

Sept. 27, 1888.

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# Dominion Churchman.

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FRANKLIN B. BILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 30...NINETEENTH SUNDAY AFTER TRINITY.  
Morning—Ezekiel xiv. Ephesians i.  
Evening—Ezekiel xviii. or xxiv. 15. Luke iv. 16.

THURSDAY, SEPT. 27, 1888.

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

DR. HELLMUTH'S FUTURE WORK.—A correspondent of the *Yorkshire Post* writes:—"This long-suffering diocese (Ripon) has been recently asked in your columns to wait a little longer, until the promised help should come from Huron. With the advent of a coadjutor we were led and prepared to believe that a spasm of life might be infused into the diocese. We hear that his lordship has had an interview with the Bishop, and that he is to consecrate two churches in the diocese of London, and to preach three times in Paris, thence to go into Switzerland for the same duty. Is there no work for him in the diocese of Ripon, and is this an earnest of what is really to be looked for?" We believe that these engagements foreshadow the future sphere which Dr. Hellmuth will be called to occupy. The See of Ripon will be vacant ere long and no coadjutor will be wanted for the new Bishop. Dr. H. will be appointed to discharge the duties of a travelling Bishop, to watch over the great number of members of the English Church who reside on the continent of Europe. Such, we believe, is likely to be Dr. Hellmuth's future work.

THE CHURCH AND THE PEOPLE.—A writer in an English paper says: "Sunday afternoon was spent at St. Paul's, and a sermon from Canon Liddon from the words 'Ye have need of patience' was suggestive, not only of the progress of the Church of England in the last twenty years, but of the still greater progress to be anticipated in the future. Think of St. Paul's twenty years ago and to-day! Think of the little north door, the only public entrance in those days; and of the handful of people who would wander up to and stand at the entrance of the choir till after the anthem and then troop away! Half-an-hour before service time on Sunday afternoon one found the people pouring in through all the doors, and the larger part of the space under the dome already occupied. No fussy officials to prevent the congregation seating themselves wherever there was room. I found a chair between two working men, who evidently felt they had as much right there as I had. I must say there is still room for improvement in some of the worshippers. Strangers still sit and listen at St. Paul's as of old, but two-thirds of the immense congregation know that the mats are not meant for the feet, and readily kneel and stand at the proper places;

and it is this waking up of the people to the importance of public worship apart from preaching, and with their right to use the churches of the country for worship, public and private, which makes one so hopeful of the Church of England to-day. It is not in proprietary chapels, or in the fashionable-pewed churches of suburban districts, that you can estimate the hold of the Church on the people. It is in St. Paul's and hundreds of other free and open churches throughout the land, where the "rich and poor meet together," that the Churchman foresees a real and lasting union of Church and people, and can with all his heart and soul thank God and take courage."

DEAN BALDWIN ON CHURCH GROWTH.—The well known position of Dean Baldwin as one of the most Evangelical of Evangelicals lends a peculiar force to his opinions when they are not in harmony with those who presume to speak for the whole of that section or School. The good Dean, in a speech at the Provincial Synod, spoke of the wonderful growth and progress made by the Church of England in recent years. The Dean evidently prefers facts to fancies.

AD HOMINEM!—Some years ago *Punch* had a cartoon showing a London street scene in which there was depicted a poor wretch dead drunk propped against a post. A benevolent old lady was close by exclaiming "Poor man, he must be very, very bad," (very sick.) A costermonger is represented as exclaiming, "I only wish I had half his complaint!" The moral is not edifying, but this is an exactly parallel case to that of the people who are wasting their time speaking about the decay of the Church of England. O! how happy would their rickety little seat be if it had half the complaint of the Church of England! The Church could spare many millions of members and still have plenty left to form a few hundred or two of so-called Reformed Churches far stronger than any one of them.

SANITARY TEACHING FROM THE PULPIT.—The *Sanitary Journal* makes an excellent suggestion to its lay readers, i.e., to ask their clergy to preach on sanitary laws. We follow out the *Journal's* request by suggesting to the clergy the desirability of dealing with this topic in their pulpits. Sanitary laws are simply God's laws of health, which are as divine and sacred and holy as any of His laws. The sacrifice of innocent lives by the neglect of God's laws in this respect, owing to ignorance or avarice is one of the great scandals of the age. The misery, poverty, vice and crime, which directly and indirectly result from neglect of God's laws of health constitute a much larger proportion of the sorrows, sufferings and shame of humanity than is generally recognized, because for some reason or other the public do not like to be taught the lessons of sanitary science, apparently preferring to let typhus, with other fevers and disease have the run of their dwellings rather than listen to the teacher of God's laws as to health. The clergy might do much to break up this fatal apathy.

