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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 16... SEVENTEENTH SUNDAY AFTER TRINITY. Morning—Jeremiah v. 2 Cor. viii. Evening—Jeremiah xii.; or xxxv. Mark xi. 14.

THURSDAY, SEPT. 13, 1888.

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

A VERY CHEERING SALUTATION.—The Anglican Church Chronicle published at Honolulu in its issue 7th July contains the following highly grateful and cheering notice: "We return our heartfelt thanks to the DOMINION CHURCHMAN for the good wishes expressed therein for the welfare of the Church in these Islands and for our own prosperity. While we fully reciprocate this kindness, we must return thanks also for the great benefits we derive from the perusal of the calm and cultured columns of the CHURCHMAN." We have had this week a second most cheering message, in this instance from one of the ablest and most honoured of the Bishops of Canada, who writes to express his high appreciation of the improvements made in the DOMINION CHURCHMAN, and of the skill and judgment shewn in its management.

A WORD TO PROFESSOR HUXLEY.—It is noteworthy that in the Rede Lecture, which is an event of great interest in the Cambridge Easter Term, Professor Huxley, in discussing the objections which were brought against the theory of evolution, stated that he could not see how it interfered with the argument from design. And he quoted a passage from the "Natural Theology" of Dr. Paley, which the Professor conceived covered the whole hypothesis. The argument from design then, even on the authority of Professor Huxley, is not quite out of date. We expect, however, "the famous and orthodox divine," if he could have appeared for a moment in the Senate-house, would have expressed some astonishment at the extent of the application of his words when placed under the powerful magnifying glass of Professor Huxley's imagination. The Professor ascribed his early zeal for the evolutionary hypothesis to the fact that Paley's works were amongst the few books which his Sabbatarian parents permitted him to read on Sundays, and that he had gathered from them "that all our life may be the results of mechanical disposition." The idea of being rid of personal accountability has evidently an attractiveness to the mind of Professor Huxley. In a paper in Macmillan some time ago, he protested that he should "instantly close with the offer," if some great Power were to agree to turn him into a sort of machine and wind him up in the morning before he got out of bed, so that he might think and do what was right and wise." If the Professor would place himself humbly in God's

hands and live to Him, he would find himself gradually thinking and doing what is right and wise, while at the same time instead of being made into a machine, a most degrading condition we think he would realize his higher nature including his Free Will becoming enlarged and ennobled.

THE OLD ORDER CHANGETH.—The appointment of the Rev. Mr. Owen, of Southampton, to the living of St. George, Edgbaston, Birmingham, by the death of the Rev. George Lea, has caused a great change in the manner of conducting the services. Formerly the Psalms were read, the black gown used, and Evening Communion was the rule. Now, however, the Psalms and responses are chanted, the black gown dispensed with, and celebrations of the Holy Communion are at 8 a.m. and the midday service. Though the Rev. George Lea was an excellent man of the Evangelical school, and his death was deeply regretted by those who worshipped with and were attached to him, yet there is no doubt that the hearty service now provided at St. George's is thoroughly appreciated. Until the appointment of Mr. Owen to the church an early celebration of the Holy Communion in the parish of Edgbaston was unknown. He would have a poor heart indeed, however, who could speak of the late Rev. George Lea without paying his memory reverential respect. His failings were those of his time and were inevitable. Mr. Lea was one of the earliest of those clergy who broke through the dead formality of their time and sought to make their Ministry effectual as a spiritual power. All honor to those pioneer Evangelicals! The Church owes them enough to justify their defects being most gently alluded to, nay even wholly overlooked. They were earnest in an age of apathy, they made the Church pulpits ring with the Gospel, when little else was being preached than barren morality.

