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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

June 9th.—WHITSUN-DAY.
Morning.—Deut. 16 to v. 18. Rom. 8 to v. 18.
Evening.—Isaiah 11; or Ezek. 36, 25. Gal. 5:16; or Acts 18, 24 to 29.

THURSDAY JUNE, 6, 1889.

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

FAITH CURES AND POPERY.—Those who are giving countenance to the new fad of faith-cures are giving also countenance to the grossest superstitions of Popery. The Romanists in Montreal, for instance, when rebuked for relying upon their special devotion to some Saint for relief from small-pox or cholera, may very justly affirm that they are using precisely the same means to secure help as those ultra-Protestants who are faith-curers. In Guatemala when a drought is doing damage the image of St. Joseph is given a new coat of paint, then paraded through the streets and solemnly replaced in the church. The people suppose that their faith so exhibited will stop the drought. We pity them, but not more than we pity those who show their ignorance and superstition by giving credence and fees to those rank cheats and impostors who are coining money out of the faith cure craze. In Toronto, where this swindling is practised on a large scale, we trust Inspector Archibald, who has charge of the morality of the city, will bring these persons before the Police Magistrate for punishment, under the same Act which is used to suppress fortune-tellers and other rogues and vagabonds who prey upon the credulity of the ignorant.

THE POPE AS ARBITRATOR.—What a very useful thing a word is that to many hearers has no definite meaning! It is a perfect stop gap to discussion in cases where the audiences are too illiterate to see through the "bluff" being practised upon them. "The Pope was merely an arbitrator," says one who wishes to blind his hearers against seeing the fact of the Pope being given civil authority over or equal to the Queen. And many find this word to be a satisfactory reply to an objection to which in real fact it has no relation whatever! If the Pope had been called a mere Procurator or even a mere Pro-Consul, or a Tetrarch, there are thousands who would have said, "Ah! that settles it, there was no

harm in a Procurator—or Pro-Consul, or Tetrarch." Now an Arbitrator is one who is selected by two or more rival claimants to decide the question upon which they differ and to make an award defining the rights of such claimant. Now the property which the Pope is said to have acted as arbitrator in regard to, was really owned by the Queen of England, and Her Majesty never consented to submit her claim to the Pope to be arbitrated about! It is essential that an Arbitrator shall be disinterested in the matter he has to decide upon. But the only parties who made the Pope an arbitrator were really members of his own family, and which ever way he decided the property would be taken unlawfully for his own personal benefit as head of that family! It was just as though two fox cubs laid a goose they had stolen before the old father fox to be arbitrated upon, and Reynard decided first that he would eat it all himself, then the cubs squeal and papa fox says, "Very well, the goose can be served at the family dinner and you cubs who stole it shall have the breast slices." That is an exact picture of the Pope as arbitrator in the Jesuit Estates business. He was not appointed or recognised by nor did he pretend to recognise, the real owner of the property which he was asked to divide and to share in. To call the Pope an arbitrator in this case, is an utter absurdity—but a word of four syllables, a word strange to the general ear, a word seldom heard by the multitude, acts as a charm in bluffing those who have not intelligence enough to see the trick being played upon them.

MURDER WILL OUT.—A neat story is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind. On entering the pulpit one Sunday he took with him a walnut to illustrate the character of the various Christian Churches. He told the people the shell was tasteless and valueless—that was the Wesleyan Church. The skin was nauseous, disagreeable, and worthless—that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut for the kernel and—found it rotten. Then his reverence coughed violently; and pronounced the Benediction.

THE FOUNTAIN OF THEOLOGY.—The blessed doctrine of the Incarnation was the fountain of theology, and all the verities of the Catholic faith centered in and around Christ. He, the God-Man, was the ideal of all goodness, and "in all things," and for all time He must have the "pre-eminence." One was their Master, even Christ; hence the dignity of serving Him faithfully, and making Him their one end and aim. Despite all those tender relationships of home and family life, Christ must be "pre-eminence." He must be first—before all others. Before father, mother, brother, sister, wife, husband, child, or friend. Jesus said, "Follow Me, and he that forsaketh Me cannot be My disciple." He would urge them, then, to begin each day with the question of the Apostle of old, "Lord, what wilt Thou have me to do?" and again to ask themselves each evening, "Lord, what have I done this day for Thee?" In such questionings they would find the secret of rest and peace. Some men were apt to speak of the Church as though there were no Christ, and others speak of Christ as though there were no Church; such forgetting that the Church was His Body. They would find Christ there when they drew near to the Holy Table, and sought Him in that solemn mystery, though they must take care lest in dwelling upon details they lost the blessing. To keep Jesus in the soul was the "one thing needful."