WHO TEACHES THE TEACHERS?—In an article upon the Educational statistics for 1882, the *English Churchman* remarks: "But there is another point worthy of attention—namely, whence do we get the teacher supply? And the answer is, mainly from the Church training colleges. The education of the 3,000,000 and odd children inspected last year gives employment to 35,444 certificated teachers. Of these no less than 14,749 masters and nearly 9,000 mistresses had been trained for two years in a college. Of these colleges, those belonging to the Church provide every year a supply of over 2,000 trained teachers to recruit the ranks. The British and Foreign School Society's colleges turn out over 450, the Wesleyans 226, the Congregational 56, and the Roman Catholics 212—in all, 3,188; the Church supplying just twice as many as all the rest of the colleges together.

A MISCHIEVOUS STATEMENT CORRECTED.—The English *Figaro* frequently renders good service to the National Church by acting the part of a true friend, at one time not sparing to point out her shortcomings, and at another exposing those who may malign or mis-represent her. In this spirit *Figaro*, in its last Saturday's edition, exposes the misstatements of Canon Basil Wilberforce in his attack on the Ecclesiastical Commissioners for their supposed ownership of an excessive number of public-houses. Among other startling statements, the Rector of Southampton declared that the Bishop of London as he rides from St. James's-square to Fulham, passes a hundred public-houses built on Church property. This statement has just been proved to be a ridiculous exaggeration. The Bishop of London passes two public-houses built on Church property on his way from St. James's-square to Fulham, not a hundred. The rest of Canon Wilberforce's "facts" are equally reliable. At the same time it is satisfactory to know that the Commissioners are taking every means in their power to prevent the creation of public-houses on property under their control.

A BID FOR THE SCREAMING SISTERHOOD.—One of the most humiliating steps ever taken by a representative body of Christians was the recent action of the Methodist Conference, by which the word "obey" is eliminated from the marriage service. This strange step was taken on the ground that a certain class of women objected to use the word when being married. Well might one of the ministers exclaim that he "hoped they would leave a little of John Wesley's Methodism in the new body!" What sort of wives those are, or are likely to make, who decline to "obey" their husbands as God bids them most emphatically in His Word, we decline to describe, they are not worthy the sacred name of "wife." What sort of back-bone of principle men, calling themselves Christian Ministers, have who, to curry favour with a self-willed class of women, deliberately declare that the wife is no longer bound to obedience, we also decline to say, it is hard to describe a negative. This pandering, to the least worthy of all classes of women, by Methodism, is a demonstration that its day of spiritual power is gone. The glory of past Methodism was its single-minded zeal for souls, the shame of modern Methodism is its double-minded zeal for popularity.

A QUAKERESS TURNS ROMAN CATHOLIC.—The late William Howitt, the well-known author, was a member of the Society of Friends, or Quakers. He was a very bitter Protestant, and wrote a treatise against the Church of Rome. He left a daughter behind him who has followed the example of many other of the most violent anti-Romanists of the last generation by herself entering the Church of Rome. She has given an account of her perversion or conversion, in which she states that, dissatisfied with the confusions of the Protestant world, she turned to God in earnest prayer for guidance, and for light to the study of the Bible. She declares that she was led thus to seek for peace in the Church of Rome and that not until a probation and examination of the grounds of her faith was she baptized. The case is a highly curious study and shows how in a wider sphere "one man's meat is another's poison," for the very diet prescribed against the Romish fever she declares brought on an attack of it! To us it seems more likely that finding out that gross misrepresentations had been made to her, as to Rome, she was drawn thither by a process of sympathetic reaction.

THY WILL BE DONE.—Repeat these words with every breath, and with every pulsation of your heart, with every movement of your lips. God will always understand them as you intend them: sometimes as a prayer, as an act of resignation, as an act of faith in time of trouble, as an act of hope in time of fear—always as an act of love.