

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.

- Feb. 15th.—QUINQUAGESIMA.
Morning—Genesis ix. 12 to 30. Matt. xxv. 31.
Evening—Genesis xii.; or xiii. Acts xxviii. 17.
- Feb. 22nd.—1st SUNDAY IN LENT.
Morning—Genesis xix. 12 to 30. Matthew xxviii.
Evening—Gen. xxii. 1 to 30; or xxiii. Romans vi.
- ST. MATTHIAS, APOSTLE AND MAR. YR.
Morning.—1 Samuel ii. 27 to 36. Mark i. 21.
Evening—Isaiah xxii. 15. Romans viii. 1 to 18

THURSDAY, FEB. 12, 1885.

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

THE POSITION OF THE EVANGELICAL PARTY.—The article to which we paid some attention last week has excited a general discussion in the Church papers at home. The *Guardian*, London, is usually so moderate, so judicious, and free from party feeling, that we think our readers will be glad to hear what this, the leading organ of the Church, has to say on the Evangelical party and the Church question. "An able and well-written article in the *Contemporary Review* contains a rather remarkable appeal to that party in the Church which prefers to call itself Evangelical. The writer, Mr. R. E. Bartlett, deplures "the decadence of the Evangelical party," and urges its members to return to the "principles which alone can give them the right to bear" the name. He is keenly alive to the danger of out-sidedness in the Church, and points out that "moderate High Churchmen" are taking advantage of the increased life and activity of the Church to become the organizers of the fresh developments which that increase necessarily produces. This result Mr. Bartlett would avert by calling upon the Evangelical party to "rise to the height of their fathers' principles." It is not quite easy to say what he means by this. The passage from which these words are taken declares the great principle of Evangelicalism to be the "spirituality of religion," which is "the modern form of the doctrine of Justification by Faith." But the apparent aim of the whole article is to urge Evangelicals not to preach this or that

doctrine, even in so vague a form as "the spirituality of religion," but to join hands with "Evangelicals who are not Churchmen," rather than with "Churchmen who are not Evangelicals," which, in Mr. Bartlett's opinion, is the suicidal policy of modern Low Churchmen. He lays stress on the historical fact that such men as Newton, Toplady, and Scott, the precursors of the present race of Evangelicals, did not scruple to attend Dissenting services, or even to preach in Dissenting chapels. The gist of his grievance against their successors is that they "have kept their Evangelical principles in the background, and brought their Churchmanship somewhat ostentatiously to the front;" in other words, that they prefer to work with other Churchmen, rather than with Nonconformists. It is in this falling away from the example of their predecessors that the writer finds the explanation of the alleged decadence of the Low Church party."

THE GUARDIAN THINKS THE WRITER IS NOT AN EVANGELICAL.—Both the *Guardian* and the *Church Times* discredit the author of the article in the *Contemporary* being an Evangelical. The former says: "We do not know from any external source what Mr. Bartlett's own opinions are, but we do not imagine that Evangelicals will be deceived by this article into claiming him as one of their adherents. He writes plausibly, and in a highly conciliatory spirit. But he falls to conceal the fact that his sympathies are Latitudinarian not Evangelical, and that his appeal is in the interests of comprehension, not in those of theological truth. The paper might have been written, perhaps it has been written, by a member of the Church Reform League, who, despairing of winning High Churchmen, turns to the other extreme, and adjures the Evangelicals to make the Church the centre of the national life, by joining forces with the Nonconformists. "The appeal to the doctrine of justification and the spirituality of religion," is simply a device to secure the adhesion of old-fashioned Evangelicals, and to persuade them that they are dealing with men who wish to preserve some, at least, of the dogmas of their faith. The writer throws the whole weight of the controversy upon the one question of sacerdotalism, and omits to specify, or even hint at, any of the other questions which divide, or the truths which unite, parties and Churches. How different his ideal is from that of any Evangelical may be gathered from his hope that the Church of England "may become national by claiming to take her part in every movement for the good of the nation at large, or of any part of the nation, and by preferring the cause of truth and justice even to that of religion and piety." Mr. Bartlett is sanguine if he thinks to propitiate Evangelicals by even appearing to separate truth from religion and piety."

THE TRUE MEANING OF EVANGELICAL CHANGES.—We most cordially agree with the view taken by the *Guardian*, as to the real significance of the growing feeling in the Evangelical party towards closer union with the high school, it says, "But we do not wish to deny the statement on which his appeal is grounded. It may be true that the Evangelical party has lost much of its influence, and it certainly is true that it is gradually drawing closer, at least in outward appearance, to the High Church party. Some of this approximation may be only superficial, and, as Mr. Bartlett supposes, the differences may be as vital and as deep as they ever were. If this were universally the case we should deplore it. Nothing is more dangerous to the cause of truth than that differences of principle should be veiled by an apparent agreement in external and non-essential matters; the one party loses what the other does not gain. But we do not believe that all the facts can be explained in this way. We prefer to say that there is a large and increasing party among the Evangelicals,

especially among the younger members, who, having assimilated the teaching of their great predecessors, are now beginning to combine with it the truths that the Church has never quite forgotten, though they have been left too much in the hands of one party. Such a combination may not uncommonly be seen among High Churchmen also. Indeed, we question whether Simeon or Venn, to say nothing of Wesley, might not, so far as the sermon goes, find themselves more at home in a modern ritualist church than in listening to an Evangelical. The young men of both parties are recognizing the truths that others possess, and are striving to complete their own systems, not only by working with others, but by learning from them. It may be true that Evangelicals, by their history, should be more inclined to fraternise with Nonconformists than with High Churchmen, but no school is debarred from learning fresh truths by its adherence to the old, and many Evangelicals recognise that corporate action, orderly and ornate worship, and even sacramentalism, are truths just as much as the older Evangelical doctrines of justification and the like. The approximation is not a sign that Evangelicalism is effete, but that it has the strength and vitality of progress."

That Evangelicals are in Canada recognising that corporate action, orderly and ornate services, and even sacramentalism are truths just as much as "justification," is most true. The wiser and more earnestly pious Evangelicals in this Dominion are sick and weary of isolation and party strife and Shibboleth screaming. The attempt to perpetuate strife and mistrust is doomed.

THE DANGER OF FRATERNISATION.—The warning conveyed by the following is indeed weighty and timely. We ask all our friends to reflect upon the *Guardian's* words who seem to have an infatuation for mixing up with anybody or any society who or which is avowedly antagonistic to Church order and doctrine and Catholicity. "The particular method by which Mr. Bartlett would have the Low Church party regain their power, union with Nonconformists, has, on his own showing, been to a great extent given up. It does not seem to have occurred to him that the cause of this may be not any undue timidity on the part of Evangelicals, but simply the belief that comprehension beyond a certain point involves a loss of truth. Those who advocate the almost universal fraternisation of all manner of sects are generally found to be indifferent to dogma, or even to dislike; and many passages in this article are suggestive of the vaguest views of theological truth. But the Church which gives up faith for fraternity is on a very dangerous path. We know enough of the heretical developments of Nonconformity to beware of casting in our lot with the sects; and Evangelicals who believe that ours is a historical and a doctrinal religion will not lightly, for the sake of comprehension, overlap the bounds that give form and definiteness to their faith."

If there's a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one, and it is our own fault, and not God's that we do not find it.

The Greek church in Sitka, Alaska, is said to be the "most ornate" house of worship in America. The interior appears as one mass of gold and silver, and the walls are hung with pictures of royal and religious persons, the gift of a Russian princess, who took the temple under her special charge.

If man feared the displeasure of God as much as he does that of his fellow man, the paths of sin would need removing.

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