

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 16th—11th SUNDAY AFTER TRINITY.
Morning—1 Kings xviii. Rom. xiii.
Evening—1 Kings xix.; or 1 Kings xxi. Matthew xxv. to 31st

THURSDAY, AUG. 20, 1885.

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

THE MORALS OF SCIENCE.—All who have the opportunity of reading the periodical "*Knowledge*" must admit that it is conducted with great skill and that it eminently deserves its title, to be a "*Magazine of Science*." The editor is the well known lecturer on Astronomy, Mr. R. A. Proctor. Although this paper refuses to commit itself on religious questions, its bias is decidedly against revealed religion, it stated in a late issue that it would deal with ethics only from the standpoint of science. A very clear ethical question has been raised in its columns as to the relations subsisting between George Eliot, that is Miss Evans, and George Lewes. That they lived openly in adultery is admitted by her auto-biography. Mr. Lewes had a wife living when he took Miss Evans to wife, or as his mistress. The great gifts of these two persons have led many into condoning their offence as though genius was free to live without moral law. *Knowledge* virtually takes this position. Mr. Proctor says, "Of the relations between George Lewes and George Eliot, or Miss Evans, it becomes none to judge, unless it can be shown that any one was personally wronged in the matter." That is the morality of science, adultery is not to be judged as wicked unless some person can be proved to be wronged, so then all crime is without the element of sin save in so far as some person is known to be injured by it. Science is making such claims to supersede religion that it is well for us to know that it will abolish the very idea of sin against God and make all human actions as to guilt or innocence hinge solely upon the question as to their capacity to inflict personal injury upon others.

CANON LIDDON ON THE RESURRECTION.—In a recent sermon, Canon Liddon contended that our Lord's Resurrection Body was the same which was born of the Blessed Virgin and which hung upon the Cross, and canvassed at length the remark of an accomplished writer who had expressed his sur-

prise that any one should believe in a carnal Resurrection, and regretted that the Jews had not burnt instead of buried their dead, as then he thought a spiritual view of the Resurrection would have been taken. The preacher then showed that the term "carnal" was an ambiguous one, owing to its application by St. Paul to sins of the flesh; but Christ was sinless, and the word as applied by the writer meant merely a literal matter-of-fact resurrection, while his view of "spiritual" probably was something which presented itself attractively to the human mind, but had no certain place whatever in the sphere of external facts. The Canon said that Christian reverence shrank from discussing the cremation of our Lord's Sacred Body; but had it been burned there would have been no difference, save in the sphere of the imagination, for each resurrection would be equally miraculous, and faith would have been as strong whether one usage or the other had prevailed in Judea. He showed that the resurrection was both carnal and spiritual, for our Lord's Sacred Body did actually rise, while it was, so far as it was endowed with new properties which suspended some of the ordinary laws of matter, a spiritual one. It had, in fact, a twofold character, like the religion it represents, which has its outward and inward parts. The preacher showed how, in the latter and indisputably more important character, it expands itself in a thousand unuttered acts of worship whereby the human spirit holds converse with its Creator. The duty and perfections of God, the soul's manifold sins and ingratitude, the promises of God's mercies in Jesus Christ, and repentance, contrition, self-condemnation, and resolutions of amendment, prompt the soul irresistibly to acts of devotion which summon the angels and even the inanimate world to take part in a chorus of praise.

THE CLAIMS OF RELIGION CLEAR WHEN CLOSELY STUDIED.—In the same discourse as quoted above, the preacher said that the Resurrection was a warrant of the reality of the invisible, and an assurance that religion was no phantom, but had the flesh and bones of reality. The words of the text were an encouragement to the timid who were afraid to come to religion, which alike strangely attracted and repelled them, to those who now and then looked at their Bibles, now and then went to church, now and then were interested in religion, but who were suspicious and unwilling to commit themselves. They found the phraseology of the pulpit weird and strange, and, if they ever were present at a celebration of Holy Communion, they regarded the stages of the services, and the acts of the celebrant, as something mysterious, inspiring awe rather than love. To those who remained in this attitude of indecision, and justified themselves by the divisions of Christendom, he would say let them begin by believing the truths on which Christians were happily agreed, and they would soon want to go further.

