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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 B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

AUGUST 15th—8th SUNDAY AFTER TRINITY.
Morning—1 Chronicles xxix. 9 to 23. Romans xii
Evening—3 Chronicles i. or 1 Kings iii. Matthew xxiv. 29.

THURSDAY, AUGUST 12, 1886.

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

MONEY-SKILFUL CHANGERS.—Among the many sayings ascribed to our Lord by early Christian writers which are not recorded in Holy Scripture, one of the most striking in the precept, "Shew yourselves skilful money-changers." We are not here concerned with its genuineness; but it has suggested, with some show of reason, that either the remark is simply the teaching of the Parable of the Talents summarised, or that it may have fallen from His lips at the time of the utterance of this parable. At any rate, no Divine parable or saying has a more important bearing for Christians. At the public meetings of our great religious societies that are held from time to time, although the spiritual side of sacred effort is not forgotten, it is essential that the financial aspect of affairs should receive close and searching investigation, and that the import of this precept, which we believe to be justly attributed to the Master Himself, should be carefully borne in mind. The parable teaches us how to regard both our possession and ourselves, and sheds a flood of light upon all that we have and are.

It is hardly needful to explain what is meant by talents, for they denote, obviously, all the endowments of man. Every faculty and power which God has bestowed upon man is a talent, and the word must be taken in its widest and most comprehensive sense, comprising all that brings with it power and influence. It must not be narrowed down to mean either spiritual or natural gifts only, for all that confers influence, whether grace of manner or personal attractions, is a talent—something given by the absent Master, to be traded with here, and accounted for hereafter. "Every good and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." These gifts flow forth from the Most High as drops from the clouds, and if we look above the creature, we shall discern that all human excellence is but a type of the per-

fections of the Uncreate and Eternal; and rising above all hero-worship and idolatry of genius, we shall learn to adore Him who has given such good gifts unto man. In the words of Browning—

"From the gift looking to the giver,
And from the ocean to the river,
From the finite to infinity,
And from man's dust to God's divinity."

The divine law of economy which is alluded to in the above passage from *The Rock*, is too little honoured in the Church. We have an enormous loss going on arising from the vanity and self-seeking of ambitious, restless men, who cannot work unless they are in some office. Hence duplication and triplication of organisations of all kinds, colleges, societies, newspapers, etc., etc., involving a frightful waste in mere machinery one half or more of which is needless except for the display of personal vanity or for party purposes of mischief-making.

SECULAR EDUCATION AND CRIME.—The *Rock* comes to us in a new form, it is now edited with such admirable skill and judgment, that we open its pages with pleasure and profit. While as thoroughly Evangelical as before, it is free from rancour. In a notice of Mr. Beecher's lecture in London our contemporary fires this telling shot at the secular educationists:

"It is in evidence that crime and mere secular education are all the world over in corresponding proportion. The more the people are educated in knowledge purely secular, without religion, the more crimes are committed. This is so in Prussia, where compulsory education is a matter of State policy, and where crime is fourteen times greater than in France, where the majority of the people can neither read nor write."

We trust those of our friends, by whom the *Rock* will be regarded as an authority, will be good enough to mark, learn and inwardly digest this utterance.

THE BISHOP OF LINCOLN ON LAY PREACHERS.—The Bishop of Lincoln thought that more information was needed on the part of the clergy with regard to the history and tenets of the various sects around. He recommended Canon Curteis' "Bampton Lectures" to his younger brethren, that they might study Dissent, not with a cold antiquarian interest, but on this principle—no body of men could hold to error as error; there must be some germ of truth in it, and that germ of truth, the thing for which they separated, must be acknowledged to them. He also recommended the clergy to get such volumes as the "Congregational Year Book," the "Baptist's Hand Book," and the "Minutes of the Wesleyan Conference," where they might get, at first hand, at what Dissenters really thought and wanted, instead of picking it up with comment in Church papers. The great desire of the Congregationalists, for instance, was to place small bodies of Christians in direct contact with Christ as their Head. If there were greater study and more information regarding the different truths enshrined in these doctrines of Dissent, the clergy could better show how these were to be had in their fulness in the Church. In his own diocese he thought theological antagonism to the Church was extremely small, if the political, the financial, and the physical elements were eliminated from it. He had always an immense admiration of John Wesley, and the marvellous success of his religious system—that net which was cast all over the world, with meshes so fine that not one single soul could be missed by it—long before he went to Wesley's birthplace. The Bishop then asked for suggestions on the extension of the working efficiency of the Church without lowering the standard of the three orders. Should we have Christian brothers as on the Continent, bound by certain vows, one of which was never to take orders so as effectually to cut off clerical ambition, while yet they devoted themselves entirely to the work of souls? There

were numbers of young men anxious to give their time to preaching the Gospel, who would yet never be able to master Greek and Latin. Such men were readily accepted by the Wesleyans, and their labours were blest in bringing souls to Christ. Should we accept them, and give them a proper position, liberty and powers within the Church? In some parishes there were two churches, one of which had to be shut up because the parson could not be in two places at once; and then very often a chapel was built, and this sort of young man put in in opposition to, instead of by, the Church. In these later years the Holy Spirit had perchance been making clearer to us the essential doctrines of the Catholic Faith, in order that we might now with safety put them into the hands and on the lips of persons less protected by the balancing power of a general education.

EVANGELISING THE MASSES.—The thoroughness of the work at St. Peter's, London Docks, should act as an incentive to incumbents all over England. The success which has attended the mission is phenomenal, and it has not been obtained by merely bringing the people to Evangelistic services while the great truth of the Incarnation, in all its ramifications save that of the Atonement, has been slurred over for fear of deterring the ignorant sinners have been brought to Jesus, and instead of being taught to say they feel saved, have been directed to exercise their faith in the cleansing power of His Blood by coming to Him in the ordinance which He has left for the remission of post-baptismal sin. They have, then, been carefully instructed in the truths of our holy religion, and brought to Confirmation and Holy Communion. They have been taught that the only way in which they can worship according to Divine authority is in the Holy Sacrifice of the Altar; hence to them the Altar is the centre of their worship here below as it will be heaven above, and they worship and receive Him now whom they will possess, enjoy and love hereafter. In this way Father Wainwright and his devoted band of colleagues are doing more to solve one of the great problems of the day than are those who work on other lines. They do not believe that people are to be raised merely by looking at beautiful pictures or misty mosaics, or even by hearing good music, however helpful these may be as subsidiaries; but they know the necessity there is for sinners to be born again, to be made partakers of the Incarnate life of Jesus Christ, to live by faith—faith, that is, in Him, and the Sacraments by which He unites and binds us to Himself. Believing this with all their hearts, they are showing the thoroughness of their convictions by their actions, and are raising the tone of the neighbourhood, and exerting an influence, upon a wide field around, which, if they were imitated all over the East-end, would solve the problem of how to Christianise the masses in our large towns.

—A most interesting autobiography of the late Dean Low is appearing by instalments in the *Record*. In last week's issue occurs an amusing story of the late Bishop Marsh of Peterborough. He was often late in his attendance at the cathedral, and when on one occasion the dean commenced the service before his arrival, he sent notice that having the privilege by statute of taking what part he pleased in the services he should in future always read the first sentence.

—There are ten thousand hearts in the community that are throbbing all the time with a sense of insignificance, and saying "Who am I? What can I do? I have no wealth, no education, no position." That may be true; but there is a Saviour who judges not by the magnitude of a gift, but by the desire there is behind it.