

Sept. 12, 1889.

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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Sept. 15th.—THIRTEENTH SUNDAY AFTER TRINITY.
Morning.—9 Kings 5, 9 Cor. 7, 2.
Evening.—2 Kings 6 to v. 24; or 7. Mark 12, 35 to 13, 14.

THURSDAY SEPT. 12, 1889.

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

ADVICE TO ADVERTISERS.—The Toronto Saturday Night in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue.

THE CROWN LAWYERS AND THE JESUIT ACT.—The chief legal advisers of the Crown in England have reported that the Jesuit Bill was within the power of the Quebec Province to pass, and that it was not unconstitutional. We are not surprised at this, those are not the chief points of objection to that abominable measure. What is now before the Dominion is the duty of putting it out of the power of any Province to pass such legislation by making it to be unconstitutional. There is considerable alarm at the very sound of the words,—reform the constitution,—but surely the example of England ought to teach us to view with complacency such constitutional changes as are intended to correct manifest and dangerous evils. A constitution that permits such an Act to become law as the Jesuit Estates Act, must be mended in the interests of order and justice.

MR. SPURGEON IS DOWN ON CANT.—Mr. Spurgeon hits the nail on the head vigorously at times, as in the following; "There is no necessity that a

man who is wise unto salvation should in other respects be a fool; but the reverse should be constantly seen. Sanctity should beget sagacity, and purity should be the mother of prudence. . . . I pray my friends not to be so spiritual that they cannot do a good day's work, or give full measure, or sell honest wares. To my disgust I have known persons who have professed to have reached perfect purity who have done very dirty things. I have been suspicious of superfine spirituality, since I knew one who took no interest in the affairs of this world, and yet speculated till he lost thousands of other people's money. Do not get to be so heavenly minded that you cannot put up with the little vexations of the family, for we have heard of people of whom it was said that the sooner they went to heaven the better, for they were too disagreeable to live with below."

A SUPPLY OF BABIES CHEAP.—The following is now being told of the late Dean Burgon. The story takes a slightly new form. The Dean was "taking duty" in a country parish where the church possessed a three-decker, and on a certain Sunday morning the curate made several announcements, including a statement that the Dean (who was standing above him) would minister Holy Baptism in the afternoon. The clerk, who was in the lowest box, and who was very deaf, fancied that the curate's allocution referred to the new hymn-books, and feeling that this was an inroad upon his prerogatives, felt bound to add a word on his own account, which took the following form:—"Them as 'as 'em is to bring 'em to church at three o'clock, and them as hasn't can get 'em at the vicarage, a shilling each; with red backs, three-pence extra."

MOTHER CHURCH AND HER JEWELS.—"We have no desire, says Dr. Moorhouse, to purchase immunity from danger by unconditional surrender to an infallible authority. We prefer the intellectual life and energy of our Scriptural Church, with all its drawbacks of wilfulness and contention, to the barren and stagnant peace of an unthinking acquiescence. We are not blind to the flaws and blemishes of our beloved Church. She has no more escaped the anomalies of her inheritance and the limitations of her surroundings than any other great institution of our country. But with Hugh James Rose, we say:—"Under this view you must let me, not endure, but love, and warmly and passionately love, my mother Church. You must let me believe that, though there is not the glare and glitter round my mother's sober brow which exists elsewhere, there is what will win all hearts and charm all eyes which will study her countenance, and are capable of improvement, of reverence, of affection; that she is a true daughter and co-heiress of that ancient house the Catholic Church of Christ, with all the family lineaments on her face, and no small portion of the family jewels in her keeping; that she will not only safely introduce me into the bosom of her family here below and above, but has green pastures and waters of comfort in abundance to cheer me on my journey. "Such is our mother Church; the home of reverent piety and rational liberty, the strong defence of Scriptural truth against superstitious corruptions on the one hand, and thoughtless enthusiasm on the other; the one centre of Christian faith and charity upon which, if it so please God, the extreme wings of the Christian army may one day fall back and find again that unity of faith and thought of which we all constantly deplore the loss. My brethren, let us prize, and with all the energy of our intellect guard, this inestimable treasure which God has committed to our keeping."

ONE HORSE AND TWO HORSE CHURCHES.—Every-

one is aware that persons of a certain class whose social pre-eminence rests on so very slight a foundation that it stands in constant need of being strengthened by all manner of artificial props, the Church is made to serve as one of these props. They are most careful to worship God only in aristocratic company, lest the Almighty might mistake their petitions for those of some social nobody. One of the oddest things in this connection we ever heard of occurred at a large town in Ontario that shall be nameless. In this town, or city, is a highly "swell" church. There the carriage people attend, most of them driving through half a dozen parishes, past as many of our churches in order to reach this fashionable temple. Not long ago a new coachman, misunderstanding his orders on a Sunday morning, brought round to the main door of his master's residence the carriage with one horse, the vehicle usually used for visiting the town or city on week days. He was not aware that a two horse carriage was kept to go to Church in. When the lady of the house saw this one horse affair at the door, she was dreadfully ruffled, and gave the poor servant a taste of the rough side of her tongue. However, she quietened down at last, and turning to her husband, who, like a man of the world, and of sense only laughed at the trouble, and she said:—"Well, dear, we'll not stay at home altogether this morning, but as this is only a one horse carriage we will go to such and such a church," referring to, and naming one of only second or third rate social standing! This recognition of social rank in Churches by the number of horses required by etiquette to be used in drawing worshippers there, is very, very, characteristic of the vanity and folly, and ignorance of the manners and customs of a real aristocracy, which those display who bring colonial life into ridicule.

THE RECORD ON THE UPPER CLASSES.—In a very thoughtful article in the columns of the Record, reference is made to the reason why Evangelical principles have never been very popular among the upper classes. Our contemporary says: "If any one will take the trouble to look at a file of old newspapers running over the last sixty or seventy years, the same language of contemptuous dislike of Low Church sayings and doings will be observed throughout. We hear sometimes of the supposed decay of Evangelical influence. Our fathers and even our grandfathers listened to the same tale, and it had as much or as little truth in it then as now. Evangelical influence will always be real, because the truth has an influence which can never be destroyed. On the other hand it is ill adapted for fashionable society, whose sins and vanities it cannot palliate with fine phrases. The religion of society must discover a *modus vivendi* between God and Mammon. It is just because Evangelical religion is stiff in its repudiation of the possibility of compromise here that men dislike it. There can be little question that our contemporary is right, says the Rock, and that, speaking generally, the fashionable society will never patronise Evangelical principles. There are, and we may thank God for it, a certain number among the upper classes who value very highly the principles we advocate, but these persons, are as a rule, exceptions to their class. They are not the ones who lead the fashionable circles, although they may on account of their position, their birth, or their wealth, be tolerated by those who form the fashionable set. Nobody who has moved among the upper ten can seriously question this statement, nor deny that the principles inculcated by the modern Ritualists are far more popular in their circle, than are the principles of Evangelicals. Nor is it difficult to discover the reason for this appreciation of the one, and dislike of the other." The Rock goes on to affirm that Ritualism is a mere religion of ceremonies, and therefore attracts idle and insincere people. Of course it does, look at such idlers and insincere persons as Canons Knox-Little and Body, the Bishop of Lincoln, and men of that class who abound in the Church! The Fock and Record should not talk untruthful scandal.

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