Perplexity was largely due to want of serious purpose in examining the claims of religion; but as one looked on a landscape stretched out under the rays of the summer sun, and everything seemed indistinct, but gradually houses and rivers appeared till all that was misty and indefinite was in perfect harmony and distinctness, so would it be with those who would study the claims of religion. In an eloquent peroration the preacher urged the use of meditation, and said that if men would only meditate for ten minutes a day on some verse in the Bible the benefit would be incalculable.

THE TITHES QUESTION.—The Church of England is continually attacked even here, because of the Tithes with which she is endowed. A paper claiming to represent the highest culture of Canada, recently made the utterly false assertion that the State gave the tithes to the Church and now enforces their payment. Our young members ought to be so instructed in history as to have a ready answer for gainsayers on such points. How sadly

the young have been neglected in this regard, we can judge by the letters recently issued, in which Churchmen affirm that the great work of the Reformation was the causing the surplice to be discarded for the black gown! And that the chief test of Protestant orthodoxy is the pronouncing, Amen, with the A as in the word day, hay, and not broad as in harness, ardent and so on! The truth about the Tithe question in brief is as follows:

"When people became Christians, at the earliest period of English history, they naturally thought that they ought to do as much for their religion as the Jews did for theirs. The Jews gave a tenth part of the value of all their goods yearly for the support of the Temple and its administrations.

The Christian Church in England, adopted the same idea, and Christians individually during their lives voluntarily gave to the Church a tenth part of the produce of their land. The ancient obligation of the Christian to bestow a tenth of his possessions on sacred uses was originally a voluntary obligation, and afterwards enforced by Church law, which the State law finally undertook to execute. On this basis the existing system of tithe, etc., is founded. By this means, as Christianity spread gradually throughout England, the payment of the tithe became a universal custom amongst Christians. By and by, there were people who objected to pay tithes, and who questioned whether they were bound to do so. The State, therefore, to make matters more clear and to take away all grounds of objection, passed Acts of Parliament, not creating the tithes, but simply declaring what the law respecting them really was, and stating, in fact, that all persons must pay tithes to the parsons of the parishes where produce was grown and on which tithes were due. The State and Acts of Parliament had nothing to do with originating or creating tithes. The State only stepped in by means of Acts of Parliament to declare what was the customary law of tithes when people, to save their own pockets, objected to pay them. Besides, even though the present tithepayers are not the descendants of those who originally gave the tithe, the land was purchased at a lower rate because it was subject to tithe; can honest men, then repudiate the payment?

It was because those who possessed the land wanted to reap all the advantages of its possession without paying the charges justly due upon it to the Church that the State passed any Acts of Parliament with reference to tithe at all.—*The Banner*.

DR. HATCH AND HIS RASH ASSERTIONS.—There is a form of what some call argument which has great weight with those who are affected by strong assertions utterly regardless of their logical consistency, or their relevancy to the matter in dispute, or their harmony with facts. Dr. Hatch takes the money and status of a Church clergyman, although he believes the Church ministerial system radically indefensible and he uses and has given his solemn adherence to the prayer book, although he thinks the statement in it in regard to the Order of Bishops a falsehood. Such a man is hardly worth regard as a teacher of religion. But it so happens that his book which seeks to make the Church a mere benefit society and wholly without any divine character, suits a certain party amongst us who hate Episcopal control. Dr. Hatch says if the Order of Bishops can be proved to him to be divinely ordained he would turn Papist. That is a very silly way to argue. Dr. Newman said that if Popery is false then he must turn Atheist. Such assertions are irrational. Dr. Hatch goes further and asserts that every person who believes in the Episcopal Order must also turn Papist. Dr. H. forgets that over ninety millions of Christians are now living, among them many far abler scholars than himself, who regard the Order of Bishops as of divine origination but who are just as staunch enemies of the Papal system as Dr. Hatch.