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LESSONS for SUNDAYS and HOLY-DAYS.

- July 15th—7th SUNDAY AFTER TRINITY.
Morning—1 Chron. xxi. Acts xxi. to 17
Evening—1 Chron. xxii. or 1 Chron. xxviii. to 31 Matt. ix. 18
- July 22nd—ST. JAMES, APOSTLE AND MARTYR
Morning—2 Kings i. to 16 Luke ix. 51 to 57
Evening—Jer. xxvi. 8 to 16 Matt. xiii. to 24
- July 29th—8th SUNDAY AFTER TRINITY.
Morning—1 Chron. xxix. 9 to 29 Acts xxv
Evening—2 Chron. i. or 1 Kings iii. Matt. xiii. 24 to 33

THURSDAY, JULY 16, 1888.

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

A VERY SIMPLE MYSTERY.—Some Scott Act friends are puzzled over a very simple mystery. They are confronted with overwhelming evidence to prove that prohibitory legislation increases the excessive use of liquor. In Wales, Ireland, and Canada, it is not denied that prohibition has stimulated excessive drinking. But while these facts are not contradicted; how can they be in the teeth of official reports? still the Scott Act friends cannot reconcile these facts with another fact, viz: that "all or almost all liquor manufacturers and dealers are opposed to the Scott Act." A correspondent sarcastically suggests that the liquor dealers in opposing an Act which really increases excess in drink are acting "from a philanthropic spirit." That is best known to themselves. We are not judges of men's spirits, that unhappily is an impertinence much too general. Every man in this age thinks he has the right to judge his fellow creatures as though the Almighty has delegated that function to His creatures. Not only do men judge their fellows, but sentence offenders against their miserable notions, as though sin consisted not in an offence against God's laws, but in differing in opinion or taste from themselves. Hence Scott Act legislation and bitter party agitations. Now the mystery alluded to is no mystery at all. The liquor dealers object to the Scott Act, because it brands as criminal, a trade which it is not just to so condemn. If a liquor dealer sold a hundred times more under the Scott Act, than if the trade were free, he would be unworthy the name of man if he did fight against being placed under legal condem-

nation. While giving this answer, we beg our Scott Act friends distinctly to understand that we regard ourselves as more truly friends of Christian temperance than they are. We have faith in temperance principles winning the day, whereas they have abandoned all hope in the power of such principles, and all hope in the Gospel, and have in ignominious despair called upon the strong arm of the law to do the work of moral and spiritual reformation. That the Scott Act is and will be deliberately violated by the most conscientious, high minded, godly men in the community, violated in principle, as a protest against injustice, is its fatal condemnation. Any law which offends a pure conscience, violates it.

POLITICAL DISSENT AND THE MINISTRY.—When we are being urged to fraternize with sectarian bodies, it is desirable to ascertain the character these bodies have, lest we be got into injurious company. The *Exeter Gazette* says that the Rev. Dr. Hillier will preach his farewell sermons in the Bartholomew Street Baptist Chapel, Exeter, on the last Sunday of this month. This is the result of two years of direct and desperate opposition to the rev. gentleman from outside his congregation, and directed by those Bradlaughites, whose ire the Doctor raised soon after his arrival in the city, by reason of the resistance which he offered to the spread of, and the force with which he denounced, the Atheistic and Communistic principles that find favour and support in the quarter indicated. Failing in their endeavour to damage the estimation in which Dr. Hillier is held by the members of his flock, these political demagogues and Bradlaughite adherents turned their persecution into another channel. With an elasticity of conscience, peculiar to latter-day Radicalism, the opponents of Dr. Hillier quickly suppressed their much-vaunted love of liberty of thought, and the result of their continuous efforts is that the Deacons of the chapel are forced to discharge their minister for want of funds with which to support him. Dr. Hillier will not yet leave Exeter, he has been requested by many friends, both Churchmen and Dissenters, Conservative and Liberal, to continue his services in some public room in the city.

With such a picture before us of the practical working of sectarian principles, which are based in the main on opposition to any authority, but the individual will of the sectary, we shall do well to avoid to close contact with these men, lest we come to regard with indifference or favour their Atheistic and Communistic principles.

