

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

JULY 4th—2nd SUNDAY AFTER TRINITY.
Morning—Judges iv. Acts xi.
Evening—Judges v. or vi. 11. 3 John.

THURSDAY, JULY 1, 1886.

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

DISRUPTION DEFEATED.—The defeat of Mr. Gladstone's measure "for the better Government of Ireland," is an event the significance of which can not be overrated. That Ireland could be "better" governed by transferring the reins of power to the National League is a conception more worthy of the hallucinations of "a madman," as suggested by Mr. Spurgeon, than of the mature judgment of a statesman, and that statesman, one who has been looked up to as the enlightened defender of the rights and liberties of the people. In 1881, Mr. Gladstone himself graphically described the character of the men to whom, by his now rejected Bill, he proposed to hand over the future Government of Ireland. "Rapine," he stated, "is their first object; but rapine is not their only object. It is perfectly true that these gentlemen wish to march through rapine to disintegration and dismemberment of the Empire, and, I am sorry to say, even to the placing of different parts of the Empire in direct hostility one with the other. That is the issue in which we are engaged. Our opponents are not the people of Ireland. We are endeavoring to relieve the people of Ireland from the weight of a tyrannical yoke." Has anything occurred, since 1881, to attenuate this description of the followers and supporters of Mr. Parnell? and, we may well ask, was it a remedial measure for Ireland's wrongs, was it calculated "to relieve the people of Ireland from the weight of a tyrannical yoke," that a measure should be proposed which must necessarily have placed all legislative power in the hands of those whose "object was rapine," which would, in fact, deliver over the administration of justice to the criminal, consign the loyal to the domination of the disloyal, and

yield the law-abiding to the rule of the law-breakers? So says the English *Churchman* and so, indeed, say all of us who have regard for our own country, "the Empire of which we are a part, and the Catholic Church, whose very life in Ireland is menaced by the Home Rule measure proposed by Mr. Gladstone." The English *Guardian* says, "The danger that threatened England has been happily averted," by the rejection of the Home Rule bill. "There is no antagonism—there is rather an intimate alliance—between religion and patriotism and when the greatness, the prosperity, it may be the very existence of England is at stake, it is for us to show that we are Englishmen as well as Churchmen—nay, the better Englishmen, because we are Churchmen." All the Church papers speak in terms of thankfulness of Mr. Gladstone's defeat. That is the tone all patriots love to hear, it has a nobler ring than an appeal for the votes of Irish Romanists!

A PICTURE OF THE PAST—THE CHURCH IN THE DEAD AGE.—Dr. Hesse in a recent charge says: "Days of quietude, or even of boisterous popularity, are not necessarily the safest days for a Church. One cannot look back without shame to the deadness of three parts of the eighteenth and of the earlier part of the nineteenth century, when the principles of true Churchmanship were in a state of deliquium. Though not actively assailed, the Church itself was then often regarded as a convenient instrument for political purposes, or it was supposed to consist of the clergy only, who were boon companions to be toasted on public occasions with accompaniments of a character anything but spiritual. Higher things were thought little of, popularity and discipline was becoming the shadow of a shade. The irregular evangelising efforts which had been carried on during the latter half of the previous century, as they had met with no direction but rather discouragement from the Bishops, had resulted in permanent schism; and, so far as they had affected the Church, had rather touched isolated congregations than pervaded the general mass, and exhibited it as one compact animated organism. Yes, was it not thus up to no more distant date than sixty years ago? As those who loved the Church went from village to village, they found her sacred edifices neglected, and generally closed from Monday morning to Saturday evening, her services mean and spiritless, her communion scanty in number and scantily attended; her priests, gentlemen perhaps, and scholars and men of the world, and acceptable in society, but too little zealous for the souls committed to them; her laity willing to have it so, and suspicious of anything like warmth and earnestness. They visited the larger towns, and found vast populations grown up who were utterly uncared for by the few selfish persons who lounged in fancied dignity in the spacious pews of the one old small parish church. They came upon districts, formerly moorland or forest, and found them now teeming with myriads of human beings, which mining enterprise had called together, as suddenly almost as, but much more numerously than, in that scene described by the poet—

"That whistle garrisoned the glen,
At once with full five hundred men,
As if the yawning hill to heaven
A subterranean host had given."

But there was no "leader" for them. They visited the Cathedrals—foretime, in intention at least, the pattern churches of the dioceses, and the destined centres of spiritual life. Even these they found wrapt in a stillness worse than death—untouched, perhaps, since the Reformation, except by bad taste, and the hands of spoilers and of time—unfinished, if that epoch had left them so—with the indentation of axes and hammers, which had rudely broken down their carved work, unremoved—their ministrations careless and perfunctory.

The Universities, too, were anything but adequate centres of religious activity, though learning might have revived there. And the Convocations were silenced. Such, until a date within my own memory, was the estimate which many formed of the exterior of the Church of England—of that Church which, as Burke said, "lifted its mitred front among princes." It was not fulfilling its duty considered merely as an inheritress of endowments. There was, people said, no life in it. It resembled those mouldering relics which are described in the vision of Ezekiel."

THE TRUMPET CALL—THE BEGINNING OF THE REVIVAL.—Then, however, when things seemed to be at their worst, a voice, which we may not doubt was of God, was heard in the hearts of many men, almost simultaneously. 'Be watchful, and strengthen the things which remain, and are ready to die; or rather, for so it stands in the original 'become,' what thou art not now, 'become watchful.' Those who heard that inward voice did not, for they could not, keep its import to themselves. 'They mused, the fire kindled, and at last they spake with their tongue: 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' Gradually, no doubt, for there were many adversaries, indifference, *vis inertia*, and positive hostility, which interrupted its diffusion, the sounds of that utterance went out to the remotest corners of the land. It was heard in the palace and in the cottage, in the venerable cathedral city, and in the hamlets deep in the mountains, in the mighty resorts of commerce, and in the sequestered rural districts. Parish churches emerged from their dismal gloom into decent comeliness. A neglected House of God, a mean service, a careless priest, became, year by year, more and more exceptional. Efforts were made, and were blest abundantly, in London, and in other vast accumulations of men, to overtake and to cope with the increased and ever-increasing population, and to make the Church indeed the Church of the poor. There is not now a cathedral in England which has not renewed external beauty, and, for I must for a moment anticipate, renewed internal vigour and ever-expanding usefulness. Thus the four Welsh cathedrals have almost arisen from their ashes. After three hundred and more years of neglect the cathedral of Bristol is all but completed. A cathedral is in construction for Truro, one of the new bishoprics into which those of older foundations have been subdivided. Then, not to mention others which will occur to you, there is before us St. Albans, restored thus far as the seat of a bishopric by the munificence of an individual, Lord Grimthorpe, who has intimated his intention to restore it still further—

"Till once more God's House is standing
Firm and stately as of old."

NONCONFORMIST POLITICS.—One of the remarkable features, says the *Churchman*, of the present political situation will be found in the blind confidence reposed in Mr. Gladstone by men whose habitual boast is that they think for themselves, and call no man master. If the Home Rule Bill had been proposed by the late Lord Beaconsfield or by Lord Salisbury it would have been vehemently denounced by the very men who now attack Lord Hartington for his opposition to the bill, and on similar grounds too. We observe that some Nonconformist ministers have dared to express the opinions they share with Mr. Spurgeon in opposition to a policy the effect of which must be to put the minority in Ireland, including their own co-religionists, at the mercy of the Roman Catholic majority—a sentiment which, so far as we can understand their position, appears to be wholly consistent with the principles of liberty and equality for which they contend.

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