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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 27th—17th SUNDAY AFTER TRINITY.
Morning—Jeremiah v. Galatians v. 13.
Evening—Jeremiah xxii. or xxxv. Luke iii. to 23.

THURSDAY, SEPT. 24, 1885.

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

LORD EBURY'S IDEA OF THE CHURCH OF ENGLAND
—About two months ago, Lord Ebury addressed a letter to the *Times* on "The Church of England." This letter has been sent to the Bishop of Carlisle, who has sent a reply which appeared in the *Times*. The letter is too long for our columns, but the most important parts are the following paragraphs:—1. "What we should like to know," asked Lord Ebury, "from the right reverend bench is whether, in their opinion, our Church is still the Reformed Church of England, or whether it is Anglo-Catholic, or, in other words, a Church gradually lapsing again to Rome, or whether they are unable to give any answer at all to the question." To which the Bishop answers: "Undoubtedly our Church is still the Reformed Church of England; no step has been taken, no act has been done, no word has been spoken, either by Church or by State, to alter the conditions upon which the Reformation of the sixteenth century was based. Union with Rome is as impossible now as it has ever been; or if there ever was a ray of hope it must have been extinguished in the most sanguine breast by the proceedings of Pius IX. You proceed to ask 'whether it is Anglo-Catholic,' to which also I should reply undoubtedly our Church is Anglo-Catholic; for if Anglo-Catholic means anything, it implies the English branch of the Catholic Church, which is precisely that which we of the Church of England assert the Church of England to be. We assert our Church to be the true representative of the Catholic Church, we repudiate the name of Roman Catholics, we say that the Bishop of Rome has no jurisdiction over the Archbishop of Canterbury, and it would seem that all this and the like doctrine is conveniently expressed by the phrase Anglo-Catholic. I should declare that 'our Church is still the Reformed Church of England, and may rightly and conveniently be described as Anglo-Catholic.'

"But this declaration cannot at all be accepted by your lordship and those who sympathise with you; for you say that Anglo-Catholic means, 'in other words,' a Church gradually lapsing again to Rome. These are 'other words' indeed; for they seem as completely as possible to contradict the obvious and only conceivable meaning of the term which they purport to explain. . . . In fact, taking your lordship's words exactly as they stand, they suggest as distinctly as possible a contradiction in terms.

TAMPERING WITH THE PRAYER BOOK.—The Bishop of Carlisle thus deals with the proposal to de-Catholicise the Prayer Book, it would, he believes, give a tremendous impulse to Romanism. "The fact is, my dear lord, that you live to a certain extent in a glass house, from which it is dangerous to throw stones. I have lying before me a Bill introduced by your lordship into the House of Lords, entitled, 'The Prayer Book Amendment Act,' by which it is proposed, and that, observe by the simple power of Parliament, to change the 'doctrine and discipline' of the Church of England. Had this Bill become an Act, it is not too much to say that the Church of England as a national institution would have been well-nigh destroyed; it is difficult to prophesy what would have followed, but undoubtedly such a revolution would have been effected as has not been witnessed for centuries, and a greater help would have been given to that Romanism which your lordship dreads than could have been supplied in any other way. Your lordship has proved yourself, by the introduction of this Bill, to be an incompetent judge as to what the doctrine and discipline of the Church really are. Your lordship endeavours to change the doctrine and discipline of the Church of England as contained in the Book of Common Prayer, and then accuses of unfaithfulness those who solemnly profess to accept the Book of Common Prayer *ex animo*. Your lordship appears to hold that a man may honestly object to the doctrine and discipline of the Church of England, and even try to change them, provided that his leanings be not towards Rome; but I would assure your lordship of my honest conviction that any tampering with the Book of Common Prayer, in the direction of Geneva, would in reality give a tremendous impulse to many souls in the very direction which you would wish them to avoid."

It is well to note the Bishop of Carlisle is not even a High Churchman.