A GAY PRESBYTERIAN WEDDING.—In Presbyterian Scotland it is very unusual for a marriage service to be held in any of the Presbyterian Churches; the place and circumstances are most undignified, as may be evidenced by a reference to an instance quoted recently at a clerical meeting in Edinburgh. The ceremony was taking place in a back-room, the minister having said to the happy pair, "Now join hands," heard for response, "Jeanie, the toast's burnin'!" The following account of a wedding which recently took place, as reported in the newspapers under the heading 'A Gay Presbyterian Wedding,' may be taken as indicating the dawn of a better day in respect to the celebration of this holy alliance:—"The bridal party assembled in St. Mary's Church at two o'clock in the afternoon, and the officiating clergy were Dr. Boyd, of St. Andrews, and the Rev. W. W. Tulloch, Glasgow. The bride was led to the altar (1) by the Rev. James McNair, Edinburgh. There were four bridesmaids, each carrying an elegant basket of flowers. The choir was augmented by various members of the other choirs in the town for the occasion. As the party left the church the Wedding March was played. The happy pair were greeted by a shower of pretty flowers, thrown by youthful hands, as they left the church. The church was tastefully decorated with flowers and plants, which were much admired by the large audience. Here we have a Presbyterian Church which has an altar (1), and toward it the bride is said to have been led; we have also instrumental music of an advanced order, and church decoration! At present the comparative rareness of such scenes as the one quoted excites no little curiosity in the public mind; but the well-known proverb, 'The straw shows which way the wind blows,' is applicable here, and further comment would be superfluous. So writes R.H.B. in Church Bells and adds: The following is what no doubt many in Presbyterian Scotland will look upon as another 'innovation of an exotic origin.' 'A chime of five bells in number, has just been placed in the new spire of Braemar Parish Church (Presbyterian). The bells weigh respectively 10

cwt., 8½ cwt., 6½ cwt., 5½ cwt., and 5 cwt., the largest sounding the keynote, A flat. On Sunday, July 21, the chime was used for the first time; when Professor Milligan, D. D., ex-Moderator of the General Assembly of the Church of Scotland, conducted the service.'

THE REPORT OF THE ROYAL COMMISSIONERS.—Until this report reaches us in full we are not inclined to give it much attention, as abstracts and condensations are very misleading in documents of this nature. We gather however, generally, that there is a willingness shown by the Commissioners to leave power in the hands of the Bishops. When a complaint is made against a clergyman the Bishop may stop further action, or allow it to go on and himself pronounce sentence. With regard to ritual and doctrinal cases it is proposed to remove the limitations of the act of 1874 as to number of complainants, and the provision of the Church Discipline Act is to be restored and to adopt a different procedure. The "Three aggrieved Parishioners" are to disappear, and a good riddance that will be. The Bishop's veto is to be preserved in these cases. He may hear and decide the cases or send them to a Diocesan Court with a legal and theological assessor sitting with the Bishop. From this an appeal may be made to the Court of Arches. There are three courses open to the Archbishop, one to pass cases to an official Principal, or hear them himself with such official as assessor, or he may call in to his help five theological assessors who are to be Bishops or professors of one of the English Universities and with their aid adjudicate upon the cases. This revolutionizes the Court of Arches for the better.

FEATS OF MEMORY AND COMPOSITION.—The publication of a fifth edition of Dr. Lee's well known treatise upon the Inspiration of Holy Scripture recalls an incident which we give as a specimen of the power certain men have of rapid composition, following upon extraordinarily rapid reading. Some twenty eight years ago when reading mathematics with the present Bishop of Melbourne, as we left him one Saturday night he showed us Dr. Lee's book uncut, which had just come in from the book store. He had been announced to preach next evening on "Inspiration," and a very large congregation was expected to attend. Up to then Mr. Moorhouse, who was Curate of the Church, had not found any time to prepare this discourse. He however, set to work on the Saturday night, read Lee's book through or nearly so, and on the next night he preached a lengthy and splendid sermon on this difficult topic, full of quotations verbatim from Dr. Lee and Dr. Lee's authorities, a sermon which seemed indeed to have been the result of many days close preparation. Dr. Moorhouse used to delight in such wonderful feats; he never read Butler's Analogy until the evening before examination for Deacon's Orders, yet he was especially complimented by the Bishop on his brilliant "Analogy" paper!

MUDDLEMENT OR IGNORANCE?—A writer in the Toronto Mail, whom we rebuked for mixing up the Irish Church with the Church of England, has actually justified his blunder by asking whether the Irish Church was not always spoken of as the Church of England forty or even ten years ago. We answer this question with a most decided "NEVER." For fourteen centuries the Church of Ireland has been known by that name and no other, save "Irish Church" which is the same thing. It is not possible for us or any educated persons to pay respect to controversialists who have not acquired an elementary knowledge of the facts upon which they address the public. When a person writes on Church matters who does not know that there is a Church of Ireland, and that that Church has always been so called, he cannot expect intelligent readers to pay any regard to what he says. It is indeed an impertinence for such an one to claim the attention of well read Church-people.

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