

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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 can easily see when their subscriptions fall due by looking at the address label on their paper.

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 2610.

Office, No. 11 Imperial Buildings, 30 Adelaide St. E.,
west of Post Office, Toronto.

FRANKLIN E. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 8...SEVENTH SUNDAY AFTER TRINITY.

Morning—1 Chron. xxi. Acts xiv.

Evening—1 Chron xxii.; or 1 Chron. xxviii. to 21. Matt. iii.

THURSDAY, JULY 5, 1888.

PRIVATE CLERICAL INCOMES.—It is a very startling fact that the clergy of England pay income tax on only fifteen millions of dollars as professional income, while on their private incomes they pay on forty five millions dollars. That is to say on an average each clergyman has a private income three times larger than his clerical income. We thus get at this fact that the private men of England who are ordained as the clergy of the church bring to the church an annual revenue of forty five million dollars, this vast sum being spent mainly in such a way as in one direction or other to add strength and influence to the church. We have known several clergy in our day who spent every cent of large private incomes on the work of their parishes. How is it that here we cannot get more of the well-to-do young men to devote themselves with their means to the Ministry?

A NOBLE EXAMPLE.—As an example of this take the devotion of the Hon. A. A. Anson, of Woolwich, a brother of the Earl of Lichfield, to the mission work of the North West of Canada. Here is a noble instance of self-sacrifice, for the rector of Woolwich has every tie possible to keep him amid the comfortable surroundings of life in the old land. He however began his life as a deacon by work voluntarily chosen in a somewhat forbidding sphere and was removed early to a parish still more disagreeable to one of refined tastes and culture in the very dirtiest of black country towns. Our readers will remember how bravely, with what heroic devotion Mr. Anson helped in recovering the bodies of the victims of that terrible steamboat disaster on the Thames which sacrificed many hundred lives. The Canadian Church will be enriched by the acquisition of so high-minded a missionary, so devoted a spirit. As familiar with the singular sweetness of his character as well as its strength we trust he will meet with a very warm welcome and very hearty encouragement from the Church in Canada.

A HOPELESS TASK.—A number of meetings of Presbyterians have been held in England in reference to the "confession of faith," and at length a resolution was carried stating that "it was desirable to make the Westminster Catechism more intelligible to the people of the present day." What a very strange decision! Are we to-day less able to understand theological matters than our predecessors of a couple of centuries ago? We rather fancy it is because we are so much more enlightened that we decline to accept such jargon as appears in the Westminster Catechism. What a reflection too is this re-

solution upon the Presbyterian body for so many years that they have been using a catechism which is unintelligible; yet this document has been long held by Presbyterians to be almost as sacred as the Bible.

WINE FOR THE SACRAMENT.—"Bystander" has this trenchant paragraph on the sacramental wine question. "Some ladies the other day in the United States protested against the use of wine in the Eucharist. This affectation of scrupulosity served to remind us that the founder of Christianity had himself drunk wine; had encouraged others to drink it at the marriage feast, and had made it an element forever of the most sacred ordinance of His religion. Nor was the institution the symbolical tasting which forms a part of the modern rite; it was a draught as the original Eucharist was a meal. The theory that the wine which made glad men's hearts, of which the Master of the Feast at Cana deemed it improvident to keep the best kind to the last, on which some of the abusers of the Eucharistic repast at Corinth became drunk, was only the unfermented juice of the grape, is surely one of the most desperate shifts to which a controversialist was ever driven.

ANOTHER HOME THRUST.—The same writer in discussing the theory that drink is the chief cause of crime says:—"Many of us remember the time when it was proved to absolute demonstration that crime had its universal source in illiteracy, and would be annihilated by popular education. We find now that the source was deeper than illiteracy perhaps it may be deeper than the use of alcohol."

A DEDUCTION FROM ABOVE.—The trouble in Canada is that we have erected a system of state education on the basis of the theory that crime had its source in illiteracy, for on that theory alone can State education be in any way justified. Now, however, when we are burthened with costly, complicated machinery for preventing crime by educating the masses, we have found out that crime is as prevalent as before the machinery was going, nay, indeed is more difficult to suppress and more dangerous to social order. It is a very awkward discovery for the State educationists, and ere long we shall find the better mind of the country refusing to be taxed for the support of a system which does not do the work that we pay taxes to get done, hence therefore is a gross imposition on all who do not get a full equivalent for their taxes in support of the State schools.

THE YOUNG THE HOPE OF THE CHURCH.—The bishop of Exeter in a circular letter to all the clergy of the diocese, says: "I am more and more convinced, as every year goes by, that upon our dealing with the young depends the future of the Church. In the critical times through which we are passing, and the still more critical times which are certainly approaching, the character and fortunes of our Church for generations to come will depend on what we now do for religious education. If we neglect the opportunity, there may be few now among us who will live to see the mischief that will result; but it will inevitably come, and the responsibility will rest on us. A good deal more is needed than attention to the ordinary machinery for promoting religious education. There is need that the clergy generally should take an increasing interest and an increasing part in the actual work to be done; that our aim should be clear and our diligence unremitting; that we should frequently take counsel together, and loyally co-operate with each other. But meanwhile the machinery now in use is a necessity. We cannot maintain our religious education in an efficient state with anything like the requisite steadiness and completeness if we let down either the inspection or the training school. The need of both, indeed, is increasing upon us every year."

LOOKING FAR AHEAD.—A daily paper says:—"Now that the Presbyterians have become a united body, and that the Methodists are on the point of closing

up their ranks and becoming one denomination, Principal Grant thinks the day is not so very far distant when, in Canada, denominationalism shall be no more, and the various branches of the Church shall combine to form one body of Christians. The signs of the times, he says, point in that direction. Already in the matter of Christianity Canada is in advance of the Mother Country and the United States. And to-day the various Churches are being drawn still more closely towards one another. Some years ago in the foreign mission field the Churches competed, but now it is considered a disgrace if one Church interferes with the foreign missions of sister churches. There is thus a cessation of interference with one another. Soon that must be followed by cessation of interference with the work of sister Churches in the home mission field. Then, competition having died out, co-operation will follow, and as a next step an organic union may be effected. If, he says, the Churches will keep looking to their one Head they will all come together, not by arguments and discussions, but by the rising tides of Christian sentiment among themselves."

A QUESTION ON THE ABOVE.—Whether it is that we are obtuse or not we cannot say, but there is a fine drawn distinction in Principal Grant's words which we are unable to follow. "It is now a disgrace," says he, "if one Church interferes with the foreign missions of sister Churches." Well, no doubt, but the disgrace is not a modern scandal at all, it is as old as schism itself. It was just as disgraceful to interfere with the Catholic Church missions in Scotland in years gone by as it is to-day to interfere with the missions of sister churches in India or elsewhere. Then too where is the difference between interfering with the foreign missions of a sister church and interfering with the home missions? If one is, as it is, most disgraceful so also is the other and yet Dr. Grant would help a few Presbyterians in a hamlet to build themselves a church and proselytise to any extent, rather than encourage them to worship in a Church of England, even though this division would result in starving both ministers and both churches. We recognise that Dr. Grant has the gift of prophecy in predicting the end of all this division, but he should work as well as prophecy and lead his friends towards the goal of unity.

SANGUINARY PURITANS.—Upon this subject Mr. E. B. Iwan Muller of Oxford has sent to the Morning Post the following very apposite extracts from Mr. Lecky:—"Two puritan ministers named Cotton Mather and Parris proclaimed the frequency of the crime, and being warmly supported by their brother divines, they succeeded in creating a panic through the whole country. A commission was issued. . . Multitudes were thrown into prison, others fled from the country abandoning their property, and twenty-seven persons were executed. An old man of eighty was pressed to death—a horrible sentence which was never afterwards executed in America—the Puritan ministers warmly thanking the commissioners for their zeal, and expressing their hope that it would never be relaxed. In the first year of the persecution, Cotton Mather wrote a history of the earlier of the trials. This history was introduced to the English public by the Puritan, Richard Baxter, who . . . reverted in extremely laudatory terms to Cotton Mather and his crusade. (History of Rationalism, vol. i., 120-1.) There is not, as I am aware, a single instance of the English clergy complaining of the leniency of the laws upon the subject, or attempting to introduce torture into the trials. As early as the reign of James I. the Convocation made a canon prohibiting any clergyman from exercising a possessed person without a license from his Bishop, and such licences were scarcely ever granted. (i. 125)"

It would be better for Nonconformists who attack our Bishops for not modifying the penal code to look over their own record.