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THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

July 21st.—FIFTH SUNDAY AFTER TRINITY.
Morning.—1 Sam. 15 to v. 24. Acts 21, 37 to 22, 23.
Evening.—1 Sam. 16; or 17 Matt. 10, 24.

THURSDAY JULY, 18, 1889.

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.

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

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.

THE SOCIETY OF SATAN.—There is no such record of crime in history as that presented by the annals of the society which kindled by its intrigues the Civil War of the League in France and the Thirty Years' War in Germany, besides stirring up civil discord in Poland, Sweden and wherever its pestilential influence extended. Of the murderous persecutions of Protestants in the Netherlands, under Alva, Jesuitism was the animating spirit, and it appeared in its true character when a poor servant girl, for refusing to renounce her faith, was led out between two Jesuits to be burned alive. Jesuitism it was, that through its usual agents, a confessor and a mistress, procured the Revocation of the Edict of Nantes and the extirpation, with unspeakable barbarities, of Protestantism in France. By Jesuit divines was preached the Christian doctrine of political assassination, and in the murder of Protestant princes, or princes supposed to be

favourable to Protestantism, such as William the Silent, Henry III., and Henry IV., there is always a Jesuit in the background. There are Jesuits in the background of the Gunpowder Plot. Suspicions of the same character attach to the Jesuits in Roman Catholic countries to this hour. The brightest parts of the history of the order were the missions; yet even to these, especially in Paraguay and China, adhered the taint of political ambition and of sinister intrigue. Jesuit education has been praised, and, from a certain point of view, with justice, inasmuch as the fathers cultivated very successfully the art of teaching; but the object and the effect of the system were not to strengthen, enlighten and emancipate the mind, but to emasculate, contract and enthrall it; nor have Jesuit seminaries produced any lights of literature or science, except by repulsion, as they produced Voltaire. Was the character of the society changed by its temporary suppression? Has it, since its revival, renounced intrigue and given itself to religion? Its intrigues in Switzerland brought on the secession of the Catholic cantons and civil war, justly followed by its own banishment from the Confederation. By its influence over the frivolous and devout consort of Napoleon III. it precipitated France into war with Germany; while by its machinations in Southern Germany, it laboured, happily in vain, to divide the German nation, and open a road for the invader's arms.

THE S.P.C.K. AND EUCHARISTIC HYMNS.—The following addressed to the S.P.C.K. has been sent to the Church press for publication:

My Lords and Brethren,—The Bishop of Lincoln is prosecuted, *inter alia*, for sanctioning the singing of the *Agnus Dei* during the Communion Office as a hymn or anthem.

Now it is to be noted that the *Agnus Dei* is a part of the Prayer Book, occurring in the Communion Office itself, and also in the Litany.

If, therefore, the singing of the *Agnus Dei* be illegal, the illegality must consist solely in the time when it is sung and not in its wording, seeing that it is legal elsewhere.

Now no such distinction can be drawn in respect of metrical hymns, as usually sung during the "Administration of the Sacraments and other Rites and Ceremonies of the Church," as Morning and Evening Prayer, Holy Matrimony, Confirmation, &c., with one exception, namely, the *Veni, Creator*.

Therefore all metrical hymns other than the *Veni, Creator*, are doubly illegal—(a) as no place is provided for their insertion; (b) as they are matter foreign to the Book of Common Prayer.

Nevertheless, the Society for Promoting Christian Knowledge has compiled and published a hymnal containing not only many hymns for use at the Sacrament of Holy Baptism, at Morning and Evening Prayer, and other "Rites and Ceremonies," but also seventeen fitted only for use at the Communion service.

If it be objected that the latter are intended to be used only before the service commences and after it is concluded, I reply:—

Two of these hymns seem only suitable to be sung during the service and "after the consecration." For instance, 208, part ii., see also 210.

"For His own dear members He is interceding,
Far above in light, unseen by mortal eyes;
Yet is present now, His faithful children feeding,
Giving His Own Self, their one true Sacrifice."

CALVINISM A TRAVESTY OF CHRISTIANITY.—The *Literary Churchman* reviewing "John Ward—Preacher," says: In John Ward's preaching, Hell seemed to be not one of many doctrines, but the one, belief in which was necessary. He certainly did not prophesy according to the proportion of faith. It will be observed how in the account of Tom Davis—the freedom of the will, too, is evidently doubted—"if he didn't mean to do it," i.e.,

get drunk, "perhaps it was'n't a sin." Then he was born of drunken parents, and given gin when a baby, and always with drunken neighbours and companions, so that "God never gave Tom a chance." All this is arranged, so that the Diety may be credited with cruelty in damning Tom. It is not Christianity, but Calvinism which did not give Tom a chance. God will never damn a soul, which has not had sufficient moral chances here.

The Calvinistic doctrine of Hell is not that of the Catholic Church. True, the Church teaches the endlessness of the consequences of unrepented deadly sin, the punishment of the loss of God; but there is no dogma as to *material* sufferings without end. Moreover, the gloomy view that the heathen are all lost is not the teaching of the Church, or that infants who die—which even John Ward could not believe—are consigned to everlasting torments. Such a detestable character as Elder Dean may revel in hearing sermons on Hell, "which made them shiver;" but such coarse and materialistic representations of torment are rather likely to lead to Helen's disbelief in Revelation than to a true conviction that sin brings everlasting penalties, and, if not repented of, destroys the supernatural life through which the soul can alone attain to the Vision of God. The doubts about the doctrine of free-will are consistent with a disbelief in the justice of everlasting punishment; for that punishment is the outcome of the abuse of free-will, and not a merely arbitrary infliction of God. The comparison in the following words betrays a certain shallowness in theological conceptions, in which respect this work unfavourably compares with even "Robert Elsmere." "I cannot believe," says John's wife, "God punishes people eternally; for if He is good, He could not be so cruel. Why, no human being would be so cruel as that; and do you think that we ought to believe that men are better and kinder than God?" Of course, it is obvious that the relations of one man to another are altogether different from those which exist between man and God. In the latter case, there are rights and claims, and responsibilities which are unique. Moreover, the view of punishment as being *externally* applied rather than the result of man's own misdeeds which work out his own destruction, is a fundamental error in "John Ward, Preacher." "Before man is set life and death; and whether him liketh shall be given him." The insoluble difficulty of the permission of Evil is not in the end but in the beginning,—the creation of free agents, some of whom would abuse their liberty and thus bring upon themselves irretrievable ruin.

It must not be supposed that because this "travesty of Christianity," as a religion revolting to our moral sense, like a dark cloud stretches across the sky, that there are no gleams of sunshine in these pages, and that the book is nothing more than an attempt to discredit a system which has long since had its death-blow.

YOUTH is the time to form good habits and religious principles, by the help of God. "How do you get your young trees to grow" was the enquiry of a gentleman, who was anxious to plant his estate with timber, from an experienced forester. The great secret he replied, was to tie them up to props so that they should not blow about; and so the slight young bending stems were secured with a strap of leather and held firmly between two strong stakes, and so kept stiff and upright for two or three years. After this they grow strong enough to hold themselves straight up! Religion and Resolution are the strong stakes by which the young tree of a Christian's life should be propped up! Evil temptations are like the strong wind which would sweep us away!

We often excuse our want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.—*Longfellow*.