

[Oct. 4, 1888.]

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 7...TWENTIETH SUNDAY AFTER TRINITY.
Morning—Ezekiel xxxiv. Philippians i.
Evening—Ezekiel xxxvii.; or Daniel i. Luke v. to 17.

THURSDAY, OCT. 4, 1888.

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

A POLITICAL ORGAN ON THE SECTS.—The following wise and well put words are from the Mail: "In every ecclesiastical sub-division there must needs be a perilous assumption of infallible teaching of non-essentials. The man who founds a sect must needs pose as an infallible guide. He alone possesses the Divine sense in the Word, and he claims it by reason of Divine intuition. If not, he must rely upon his own mental and spiritual nature as sufficient for itself, and play the part, as many sectarians do, of the religion of self-conceit. Many of the sects which scar the face of Christendom employ the weapons of carnal self-assertion. These sect-mongers will look in vain for countenance from the Bible to which they affect to appeal. In the Saviour's prayer he supplicates for all who should believe in his name, 'that they all may be one in Me, as Thou, Father, art in Me and I in Thee.' No word there of unity in diversity—an impossibility as between Father and Son. St. Paul besought the Corinths in the Lord's name, 'That ye all speak the same thing, and there be no divisions among you.' How do those obey the sacred injunction who delight in dismembering the body of Christ and pride themselves on their schismatical dis-integrations of the faith once delivered to the saints?"

The above noble words were written only a few weeks ago by one of great gifts and high culture, who is now across the border, where the weary are at rest, where no sect exists, but wherein all fulness of triumph rules on His eternal Throne the Head of the Catholic Church in Heaven and on Earth.

THE SPIRIT MOVING ON THE WATERS.—The annual Synod of St. Andrews, Dunkeld, and Dunblane was held recently in St. Ninian's Cathedral, Perth. In the course of his charge, Bishop Wordsworth said that he could not conclude without expressing the gratification which he had felt, and which he was sure they would all share with him, in reading only two days ago the letter of Professor Milligan which appeared in the Catholic Presbyterian for the present month, under the title of "Church Union." Its avowed object was to advocate a unity in Scotland which should embrace their Episcopal Church and coming from an ex-moderator of the Established General Assembly, and one of the most learned and most influential of living Presbyterian divines, it was to be hoped that some of them might live to see the happy effects which, under God's blessing it was calculated to produce. In the meantime they might well be thankful that a spirit so truly catholic, should have found expression so able and so just in a channel which could not fail to convey its sentiments to leading members of the Presbyterian Churches, not only in Scotland, but throughout the world. More than that, he trusted that a Scottish Church Union Committee would be formed, of Presbyterians and Episcopalians combined, mostly if not exclusively laymen, who would be at the pains to cause the letter to be reprinted, with Dr. Milligan's permission, and to be circulated widely among the middle and poorer classes.

A WELL MERITED REBUKE.—The Church Review says in reference to the recent appearance of Bishop Ryle as the officiating minister in a Presbyterian Church in Scotland: "Bishop Ryle's 'uncompromising Protestantism' finds expression in queer ways now and then. As officiating minister in the parish kirk of Moulin, Pitlochrie, he is certainly at home; but as supreme censor of the Anglican Church he is far and away at his best. Before going to Pitlochrie he informed the incumbent of the Scotch Episcopal church there that so long as the synodical declaration of April 19th, 1850, about the Gorham judgment was not withdrawn or cancelled, his 'difficulty in worshipping in the Scotch Episcopal Church would be insuperable.' In other words, the declaration of 1850 ipso facto cut off the Scotch Church from the Anglican Communion! Strange that we of the Anglican Communion were never made aware of the fact. Earlier information on such a point might have saved the Church of England the scandal of seeing one of her greatest Bishops (Lightfoot) take part in the consecration of the Bishop of Argyll the other day. But neither have we heard of the admission of the Presbyterian body into the Anglican Communion, and this surely is more lamentable still, for, in the absence of information on the point, we cannot but conclude that a Bishop who ministers in a Presbyterian meeting-house is himself ipso facto cut off from the Anglican Communion.

BISHOP RYLE'S DEFENCE.—It is only fair to hear what Bishop Ryle has got to say for himself. He writes to the Guardian in justification of his conduct, as follows:—"I cannot, with a good conscience, attend the Service of the Scotch Episcopal Church. I pass no opinion on those who do attend them. Hundreds of tourists attend them in simplicity and talk of them as the Services of the 'English' Church? I cannot myself attend the worship of a church which has practically declared thousands of English clergymen unsound in the Faith. I am blamed for attending the Service of the Established Presbyterian Kirk of Scotland, and some have even dared to call that Church 'schismatical.' I care little for such blame. The Established Church of Scotland is a sound Protestant Church of Christ, and its confession of faith is Scriptural. It is a Church whose services the Queen always attends when she visits Scotland. Personally I infinitely prefer Episcopacy to Presbyterianism, and our own Liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is anything sinful or wrong in attending such worship is an insult to common sense. I am blamed for officiating and conducting Services in Presbyterian churches when I have been invited to do so. But why? What is wrong about it? What law of Church or State do I break? I know of none. So far from doing wrong, I believe I do good and do right. I give public proof of my respect for our ancient Protestant Churches and of my earnest desire to promote unity and brotherly feeling between it and the Church of England. This very unity, I observe, the Bishop of Dunkeld in his recent charge is longing and yearning for; and I do not wonder, when I see the religious divisions of Scotchmen. But with all respect to the worthy Bishop, I venture to think when I accept the invitation of Presbyterian ministers to preach in their pulpits I practically help forward the cause of unity between Scotch and English Christians quite as much as he does by his charge."

