sugar of
ily Medicine
ed. Vials re-
cks promptly

rmacists

gazine,

7:

by J. Theo-
in Public
orpe; Play-
eld; Exten-
India, from
Britain and
zine." Also
Thought
lock Craik,
Shakespeare
ll; William
od's Maga-
Westminster
rs in Spain,
d Siam, the
Mission-
ot sold by
its; \$1 per
r, New York