

Sept. 26, 1889.

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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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4. The courts have decided that refusing to take newspaper or periodicals from the post-office, or removing and leaving them uncollected for, while unpaid, is "prima facie" evidence of intentional fraud.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers at a distance can easily see when their subscriptions fall due by looking at the address label on their paper. The Paper is sent until ordered to be stopped. (See above decisions.)

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.

Frank Weston, Proprietor, & Publisher,  
Address: P. O. Box 2840.  
Office, No. 11 Imperial Buildings, 20 Adelaide St. E.  
west of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

Sept. 26th.—FIFTEENTH SUNDAY AFTER TRINITY.  
Morning—3 Kings 18.  
Evening—3 Kings 19; or 23; to v. 31.

THURSDAY SEPT. 26, 1889.

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

DR. MARTINEAU'S STRIKING TESTIMONY.—There are few autobiographical passages in our language that can be said to match in interest and significance the frank account which Dr. Martineau has given of his own experience. "Ebionites, Arians, Socinians," he says, "all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books and the authors in chief favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble that fasten on my memory and heart, and make all else seem poor and cold." Striking words from a Unitarian!

PERSECUTION OF PROTESTANTS.—The Secretaries of the Evangelical Alliance publish the following cases of persecution and intolerance directed against Protestant Christians in Portugal and Spain:—

A poor man, a Protestant of Ilhavo, was tried at Aveiro for the crime of refusing to take off his cap to a cross carried at a funeral. He was allowed a legal adviser; but the judge, as well as the official prosecutor, turned against him. He was condemned to twelve months' imprisonment without the option of a fine, and with costs besides. He has appealed against the cruel sentence, and the Evangelical Alliance is now watching the case.

At Campo Criptana, a small town in Spain, where for many years the pure Gospel has been made known, a Protestant chapel, with the permission of the authorities, had been built and opened. On the Lord's Day, when the Protestants and their pastor assembled for morning worship, a mob of men and women (one thousand in number), instigated by Romish priests, surrounded the door in great excitement, shouting "Death to the Protestants!" causing the small congregation to fear for their lives. The police fortunately arrived in time and dispersed the mob; but the chapel has since been closed by the authorities, and the Protestants cannot move about without risk to their lives.

The Madrid Committee of the Evangelical Alliance has appealed to Sir Clair Ford, the British Ambassador, for protection to the Protestants.

Popery is unchanged in spirit. We keep down the wild beast by main force, and some pet the creature as though it were a lamb, but wherever Popery is in power there is danger to the lives of non-Romanists.

CANON LIDDON recently made some remarks on the airy and self-confident way in which people approach the mysteries of religion. Too many of us, he said, make the mistake of thinking that, while science and art require years of preparation and study, religion can be mastered by the most superficial and hurried investigation. That is why so few are able to understand what real religion means. If men would only study it as they would study a science, we should have better Christians and a better world. There is great soundness and pertinence in this remark. If it were laid to heart, how much insolence, bickering, and extravagance, might the religious world be spared! In opening a new Salvation hall in Liverpool, last Monday, General Booth defied anyone to point out any authorised doing of the Salvation Army which could not be justified from the Bible. No doubt by a mechanical use of the Bible, a mechanical use of isolated texts in the Bible, any doing of the Salvation Army might find some support, as any doing of any religious body that has ever appeared might find it. But scarcely so if the Bible and religion were approached with the modest, reverent, careful temper with which we all see that we must approach a science or an art if we are to appreciate and profit by its beauties and truths.

THE OLD IS BETTER.—In these days when even a scientific association listens to the praise of music that is said to be without "form," without form and void, mere "chaos" in our judgment, it is pleasant to hear plain words such as were used recently by Lord Chief Justice Coleridge. His Lordship is President of the Exeter Oratorio Society. At the annual meeting he said, "They would permit him as an old man to be entitled to the prejudices of an old man. It was said that almost all old men in some corners of their minds were Tories. He was a thorough Tory on one point—music. He professed to be a Tory in music, and he thought that the old traditions and the old classical models of music were the best they could have. He could as little understand some of the music put before them in the present day as he could understand Hebrew or Sanscrit. Music was to his mind the clothing and adorning of melody in the magnificent complicated harmonies of created sound, and he could as little understand music without melody as he could understand poetry with-

out prosody, or prose composition without grammar."

A LITTLE WORN BUT WORTH REPEATING.—A writer in the Churchman (New York), on the proposed hymnal for the American Church, adorns his tale by borrowing one from the late Joseph Belcher, D.D. He says:—A precentor, or parish clerk, or some similar official (the book is not by me), went to his minister with a proposal to improve a famous couplet of Dr. Watts.

O may my heart in tune be found,  
Like David's harp of solemn sound.

"Now," said he, "that was all very well once, perhaps, but the harp is an antiquated instrument, unfamiliar to our people. Anyway, we don't use it, and we do have a violin in the choir. Beside, 'heart' and 'harp' sound too much alike. So I think it would be more lifelike and appropriate to line it out like this—

O may my heart be tuned within,  
Like David's solemn violin."

"Yes," said the pastor, who was at once conservative and diplomatic, "that is a good idea; but I can make it still better. You know that the violin is more familiarly known by our people under another name; so, to render the lines thoroughly realistic, and bring them right home to everybody, suppose we try it this way—

O may my heart go diddle-diddle,  
Like good old David's sacred fiddle."

THE TESTIMONY OF GREAT MEN TO CHRIST.—"Alexander, Cæsar, Charlemagne, and I myself," says Napoleon Bonaparte, "have founded great empires; but upon what do these creations of our genius depend?—upon force. Jesus alone founded his empire on love, and to this day thousands would die for Him. . . . I think I understand something of human nature, and I tell you all these were men, and I am a man: none else is like Him. Jesus Christ was more than a man." "The Spirit of Christ," says Sir Matthew Hale, "is a humbling spirit—the more we have of it the more it will humble us; and it is a sign that either we have it not, or that it is as yet overmastered by our corruption, if our heart be still haughty." "The Christian religion," says Beakley, "ennobleth and enlargeth the mind beyond any other profession or science whatsoever. . . . it produceth a universal greatness of soul, and extends our views beyond the light of nature."

It would be well if the thoughtless sceptic or Deist, who sometimes thinks that all the intellectual world is with him, should be oftener confronted with such quotations as the above, from the lips of the world's cleverest and greatest. What can he say in reply to the fact that the noblest and most exalted minds are against him, not for him? that the names of our greatest, to mention England alone, are in the roll of Christian believers? Bacon, Milton, Shakespeare, Locke, Newton, Boyle, Barrow, Browne, Bentley, Johnson, Carlyle, Scott, Wordsworth, Coleridge, Thackeray—what do we find of scepticism in the writings of these men; what of scorn and disregard for Christ's Gospel? No; the unthinking atheist never fell into a deeper error, for truth tells the contrary. It is true that men of science, proud in their own attainments, may sometimes cast off Christ, for, as Bacon says, "a little philosophy inclineth men's minds to atheism; but depth in philosophy bringeth men's minds about to religion." But it may be remarked that all those whose works we most truly love and cherish have been sincere believers.

The two men who hold the most prominent positions in the scientific world in England at the present moment are ardent upholders of Christianity. Sir George Stokes, the president of the Royal Society, is a strong Churchman; and Mr. Flower, the president of the British Association, is quite as much opposed to the rationalistic views which are generally assumed to characterise modern scientists.