A QUEER TEST OF ORTHODOXY IN WORSHIP.—Bishop Ryle thinks the Presbyterian mode of worship objectionable because it suits the Scotch. This is the strangest canon on worship ever formulated. Surely the Bishop must see that if what any particular people like is lawful and right, then the gorgeous ceremonial of Rome which suits certain people, ought not to be objected to.

DR RYLE IN A DILEMMA.—The Review says: "The Bishop of Liverpool as his own apologist does not shine. He claims that the declaration of the Scottish Church, in regard to the Gorham judgment, was an insult to many clergymen of the English Church, and consequently he cannot 'with a good conscience,' worship with that Church. But his argument is equally fatal as against our own Church. On his own admission, two-thirds of the clergy of the English Church condemned the Gorham judgment. Under God the Church is guided in her decisions by majorities, and hence it follows that the English Church condemned the judgment as unequivocally as did her sister in Scotland. Plain men will ask why the Bishop can 'with a good conscience,' continue to wor-

ship in this Church, even granting that he 'infinitely prefers Episcopacy' (a minimum of £3,500 a year!) for surely Presbyterianism with a Gorham judgment, is purer than Episcopacy without it."

A VERY PREGNANT QUESTION FOR DR RYLE.—The Literary Churchman, one of the ablest Church periodicals, puts the Ryle case thus: "The Bishop of Lincoln believes in the necessity of the Episcopate as not merely the *bene esse* but the *esse* of Church life, and therefore his words come with sincerity and power. How, however, can we expect the people of England to be convinced of the importance of the Episcopate as a matter not only of Church Discipline but of order, when the Bishop of Liverpool conducts service in and preaches to a Presbyterian congregation, the very *raison d'être* of whose separation from the Church is that Bishops are a needless decoration? We trust, if the rumour is well founded, and we are afraid it is, that some steps will be taken by the Bishops to discountenance conduct which must weaken every appeal for the increase of the Episcopate. We observe in the form of prayer which Dr. Wordsworth suggests for the increase of the Episcopate, that we are bidden to pray that 'faithful men may be raised up for the work of the Apostleship.' We italicise the adjective, which is subsequently explained to involve 'driving away error' and 'defence of the Truth.' We commend the petitions in this prayer to Dr. Ryle's most solemn consideration."

TO SUNDAY-SCHOOL TEACHERS.—(From an address by the Bishop of Durham to lay workers.)—"And you, Sunday-school teachers, how shall I fitly speak to you? Is it possible for any language of mine to exaggerate the importance of your work? Every recent educational change has thrown a heavier burden of responsibility on your shoulders; for every such change has widened the breach between religious and secular training. Religious education, banished more and more from the week-day lessons, thus finds its home in the Sunday-School alone. Accept this burden bravely and cheerfully. Rise to this ever-growing responsibility. It is your lot to feed the lambs of the fold—the hope and stay of the flock—the fathers and mothers who will train the generations to come. What tenderness, what sympathy, what watchfulness, what careful preparation of lessons, what diligent study of character, what constant visiting of your scholars at their homes, what strict guard over your own selves, what self-recreation, and what prayerfulness should be yours! How constantly should the example and the teaching of the Chief Shepherd be present to your thoughts. Do you need any argument, to impress upon your minds the dignity and the onerousness of your office? Remember that you have received the same charge as the Risen Lord gave to His leading Apostles as His parting legacy. The donor, the recipient, the occasion—nothing is wanting to the impressiveness of the incident. Remembering also that it was the first of the three charges; first in order, because first in importance; first in order, because the child is father to the man; first in order, because nothing can compensate for the neglected training of early years. Need I also remind you that you are training your scholars not for time, but for eternity? Nay, this is a lesson which one cruel fact has impressed upon you far more forcibly than many words of mine could do. I have some before me, I doubt not, who at this moment are even painfully sensible of this truth. God grant that they may never forget it. The terrible catastrophe which happened not a week ago within a few miles of this city, has sent a shudder throughout England. Other accidents more destructive to human life, have happened even in recent years; but none has touched men's hearts as this has touched them. It seemed so very shocking that all this fresh childish life should have been suddenly quenched; that so much mirth should have been stifled in a moment; that the very scene of delight should have been transformed into a charnel-house. All hearts have leapt forth in sympathy for those sorrowing fathers and mothers, when the sight of the unused school-book and the neglected toy will for a long time to come re-open the half-healed wound of grief and set it bleeding afresh. And you, as you look at the vacant seat in your class, what thoughts will be yours? That lost lesson that you gave, those last words which you spoke, were they fit instruction for one who even then was standing on the brink of eternity? Oh, if you had only known, how very different they would have been! how much truer, deeper, more spiritual! how much more soul you could have thrown into them!"