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LESSONS for SUNDAYS and HOLY-DAYS.

- July 19th—7th SUNDAY AFTER TRINITY.
Morning—1 Chron. xxi. Acts xxi. to 17
Evening—1 Chron. xxii. or 1 Chron. xxviii. to 21 Matt ix. 18
- July 25—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 30th—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, 1885.

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

A NOTE ON THE ANTI-VISIBLE CHURCH THEORY.—The *Literary Churchman* thus deals with the very common difficulty out made of a text, by those who object to Christ's Church being "visible," or recognizable by outsiders as an organized body as He prayed it might be.

"A belief that the Christian Church arose from the voluntary association of certain persons, who thought alike, "who accepted Christian truths," and who accordingly in the "sub-apostolic age" formed themselves into a club, or clubs, is to our mind unlike its commencement and character, as described in the pages of the New Testament. Some find it difficult to believe in the Church as "a visible society" because of the promise—"Where two or three are gathered together in My Name there am I in the midst of them," which they consider "the charter" of the self-constituted Christian bodies. The first thought which will strike most minds at this statement is, what has the text to do with organization of the Church? Without discussing the condition "in My Name," which in itself may be easily turned against the dissenter's view of "free right of association;" for "in My Name," Dr. Wordsworth (following S. Hilary and Augustine) says, means—"not in their own name, or according to their own devices, much less in spirit of strife and division"—without enforcing, we say, this limitation, it is evident that the passage in question only refers to the blessings of unity and the increased power which arises from united prayer, as the context is sufficient in itself to show. Our Lord had just declared that if a man "neglect to hear the Church"

he should be regarded as a "heathen man," had announced that He would entrust His apostles with "the Power of the Keys," that He would commit to them the ministry of reconciliation, and had given a special promise to prayer if two shall agree upon what they ask. How any one can found a theory of the origin of the church on so slender a foundation as the text which follows, and at the same time ignore all those passages of the Holy Scripture in which the Church is spoken of as a supernatural Society, as the body of Christ, and the temple of His Spirit, is to us really surprising.

THE APOSTOLIC SUCCESSION IN THE EPISCOPAL OFFICE.—The same journal in criticising the objection raised by the notorious Dr. Hatch, to the judgment of the Catholic Church as to Episcopacy, remarks: But we must pass to the purpose of Dr. Hatch's dispute of the Anglican position, that Episcopacy is a necessity not merely for Church government, but for church life. Dr. Hatch is much puzzled by the contention that bishops are "of the esse of a Church," whilst other Church officers who are mentioned in the New Testament have been suffered to pass away; why "the Episcopate" should be regarded as "organically necessary to the structure" of the Church, whilst, for instance, "the office of evangelist" is viewed as "unessential." But is not this very fact only to be accounted for by the doctrine which Dr. Hatch is attacking? Our Lord remained on earth to speak to His apostles of "the things pertaining to the Kingdom of God," and "even unto the end of the world," did not therefore conclude that they were to be exempted from the universal law of death, but that the powers they received would be passed on to others, who would inherit the blessing to the end of time. It is difficult to see why they should have been invested with these spiritual privileges, if they were to have no successors. The world certainly stands as much in need of these gifts now as when the apostles were still alive upon the earth. When Dr. Hatch twits Dr. Liddon with admitting that in one sense "the apostles have no successors" as "fatal to the inference as to other functions," he betrays a defect either in apprehension or in logical power. It does not follow that because in the persons certain "functions" arising from their position are incommunicable, that therefore certain other "functions" which are official are also destined not to survive. If so, there could be no such thing as a successor to any office. The fact that the apostles "founded" the Church, that they were the first disciples of Christ, and received their power immediately from Him of course cannot be predicated of any others. It might as well be argued that Joshua did not succeed Moses, because it could not be said also of him that he received the law; as that the apostles had no successors, because they could not in the nature of things pass on to their successors the incommunicable glory of their own position.

A NEW FORM OF BLASPHEMY.—One of the natural consequences of extreme party zeal is a degradation of the moral and spiritual senses. Our party contemporary has published a letter from a well known Church agitator of the ultra type, and this is the style of language thought fit to use in pleading for less ceremonialism and deeper devotion to Christ. "We are weary, very weary of the modern Protestant Trinity—Father, Son and the Preacher! Down with theology, opinions, oratory, everything that hides Christ. I have heard Evangelicals bury Him under masses of well cut shibboleths."

The last sentence is doubtless a far from uncommon experience. But of all the ways of hiding Christ, we know none likely to be so effectual, as language such as the above used in association with the Sacred Name. But the writer is a leader of the party, and his blasphemous allusion to the Trinity, will be thought innocent because of the utterer being "one of our set."

THE LONDON SCANDAL.—The whole civilized world has been shocked by statements made by a London newspaper which, so far as they are true, reveal the existence of an appalling amount of licentiousness in that city which to a very large extent may be regarded as a new form of crime. We say "to a very large extent" because the traffic in children for criminal purposes is as old as vice itself. What seems to be admitted is that there is now a systematized, open, wholesale trade in juvenile vice. The disclosures are not so novel, however, as the public suppose. Statistics of this revolting aspect of crime have been published for many years past of much the same character. It is a highly unfortunate feature of this affair that it has taken the form of a virulent class onslaught. We are gravely told that the aristocracy are alone vicious, while the new rich, the middle classes, the artisans and poor, are virtuous! Serious doubt is thrown upon the honesty of writers who single out one class of men as sinners, and attribute to them a monopoly of vice. Being timed skilfully to coincide with a strong revolutionary effort, we cannot but suspect ulterior motives for ventilating this scandal. That money can buy immunity from police discipline, is notorious in every city in Canada, and that the same form of crime exists here, where of course no aristocracy exists, is well known to the clergy, and the medical faculty, and the police. The fact is clear enough that civilization develops evil as fast as good, and the revelations just made may help to teach the defenders of our almost godless system of education that mere "culture" is utterly powerless as an antidote to the worst, the most revolting forms of vice. Another weak point of the authors of this affair is that they select London out as though the metropolis of the world, with its millions of people, were alone guilty of the enormities named. On their own showing Paris is worse, as all know who know that city of glory and shame. The *London Times* wisely points out that the levelling of ranks, the senseless rage of the women of the less well to do classes for dressing like people of means, has led to a fearful sacrifice of honour to secure money for adornment. This subject is the most difficult to deal with in the way of amendment, and clap trap efforts to make this a class question, will only hinder reform in legislation and social habits.

LOVE THE WILL OF GOD.—If we sincerely love the will of God, and only this, we should change our earth into a heaven. We should thank God for everything—for evil as well as good, because evil would become good from His hand. O my God, what do I see in the course of the stars, in the revolution of the seasons, in the events of life, but the accomplishment of Thy will! May it also be accomplished in me, and may I love it. May it sweeten and endear all even to me. May I annihilate my own to make Thy will reign in me. For it is Thine, Lord, to will and mine to obey.—*Fenelon.*

WHEN I consider the multitude of associated forces which are diffused through nature,—when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together, and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence, and grandeur, beyond our language to express, of the Great Disposer of all.—*Faraday.*

JOHN CALVIN has said, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience."

If people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart.