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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. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 5th 3rd SUNDAY AFTER TRINITY.
Morning—Hosea xiv. Heb. 1.
Evening—Joel ii. 21, or iii. 9. Luke xxiv. 13.

THURSDAY, NOV. 5, 1886.

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

THE MOST DIFFICULT PART TO PLAY—There is no part so difficult to play as that requiring a presentation of two contrasted characters. The actor who assumes the role of an old man, needs special gifts of voice and frame, these gifts prevent his success as a representative of a young man. Morally the difficulty is very serious indeed. Whoever leads a double life, needs to give intense application to both aspects of character, he must be ever on the watch, ever full of nervous dread of self exposure. A newspaper editor who has this double role to perform, is an object of pity. Pity for his anxieties, his labours, his strain, but above all he calls for pity, because of the low tone of manliness and morals exhibited in such a double course. We recently pointed out that our contemporary spoke of the Sacraments as merely mechanical "ceremonies," having no more virtue in them than raising the hat or bowing the head to a lady in the street. That was one side of his teaching—that was written not for Churchmen, but to attract dissenting subscribers. Note the rapidity of the change of front and style. In a more recent issue, the Sacraments are in a round-about way discussed, and the sentence occurs, "The Sacraments are means of grace." Thus within one month, this paper first lifts up its voice in wailing over those who regard the Sacraments as anything beyond barren, mechanical ceremonies, then, secondly, it turns right round, and says "The Sacraments are means of grace." We are reminded in this of Artemus Ward's election speech, "Them's my sentiments—but if they don't suit they can be changed." We quite understand that when a canvasser is out he must show his wares to attract customers. But who with a spark of manliness in him, would edit or support a paper which pretending to appeal to evangelical Churchmen, thus scandalises journalism, by a policy double-faced, to please dissenters as well as Churchmen.

Surely of Churchmen we may say, "In vain is this net set in the sight of any bird."

WHAT A VOICE OF WARNING!—Such is the exciting heading to a paragraph in the party organ. The paragraph warns us against those who do not hold "Justification by faith alone." It tells us, that unless we hold this doctrine, "Ichabod, the glory is departed, will be written upon all our institutions, upon all our wealth, and upon all our worldly possessions." That is a bad lookout no doubt, it looks possible though that even "Justification by faith alone" will not prevent St. James' Church, Toronto, at one time the headquarters of this notion, losing its worldly possessions and wealth! The Supreme Court ought to be informed that this doctrine was held there, possibly that might affect the verdict. Seriously we wish to point out that the Church most distinguished for its insistence upon "Justification by faith alone," has already "Ichabod" written upon its walls. The glory of Luther's Church has departed. We should like the party organ to tell us how it has come to pass that the institution which for so long has been the chief declarer of "Justification by faith alone," is now the least properous, the least active, the most utterly paralysed Church in existence? The Christians who have never heard any other teaching than "Justification by faith alone," are the least evangelical community in all Christendom, they are sceptical in opinion, indifferent to ordinances, they hear this doctrine on a Sunday morning, and spend the rest of God's Holy Day in a beer garden!

EUCCHARISTIC WINE.—The following letters appeared in the Scottish Guardian:—

SIR,—I am sorry to observe that you have allowed the question of using unfermented "wine" at the Holy Eucharist to be discussed in your columns.

I am a total abstainer, and at the head of a temperance organization. Yet so persuaded am I, that the proposed innovation would be to make of none effect Christ's Holy Institution, that I would feel bound to withdraw altogether from a movement which could countenance so grave a departure from the universal practice of Christendom for ages, or rather from the very first. That a few well-meaning but prejudiced persons may have expressed themselves to the contrary, only makes the general consent of the Church more evident. When unbaked flour and water has proved to be bread, then we may begin to believe that unfermented grape juice is wine.

TOTAL ABSTAINER.

