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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Oct. 20th.—EIGHTEENTH SUNDAY AFTER TRINITY.
Morning.—Jer. 36. 1 Thess. 5.
Evening.—Ezek. 2; or 13 to v. 17 Luke 14, 25 to 15, 11.

THURSDAY OCT. 17, 1889.

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

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

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.

MR. GLADSTONE ON THE VALUE OF SUNDAY.—We are always delighted, says the Rock, when we can agree with those from whom we are in the habit of differing. Mr. Gladstone is one of these, and consequently we hail with unfeigned gratification his letter addressed to the Sunday Observance Congress, now sitting in Paris, under the presidency of M. Leon Say. He writes: "It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my countrymen. It appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working-class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. Personally, I have always endeavoured, as far as circumstances have allowed, to exercise this privilege, and now, nearly at the end of a laborious public career of nearly 57 years, I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess.

As regards the masses the question is still more important; it is the popular question *par excellence*." We would append to this a story we have heard about the right hon. gentleman, purposely suppressing names. A friend sent him a book on a very deep theological question. It reached him in the midst of his Midlothian campaign. But in a few days Mr. Gladstone wrote a letter of four closely filled pages, examining and criticising the work. He had devoted his intervening Sunday to it, and so shut out the harass of electioneering strife, and refreshed his spirit.

MR. GLADSTONE'S USE OF SUNDAY.—We can speak from personal observation as to Mr. Gladstone's Sunday habits, as we at one time lived where he spent many of his rest days when Premier, at Hagley. His custom was to attend morning service, teach in the village Sunday School, and later in the day visit the poor and infirm cottagers in company with his niece, the Honble. Miss Lyttelton. One or other of them we have often seen going their round carrying a basket of comforts for the sick.

AN ERROR BUT NOT A MISTAKE.—The Rev. Dr. Langtry had a letter in the Mail of 8th October, protesting in earnest terms against Dr. McLaren's address against the Church Union movement. Dr. Langtry quoted St. Paul's word, "For whereas there are divisions among you are ye not carnal and walk as men?" The compositor set this "For whereas there are demons among you," &c. The error is a happy one, for doubtless wherever divisions leading to separations exist there are demons at work, as but for evil spirits there would be unity.

FORMS OF PRAYER.—The English Wesleyan Conference has just issued a new book of Family Prayers. The Methodists are therefore not justified in condemning the use of forms of Prayer. Indeed the shelves of the Methodist Book Room are loaded with copies of the Methodist Prayer Book, which is publicly used in some of their services in England, wherever a more than usually "respectable" congregation assembles, to whom the erratic utterances of extempore prayer are found to be objectionable. But as a matter of fact the cry against our liturgical forms which a few years ago was constantly raised with the intent to injure the Church, is now hushed, except amongst a very narrow set whose illiteracy renders them by no means as dangerous foes as they would like to be. It is rather hard lines for the Church of England to have her Prayer Book pirated by Wesleyans without any acknowledgment, and at the same time to be abused by them for using forms of prayer! Yet such is the case. More, the Presbyterian ministers are now issuing our Marriage Service form, and Burial of the dead office, directly taken from the Prayer Book—their preachers also quote our prayers wholesale in public worship—yet their people are bitterly opposed to forms of prayer! This is not only a wicked, but a very comical world.

A PRESBYTERIAN ON CHURCH UNION.—The Rev. Charles Augustus Briggs, D.D., Davenport, Professor of Hebrew in the Union Theological Seminary has issued a volume entitled "Whither? A Theological question for the Times." The work has much significance as indicative of the tone prevailing in the highest ranks of Presbyterianism, how this body has advanced ahead of such laggards behind as Dr. McLaren may be judged by the following:—

"The process of dissolution has gone on long enough. The time has come for a reconstruction of theology, of polity, of worship and of Christian life and work. The drift in the Church ought to stop, Christian divines should steer directly toward the divine truth (as the true and only orthodoxy), and strive for the whole truth and nothing but the

truth. The barriers between the Protestant denominations should be removed and an organic union formed. An alliance should be made between Protestantism and Romanism and all other branches of Christendom. The Lambeth Conference, in its proposals for Christian unity, points in the right direction. The Church of England is entitled to lead. Let all others follow her lead and advance steadily toward Christian orthodoxy."

OUR SKIRTS CLEAR.—A Baptist minister of Walsall, England, named Bonfield has caused a great sensation by causing it to be believed that he had been murdered in Ireland by the Parnell Invincibles. The rascal it seems eloped with a young woman and he sought to throw people off the scent. This person has been spoken of in Canadian papers as a clergyman of the Church of England. "Clergyman" implies the rest in England, here it does not, and newspapers should therefore be more careful in using this word, especially should they avoid scandalizing the Church, as they constantly do, by styling every delinquent minister of the sects "a clergyman," the presumption and almost inevitable inference being that he is one of our clergy.

GRACE NOT APPROPRIATE.—Peter Lombard in Church Times writes: "I give you another episcopal story which I have heard this week, the principal person in it being the Bishop of Barchester. I do not mean worthy Dr. Proudie—who has been gathered to his fathers for several years, and whose last official act was to make Mr. Crawley a Canon Residentary—but his successor. The latter, and his brother Bishop of Irontown, went out picnicking in an Alpine wood, accompanied by Colonel Fencer. They had a hamper which promised much enjoyment, but on arriving at their destination and proceeding to unpack it, a woeful state of things was revealed. The chicken and tongue had gone bad, and everything else was reduced to pulp by the contents of a broken bottle. "H'm," said my lord of Barchester, after silent reflection for a while, "instead of saying grace on this occasion, I think we might ask the layman to express our feelings."

AN OLD COUNTRY LESSON.—The Mail of the 8th October says:—

"The Rev. Dyson Hague, Brockville, evangelical clergyman of the Church of England, a graduate of Wycliffe College, in writing of his tour in England, speaks of the free use of the cassock and of the general adoption of the surpliced choir and the eastward position, and considers that in themselves they no longer mark a division between the two great parties of the Church."

What a blessing it would be if all our young men who are being sought to be made narrow-minded partisans by the training in a one-sided school, if they were all shipped off to England for a year or so prior to ordination! What a revelation it would be, heartbreaking almost, as they came to realise how shamefully they had been misled, and mistaught, and prejudiced. Our young friend must feel that he has listened as a student and since as a graduate, to a vast mass of very foolish talk on the points he alludes to. Why should young men allow themselves to be duped and deceived on such matters when warnings of their danger have been given and a knowledge of the truth so easily acquired? It is a sort of intellectual suicide to plunge into the waters of party in early life, as especially is it disastrous to mental and spiritual growth to be subject to the blighting influence of partisan tutors.

It is only by humility, it is only when self is overcome and brought into subjection, that a man can patiently endure, and therefore I say it is only humility that can make a man really and in the highest sense brave.