

TS

ITE.

be sold

N,

James'

S, &c.,

LOVES, AS, &c.

To Order

To

CURED TO PAY, and sketch, etc. Many H. GEL- on, D. C.

PY

grape.

ger.

IRD,

e best of they are and succ- and their air prac- a, proves l purga- can de- no harm id being to take. powers ed with ing their needed. ct order, tion the search- specially digestive ich they an. They to em- l consti- tual ca-

chine

East, to

STE

ersons in ty years

itricos

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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 can easily see when their subscriptions fall due by looking at the address label on their paper.

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 Wooten, Proprietor, & Publisher, Address: P. O. Box 2640. Office, No. 11 Imperial Buildings, 30 Adelaide St. E., west of Post Office, Toronto.

FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 29... TENTH SUNDAY AFTER TRINITY.

Morning—1 Kings xii. Acts xviii. to 17.

Evening—1 Kings xii.; or 1 Kings xvii. Matt. xv. to 21.

THURSDAY, JULY 26, 1888.

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

THE LONDON TIMES ON THE CHURCH.—The following is the extract from the London Times, to which we called attention in our issue of 28th ult and which was accidentally passed over. It is a most overwhelming reply to croakers and propheciers of evil, and all who for one reason or other speak disparagingly of the Church. "The Church has of late years, we repeat, immensely gained in public estimation and respect. Its militant ranks are now filled from the highest to the lowest grades with men mainly formed in a new and better mould than those of bygone times, though it will be wise more earnestly to maintain the standard of learning. The Church clergyman of the Victorian era is almost universally a gentleman, a scholar, and a most faithful servant, according to his lights of his Divine Master and of the people with whom his lot is cast. In hundreds of country parishes and city districts he is the friend the adviser and unwearied guide of people who but for him would hardly ever catch a faint gleam of the light which shines on cultured minds. The work that is done among us by clergymen over and beyond their strict professional duties is, we believe, at the present date prodigious and invaluable. It is wrought for the most part unnoticed and unrewarded, and is, no doubt, rather of the character of moral than ecclesiastical teaching. But its influence for good is reflected upon the Church itself, and it might astonish many to know how vast a body of voluntary helpers among the poor follow the lead of this gentle and devoted propagandism. Hundreds of high-born ladies and well-to-do young men render a constant self-devotion among the most lowly and ignorant of the land, enrolling themselves agents of this great modern philanthropic movement, in which the Church is no doubt, imitated and assisted by other religious bodies. The fruit of such a co-operation may some day be the reconciliation of sects; but, if that be a hope too rational to seem reasonable, at least we discern no cause why the Church—established or disestablished—should lose her lead in this most noble crusade. Those, truly, who know so little of humanity as to think that man can ever live without religion, and those who have so imperfectly followed science as to believe that her utmost discoveries may some day take the place of the Bible, are equally at liberty to dream of a

time when no creed will exist and no moral teacher will be needed in society. Better instructed minds, however, are well aware that mankind must always have a faith higher than the vastest conception of science, and a hope diviner than her brightest dream. Of such a faith and such a hope the English Church remains a chief depository, and in her growing capacity to interpret them with an ever-widening love and wisdom lies, we believe, the secret of the destinies which await her in the future."

THE IRISH TROUBLE.—At a recent meeting in New York, a number of Irish rebels met to organize further outrages and to give vent to their horrid sentiments of hatred against England, the character of which may be judged by the following resolution which was passed with applause: "Resolved, That any person entering Ireland officially commissioned by England to any administrative office enters at his peril, and that any Irishman accepting an administrative office from England in Ireland is a traitor to his country and race, and should be dealt with accordingly, and that they were here first to pay a tribute of respect to those who had laid down their lives for the cause of Ireland and to sympathize with their families, and next to renew their vows of allegiance to their native land, and to assert that in her defence they had a right to use all means which education and the sciences placed at their disposal."

Upon which we have to remark that the patriots thus sympathized with, were the murderers of Lord Frederick Cavendish and Mr. Burke. We also ask attention to the above words "education and science" and to their direct association with one of the most brutal murders in the annals of crime. The mover of the resolution is a Physician, presumably an educated man; the chief of the dynamite gang was also a professional man. So moral is the influence of secular education, so elevating, so refining! Science, Education, Murder, what a conjunction.