SIR,—Having lived seven years in Palestine, and had opportunities of seeing the process of winemaking in that country, perhaps a description of the same may not be unacceptable. The grapes, being gathered, are thrown into a square receptacle about three feet high, and something less in breadth. A man, with bare legs a little above the knees, getting into the bin, jumps and treads out the juice. The juice conveyed from the bottom of the bin, in colour like light muddy water, is placed in large earthenware jars, the only covering being that of the lees, or grape-shells. These jars, when filled, are then placed in a cool, dark cellar, when in an hour or two spontaneous fermentation begins, giving forth a seething, hissing sound. This gradually ceases, and the lees or grape-shells sink to the bottom of the jars, and the wine is then fit for use. Nothing whatever is mixed with the same, but it is left the pure "fruit of the vine," and this is the pure, unadulterated wine of the country. Need it be added the wine is intoxicating if too freely indulged.

EDWARD JAMES JONAS.

—No one is so blind to his own faults as a man who has the habit of detecting the faults of others.—Faber.

THE PRAYER BOOK, A GUIDE AND HELP TO SPIRITUAL LIFE.—From a paper by the Dean of Aberdeen we call the following notes on the Prayer Book:—

"The Church is the Body of Christ, God the Father has given in God the Son, Jesus Christ, the Incarnate Word, a final Revelation of Himself for man's salvation. But God has given not only this final Revelation of Himself, but also a Divine Society, which is meant to embody it, and to be a continuous living witness to its Truth. There is the once for all given Truth, and there is the indefectible Institution responsible for teaching it; for guarding it against error, for formulating it, for witnessing to it; and last of all, for applying it sacramentally to the heirs of Salvation. The Holy Scriptures contain the deposit of Divine Truth; but they cannot administer and apply the Sacraments and other means of grace of which they speak. The Church, therefore, has from the beginning constructed and used for this purpose—formularities known by the name of Liturgies. In our Branch of the Church, the prescribed formularities are, "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church." This book was not put together in a few years, or by a few men. It has come down to us with the approval of many centuries. It contains within it the compositions of many saints, such as Ambrose and Augustine, Chrysostom, Athanasius, and Gregory. And they who truly feel the calm and subdued elevation of its prayers, and its Psalms and hymns, and spiritual songs, participate in the spirit of primitive devotion. The great majority of the formularities are taken from the Latin and Greek Rituals which have been in use for at least fourteen or fifteen hundred years in the service of the Church."

THE PRAYER BOOK AS A HANDBOOK OF DEVOTION.

—"The Church's Offices may be termed the mould in which the heirs of immortality are formed, nurtured, and prepared for their heavenly inheritance. The Common Prayer is the hand-book of the Church for the daily devotion of her members; and also for preserving the Body of Christ a living Organism—the Holy Ghost perpetuating therein the Grace and Truth which came by Jesus Christ. The Holy Ghost acts on the Divine Society, the Church Militant, as He acted on the writers of the Books of which the Holy Scriptures are made up. And so we have two separate modes of the same activity. If the Bible is the Record of a God-given Revelation, the Church is the owner, the keeper, and the witness-bearer to its true interpretation, and the Dispenser of the Gifts which it proclaims. Jesus Christ, the Incarnate Word, offered the propitiatory Sacrifice. He was crucified, dead, and buried; and before He ascended, He constituted the Apostolic Ministry, and empowered and commanded that Ministry to baptize all nations, that so His people might be crucified with Him, and buried with Him; and being risen with Him, might 'seek those things which are above, where he sitteth on the Right Hand of God.' The Apostolic Ministry has done, and is doing, its proper work. And so, in this respect, the Book of Common Prayer is a guide and a help to the spiritual life. Through its ordered Baptismal Office we are made individually 'members of Christ, children of God, and inheritors of the Kingdom of Heaven.' The body of the Baptised becomes the the life giving Spirit's temple, thereto consecrated. And inasmuch as the weakness of our mortal nature remains even in those who are regenerate; and gifts and graces are needed for the strengthening of the new regenerated life; those gifts and graces are bestowed in Confirmation. And those two offices in the Prayer Book serve as a perpetual reminder of the solemn promise and profession 'to follow the example of our Saviour Christ, and to be made like unto Him;' and also as a witness to the Truth of the 'One Baptism for the remission of sins.'"