DR. POTTS CORRECTED ABOUT METHODISM.—Dr. Potts is, we all know, amiable, just, indeed, the sort of a man one cannot but desire to be on good terms with. But Dr. Potts has made a serious mistake about the Methodist body, and, strange as it may seem, we hold the honour of that body much higher in esteem on this point, than even its distinguished preacher. Dr. Potts has allowed himself to be inflated with the very intoxicating gas of prohibitionism, which plays sad havoc with the mental faculties. In a recent sermon he took occasion to allude to the attitude of the Methodist body to total abstinence as having been always favourable to that intemperate form of temperance. We know otherwise. In our younger days we heard a debate on "Teetotalism," between Dr. Lees the noted advocate of total abstinence, and the Rev. James Bromley, a Wesleyan preacher, who was selected for this debate by the Methodist body, and whose line of argument was that universally followed by all Wesleyan preachers and members in those days. The Methodists took the ground that the Bible inculcated "Temperance" and not "Teetotalism." They also argued that Teetotalism was opposed to the Gospel by leading its adherents to rest satisfied with an act at the best of barren morality. They contended that the mere non-commission of the one sin of drunkenness was elevated to the place of spiritual obedience to the law of Christ by the converted heart.

The Methodists had sound reason on their side. Teetotalism was directly in antagonism to Christianity in those days, just as now it is to the spirit and teachings of the Christian religion, although nominally in alliance with it. The Methodism of James Bromley's days was a wholly different thing to what it is to-day, and in nothing more marked than this, that then it was a brave contemner of the world and worldly ways and worldly men, a purely spiritual force, while now—the change is manifest. From reliance upon God and Preachers for the work of moral reform to trust in Magistrates and Police there is a great drop.

REV. DR. POTTS AND PROHIBITION.—The following letter to a daily paper from the Rev. D. J. Macdonnell, is so timely and so marked by his characteristic bravery, sound sense and clearness, that we are glad to give it space. "In the course of discussion during the past half century it has come to pass that the virtue of 'temperance' as enjoined by St. Paul and St. Peter, and practised by the Lord Jesus Christ, has come to be looked at askance by large numbers of good men, and even condemned by not a few of them as a sin, and that language had been misused to such an extent that in the minds of hundred of persons accustomed to hear denunciations not merely of drunkenness, but of drinking, 'temperance' means not moderation but total abstinence.

"A similar fate seems to threaten the word 'prohibition.' When I find a hard headed Presbyterian minister issuing a catechism in which the question is asked, 'Where is prohibition found in the Bible?' and answered thus: 'In Prov. xxiii. 31, 'Look not then upon the wine when it is red,' etc.; and when I find so clear-headed a man as Dr. Potts preaching a stirring sermon in which he deals with three phases of so-called 'prohibition,' viz., (1) 'personal prohibition,' meaning voluntary abstinence, (2) 'domestic prohibition,' and (3) 'legal prohibition, I feel constrained to ask brethren to be more exact in their choice of words. 'Prohibition' has a well defined meaning. The text 'Look not unto the wine,' etc., has no more to do with 'prohibition' than the other one, 'Let no man therefore judge you in meat or in drink.' Voluntary abstinence from whiskey has no more to do with 'prohibition' than voluntary abstinence from green tea or unripe fruit has to do with the passing of a law prohibiting the importation of any sort of tea or the raising of any sort of fruit. The exercise of parental authority in the banishing of wine from the table has no more to do with 'prohibition' than a father's injunction, 'My boy, don't get your feet wet,' has to do with a statute prohibiting all citizens from going out of doors on a wet day.

"I do not, of course, for a moment suspect my friend, Dr. Potts, whose return to Toronto we of the church catholic hail with satisfaction, has any intention of playing fast and loose with words; but not all his hearers, and not all your readers, are so clear-headed as he is; and when he talks to them of 'prohibition' as including voluntary abstinence and the exercise of authority in the home in regard to strong drink, many hundreds will, I suspect, be found saying, 'I vote for prohibition,' who would not say so with so great readiness if the true issue, viz., 'legal prohibition,' and that alone were put before them. Scores of men in this community are voluntary abstainers who will never be prohibitionists."

—It will be remembered that the St. Louis Exposition took its stand on keeping its exhibition closed on Sunday. It came out handsomely ahead in its financial exhibit at the close. Godliness did not hurt it. The New Orleans exhibition decided otherwise, and is open all day Sundays. It has been under a cloud, and a losing concern from the day it opened, in spite of the government loan to help it.—*Church News*.