ANOTHER WORD TO DR. FARRAR.—Archdeacon Farrar is very angry at the *Guardian* for simply pointing out his inconsistency in holding back a sermon on or against Ritualism which he was requested to publish; while he presently publishes a vehement article in a dissenting paper. He is par-

ticularly indignant that the sentence below about "gewgaws" should be quoted. He says that in his "original manuscript" it was put in quotation marks, and he thought everybody knew whence it came. But surely it was even worse deliberately to adopt the reproachful language of a bitter enemy like Milton, than for a rhetorician like the Archdeacon to originate it. We append the *Spectator's* notice of the same. It is, however, as we say on this side, "a caution" to read the Archdeacon's glowing eulogy of Episcopacy in the sermon preached at the consecration of his son-in-law, Mr. Montgomery, from which we shall quote in a later issue.

THE SPECTATOR ON DR. FARRAR.—"Archdeacon Farrar writes an enthusiastic letter to the *Christian World* which he says is not meant to be "polemical;" but unless it is meant to prepossess public opinion against the Bishop of Lincoln, we cannot compliment the Archdeacon on his tact in choosing opportunities. His subject is the worthlessness of ritual and sacramentalism to feed our moral and spiritual life, and the tone of it may be gathered from the peroration:—"No! nations are saved by righteousness and by manliness, and by self-denial, and by the preaching of simple Christ to simple men, not by mitres and candles and chasubles, and such gewgaws, filched from Aaron's wardrobe or the Flamens' vestry." Moreover, there is a very strong invective against those who attach importance to the Eucharist itself. We observe, nevertheless, that the Archdeacon does not seem to apply fairly his own test of true religion,—namely, the purity of life to which it leads. We suppose that few would deny that the Bishop of Lincoln and the late Mr. Mackonochie, and a very great majority of the Ritualist clergy at the present time, have been remarkable for righteousness of life, and have believed that sacramentalism has greatly helped them in the effort to lead a noble and self-denying life. Why, then, does the Archdeacon level this bitter attack against a party who, tried by his own test, are among the salt of the earth? Perhaps he only means to say that, good as they are, they would be a vast deal better if they held the theology of Archdeacon Farrar,—a pious opinion, doubtless, of the Archdeacon, but one which it may be permitted even to those who cower before the diffuse rhetoric of the Archdeacon, to doubt.

THE LATE PREBENDARY VAUGHAN.—The Evangelical party has sustained a heavy loss in the death of Prebendary Vaughan, for forty-eight years vicar of Christ Church, Brighton. He was an admirable preacher, and his published volumes of sermons for children are a model for addresses to little ones. Of late years Mr. Vaughan, who has died in his eighty-fifth year, observed a much more friendly attitude towards High Churchmen, and was much censured by bigoted members of the Evangelical body for being in the procession at the consecration of St. Bartholomew's, Brighton. Thus says the *Church Review*:—"Having known Mr. Vaughan some years ago, and often heard his addresses to children, we can commend them as models, with this proviso, that those who use them should learn Mr. Vaughan's style of speech, which was very taking with children, it was so gentle and so pleasant in tone, sometimes a little touched by humour, always free from the lecturing manner, it was simply like a refined parent chatting with a group of youngsters. Mr. Vaughan's sermons were able but his pulpit style was to us disagreeable for the very reasons which made his addresses to children so charming. But the ladies of Brighton liked to be talked to in that way, the men went elsewhere. Brighton thirty to forty years had strange contrasts in Church pulpits in Drummond, Maitland, Vaughan, Wagner, Elliott. It needed a very, very wide fold to hold men so divergent in views and ritual! But they lived quite comfortably together in spite of desperate efforts to set them at loggerheads."