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LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 5.—ELEVENTH SUNDAY AFTER TRINITY. Morning—1 Kings xviii. Romans x. Evening—1 Kings xix.; or 1 Kings xxi. Matt. xix. 3 to 21.

THURSDAY, AUGUST 2, 1888.

WORSHIP OF RELICS.—It appears that the veneration of relics is not confined to members of the Roman Church. At a Bazaar held for reducing the debt on Southwark Wesleyan Chapel, the breast-pin of John Wesley was "displayed at the opening ceremony." The "Rev." F. Crozier, significant name, passed the interesting relic, which was expected to fetch a round sum into the hands of Dr. Bunting, in the presence of some Methodist and civic magnates. We all know, too, how sacredly kept is Wesley's Bible; it is held and used as a symbol of authority to minister the Word and Sacraments, being placed for a few moments in the hands of each new minister on his ordination.

WANTED, A SITTING ROOM.—Great complaints are being made because Lord Penzance has nowhere to sit. He has no Court assigned him in the New Law Courts, and at the recent further hearing of arguments in the Mackonochie case, he could not even secure a Committee Room. It would be better for the Church if Lord Penzance never did sit. His work is very largely the mere outcome of spiteful party spirit and only leads men into more open defiance of the law he is supposed to administer.

WELL DONE, EVANGELICALS!—The Archbishop of York, in acknowledging a gift of cutlery from the working men of Sheffield, stated that during the twenty years of his Episcopate Sheffield had spent 119,500l. on church building; 66,000l. on schools and parsonages; 179,650l. on Church work in general. Sheffield, as Mr. Ommaney puts it, "is given over to Protestantism." We know the place better than Mr. O.; we attended his church when it was first opened, the preacher being a beloved friend, now Vicar of Andover, and we can only say that the spending of over a million dollars in one town on the Church is so very admirable a form of protesting against sin and dissent and Popery that we should like a good many more places to be given over to that form of Protestantism!

STRAWBERRIES AND CREAM.—From the realm of Archbishopial flattery to a dainty dish is no great drop, and just now, when there is so general a rage for Strawberry Festivals, a pleasant word about the berry will be welcome. In a very lively English paper it is stated that at a recent garden party a distinguished foreigner on being presented with a plateful of strawberries and cream asked the question "Pourquoi faire?" in doubt whether it was fit food for man! This reminds us of an incident in our early days. We had been some hours trotting a young Italian friend round London seeing the sights, and we passed into "His Lordship's larder," a restaurant in Cheapside. We ordered a glass of London stout, and our friend seeing its colour asked (not in these words tho') "What, can you drink that dark stuff?" Seeing the feat done, he wished to try the taste and we regret to say that he developed at once a taste for stout quite remark-

able! Teetotalers need not be shocked, we have learnt better since then.

TWO HAPPY PHRASES.—At a recent celebration at St. Augustine's Missionary College, Mr. Beresford Hope, to whose munificence the College and the Church owes so much, made one of his interesting speeches. Mr. Hope is one of the least physically attractive of the sons of men: he affects homeliness in his make up, wears his hair for instance over his forehead, giving him a decidedly burghlarious look, and generally would give a terrible shock to those good people who here believe a gentleman is always natty and professional looking. But Mr. Hope, as Sir Stafford Northcote said, "is one of the best men, and most earnest and practical Christians, it has been my privilege to know." In the speech referred to, Mr. Beresford Hope, who is a great art connoisseur said: "The continuity of the English Church is now a generally accepted fact. We now understand and use without abusing the practice of linking Gods' houses with the memories of Gods' Saints. The devastations of three centuries back are no longer lovely in our eyes." These are two happy and suggestive phrases, the latter especially; it expresses in a few words from the point of Art the injury to the Church and to civilization, done by the ruthless hands of those coarse men who stripped God's churches of beauty and devastated His Temples, three centuries ago, so that they became as rude as barns and as depressing to witness as the walls of a prison cell. But as Mr. Hope says; "devastation is no longer lovely," nor ugliness and meanness in a church indicative of the piety and devotion of worshippers.

MUCH NEEDED ADVICE.—At a recent meeting at Reading, England, Canon Carter read an address on "the best methods of insuring peace in matters of ritual." The Canon very wisely condemned the use of incense as having in it too much movement and excess of action, adding "I think it will never take in England." He strongly deprecated any ritual "which would drive any one away from the Sacrament," and urged that no changes should be made without explanation beforehand and patience so that there should be no appearance of forcing high ritual on the people. "Let the clergy," Canon Carter said, "give people confidence and not make them think they were getting in the thin end of the wedge." The advice is timely and needed.

WINE FOR THE EUCHARIST.—Our very able correspondent the Rev. John Carry D.D., whose scholarly letters on this topic have been much appreciated by all Churchmen, will be glad to know that in the Convocation of Canterbury just held, the Bishops unanimously decided "that it is most convenient that the clergy should conform to ancient and unbroken usage in the matter of the use of fermented wine in the Eucharist, and should discountenance all attempts to deviate from it."

THE FRANCHISE FOR WOMEN.—During a recent debate in the House of Commons, it was stated that every seventh landowner in England is a woman, and between 300,000 and 400,000 females are assessed for poor rates. The introducer of the motion for granting the franchise to women, very emphatically condemned giving votes to married women. One member stated that every civilized nation repudiated female suffrage—which is somewhat hard on Canada as it ranks us as an uncivilized nation! The motion was lost and the division list showed that members of both parties and of neither voted for and against extending the franchise to women. Our sisters need not fret—the Parliaments of Home and Society will still be ruled by them and these spheres are wider and nobler than any House of Commons.

A QUESTION FOR QUESTIONERS.—It is only the very lowest savages and the most degraded outcasts of civilisation who are agreed in either denying God or in ignoring Him, apart from the new sceptics.

What is the probable value of an evolution which levels our ideas on this momentous subject to theirs? Is it not simply unthinkable that they should prove to be in the right, as against the enormous majority of the higher races and the higher members of the same race?

A QUESTION FOR EVOLUTIONISTS.—The following argument seems to us a very cogent one as against the evolutionists. We take it from a work by the Rev. H. FOOTMAN, M.A.: "Why, on your hypothesis, should we accept your conclusions at all, instead of looking by anticipation forward to a time when your theory of evolution, as being itself only an evolution, will be exploded as false, as at best merely temporary? And here is a fact which we judge more cogent than either of the former. It is that this so-called new materialistic explanation of the universe and of morals, so far from being a product of our own day, is one of the worn-out forms of Hindu speculation, which has wrought no intellectual salvation in the East. The sect of the Buddhas teaches that nothing exists but matter, which is eternal and infinite, unbeginning and unending; that organization, intelligence, and design are inherent in matter as growth is in a tree; that there is no such thing as soul or spirit, because it cannot be detected in the body; that uncreated atoms are the source of all things, and that the universe is a process of perpetual progression from these primordial factors; that reason and intellect are mere secretions of the brain, and do not stand for actual facts, but merely represent a process; that good and evil are only geographical and chronological expressions, and what is called evil is only an active and transitory form of good; that Law is the only creator of all things, and there is no creator of the law, as such a creator would need another creator, and so on to infinity, which is absurd; that revelation is neither a fact nor a need; that miracles are impossible, for the laws of nature are never suspended; and there is no future state of rewards and punishments. Every point in this creed tallies exactly with the new scepticism, and our contention is that it has failed to do any good in Hindustan; so that those who offer it as a Gospel (rather what Carlyle called a 'Bospel') for our time and country are bound to face that historical fact before demanding popular reception for it. The Hindu system we have outlined will be found in somewhat fuller detail in the seventh story of the *Baital Panchisi*, as translated by Captain Burton under the title of 'Vikram and the Vampire.' We are inclined to hold that those who have adopted these views, as the last word of the highest modern intellect may be somewhat shaken when they find how old and how useless they are."

A LITERARY LADY ON THE DECEASED WIFE'S SISTER QUESTION.—"M. O. W. O.," the well-known initials of Mrs. Oliphant, in a very sensible letter to the *Pall Mall Gazette*, thus expresses her opinion on this question from a woman's point of view:—"If a man is to marry his wife's sister for the sake of his children, it should be done by Act of Parliament at a very early given period, say the day after the funeral; if he fall in love with and wishes to marry her as he might any other woman, then it is clearly neither seemly nor expedient that he should have the privilege of wooing her at his ease under his own roof. And what if she did not want to marry him (a case scarcely taken into consideration), and found his attentions revolting, as she very probably would do in this case, yet could not, because of that tenderness for her sister's children which has been so often appealed to, escape from them? The question has hitherto been considered solely from the man's point of view; but there is none on which women have a better right to be heard. And I have no doubt that, were the women of England consulted on the subject, there would be an overwhelming majority against an alteration which will sow trouble in many a tranquil and contented household."