THE BISHOP OF DURHAM ON THE SPOILATION OF THE CHURCH.—Nonconformists are very fond indeed of speaking about their freedom from State Control and of abusing the Mother Church for her supposed subjection to the State. With an hypocrisy which is revolting and scandalous to the very name of Christian, they are seeking as they affirm to make the English Church more "spiritual" by taking away its property and leaving it shorn of all the pious gifts of generations of sons. The Bishop of Durham thus falls foul of this policy of dissent. The combination of great claims to spirituality with a decided effort to loot the Church ought to teach Church people what "spirituality" means when used by this class of religionist. The Bishop says:—"The Society for Disestablishing the Church calls itself the Liberation Society; but when he stripped a man of his clothes and robbed him of his purse or his watch, and turned him naked into the streets, he should then consider it was an abuse of terms to speak of liberation. To allude to the society in that way was no exaggeration or caricature, as anyone would see by looking at their programme. They proposed to make a clean sweep of everything. Disestablishment would do great injury to the work at home, many of the village communities would be paganized, and in populous centres the immediate consequences would, in all probability, be very serious. If the Church of

England was not the Church of the lowest of the poor, and of the outcast of the kingdom, then certainly no other body was. She owed that position to the fact of her parochial organizations. Let them regard the Church of England with reference to the daughter communities, the American and Colonial Churches, and through them to universal Christendom. The daughter Churches were extending daily and spreading with the spread of the English people. That was a most important factor in the future of Christendom—the kernel of its strength and the hope of its union. It was extremely important that the Church of England should be in a position to do a mother's duty to her daughter Churches; but that she could not do if she was suddenly placed in the position of utter destitution, and had to cast about for ways and means, and was obliged to abandon old districts because there was no adequate support for her spiritual agencies. Any one who realized the great potentiality of the English Church in the future would do his utmost to preserve intact that great inheritance which she had received from the past.

THE SET OF THE STREAM.—While the great bulk of the sects in England are given up to mere political agitation, or as Mr. Spurgeon says, to the teaching "of covert infidelity," there is naturally a longing for the only free spiritual life enjoyed in the pastures of the Church of Christ, on the part of those who have found dissent to be an arid waste. We named in a recent issue, the secession of one of the more learned Congregationalist preachers. There are at present, scores of applications for "Orders," before our Bishops from Nonconformist ministers. The clergy at home are holding Confirmation classes, at which many leading dissenters are in attendance, and in all parts of England, ministers of sects are being prepared for Confirmation. When God is thus breaking down the idols of men, and bringing order out of confusion so that His Church may be made glorious, how utterly foolish it is for Churchmen in Canada to be fighting against this divine movement by endeavoring to lower the claims and teaching of the Church, down to the level of sectarianism! The father of the Prodigal son is being asked to give up his mansion and servants and dignity and comforts, in order to take pot luck in the wilderness with his vagrant child.

AN UNPLEASANT COINCIDENCE.—The travelling Secretary to one of our Church Societies was lately engaged to preach for it at a town not far from Oxford, where he had his temporary headquarters. By some mistake he went the wrong road, and was so long delayed in consequence that, on arriving at the church, the congregation had got as far as the hymn before the sermon. Donning a surplice, he made straight for the pulpit; but on arriving at the stairs, he found another preacher in his place, as it was thought the appointed preacher must have met with some accident, and they had given him up after waiting some time. The two clergymen looked at each other for a moment with mutual surprise, but the gentleman in the pulpit at once gave way, and the expected preacher took his place and gave out his text. He would have been thankful to have had any other, but, of course, texts and sermons are not things that can be altered at a moment's notice, and he was compelled to announce the only text on which he was prepared to preach, which happened to be "So he drove out the man." Under the circumstances the effect was painfully ludicrous, as may be imagined, though no one was to blame, as it was purely accidental.—*Irish Ecclesiastical Gazette.*

—Trials and sorrows do not make God's love grow weary of us. He even loves us all the more when we are in danger.