SERMONS IN STONES.—We have been favoured with a photograph and description of the pulpit in Yarmouth Church, to which we made an allusion some time ago. This pulpit like many in Continental Churches is really a large platform, railed in 4 feet wide by a 11 long, large enough for the preacher to walk about and address the audiences to the extreme left and right. The Yarmouth pulpit has this advantage over them, while many are grotesque and not suggestive of preaching, this one sets forth the great object of all Church teaching, "Preaching peace by Jesus Christ." The figures and groups are all taken from the Bible, including the principal Prophets, the four Evangelists and S. Peter and S. Paul. The pulpit thus literally preaches as well as in the conventional sense.

THE LECTERN'S LESSON.—In this same Church is one of the handsomest Eagle Lecterns ever made, it cost \$460. The good folk who got so excited about a Lectern will be relieved by knowing that as the pulpit may be made to preach, so a lectern may be used to read out the Gospel. The cause of its adoption in England for the reading of the Lessons is probably from the following facts:—1. The Apocalypse describes an angel flying and carrying the everlasting Gospel for all nations and peoples. 2. Of the four living creatures (Ezekiel i. 10, and x. 14; and Rev. iv. 7) the Eagle has always been assigned to S. John, as symbolical of him and of the character of his teaching. These things put together, and added to one or two other facts, give a clue to the explanation of the Eagle lectern. The globe is encircled by a fierce serpent whose tail is known by all the children of Adam in the curse which he brought on us by sin. The flying eagle, carrying the Word of God, proclaims the remedy. The Gospel, contained throughout the Bible, is the Power of God to salvation to every one that believeth. Amen, so be it.

A PERVERT'S LESSON.—Canon Case, whose death will be much regretted, both by members of the Ro-

man Catholic Church, to which he of late years belonged, and of the Anglican Church, of which he was a distinguished cleric in early life. Possessed of considerable private means, Canon Case enriched and adorned the Catholic church at Gloucester, of which he was rector for years.

Canon Case, like some others we know, was an artist by nature; his refined sensibilities were outraged by the vulgarity and coldness of English church services in years gone by. The rudeness and crudeness of church interiors were an offence to his eye. It seems thought by some that men's eyes are not capable of being affected to any extent by what is seen in a church. Else why build churches with bricked wall interiors like stables and drains? For any person with an artist's eye such a sight in a church renders devotion almost impossible, it is so destructive of mental rest. So, also in music, persons of musical culture are driven into extreme irritation by the annoyance of bad music. Others whose eyes and ears are dull and heavy, experience no such sensations of pain at ugly sights and discordant sounds. Unhappily these persons are without sufficient sensibility to feel any sympathy for others upon whom God has bestowed artistic refinement of taste. The Roman Catholic Church has found all this out, and gives free play to Art in her services and churches. The day will come when our churches will be made so beautiful as to conduce to a restful and thankful spirit. But we shall first have to get rid of the present craze for ugliness which afflicts most architects, as is manifested in their lining church walls as they also line our sewers, vaults and cellars for which they have apparently an equal respect to that they entertain towards the temple of God.

AN EXCUSABLE BLUNDER.—Some Sheffield admirers of the Archbishop of York have made and presented to his Grace a set of dinner cutlery. One novelty is a carving knife warranted to "get at every part of a bird." At the meeting one speaker (Mr. Benjamin Fletcher) significantly remarked that "the working men of Sheffield are deeply attached to the Church of their fathers, and they revered the Church as it was founded at the Reformation" (the italics are his own). In the above the natural anxiety of Low Churchmen to show that they repudiate connection with the Apostolic Church is finely illustrated.

AN INEXCUSABLE BLUNDER.—We call the above blunder "excusable" because the speaker has been taught that the Church "was founded at the Reformation"—the Sheffield clergy are to blame for his ignorance. What are we to say, however, to so eminent an organ as THE CHURCHMAN, the magazine of the Low Church party, inserting the following passage in a notice of a church near Huddersfield. "A remarkable inscription runs round the nave dated 1522. It contains these words (the Saviour is supposed to be addressing the sinner) 'Thou, sinner, hard turn hitherward, behold thy Saviour free. For thy trespass, my passion was to rid thee from the fiend.' Using the author's words The date is remarkable, as being just previous to the Reformation, indicative of sound doctrine even at that time in this Church." It is difficult to reflect patiently on so absurd a remark! Surely, surely, the Editor of THE CHURCHMAN must know that the doctrine of the Saviour's Cross and Passion was held in all its Evangelical fulness before the Reformation of our Church as it has been since? If not he would do well to turn his attention to pre-Reformation literature, both ecclesiastical and secular wherein he will find the Atonement set forth just as it is to-day in any Evangelical Church. It is this total ignorance of pre-Reformation literature which leads men to speak of the Reformation as though it had been the time when the Gospel was first proclaimed and Christ first founded His Church, and as many think when the Bible was written!