

[Sept. 5, 1889.

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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 uncollected 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 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Sept. 8th.—TWELFETH SUNDAY AFTER TRINITY.
Morning—1 Kings 22 to v. 41. 1 Cor. 16
Evening—2 Kings 2 to v. 16; or 2 Kings 4, 8 to v. 38. Mark 9,
2 to 30.

THURSDAY SEPT. 5, 1889.

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

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.

IS GAMBLING SINFUL?—Gambling may be shown to be against a plain commandment of God.

Against which? Against the tenth commandment! Gambling is rooted in covetousness. It is the desire to possess one's neighbour's money, and an attempt to get that money, without giving true value for it. The fact that your neighbour loses his money knowingly does not affect the question of the desire lying at the bottom of your own heart. The desire to get the money without paying for it, so to speak, is covetousness. If not, what is it?

No gambler can be indifferent as to whether he loses or wins; for, if he does not want either to lose or to win, why should he gamble at all? Why should he needlessly risk his own money? Why should he induce others to risk theirs? He can have no other possible motive in it than the desire to get the money of his neighbour. And in fact it is so; he is not indifferent; he wants that money; in other words, he covets it! This is sin against the tenth commandment.

But, perhaps a man may say, "I can bet or play without covetousness; I give all the money I win away in charity."

Be it so, it is an easy charity to be charitable at somebody else's expense! But in any case, if the money is nothing to such a man, the love of winning in itself is dear to him, and for the sake of that small pleasure he helps to make his neighbour poorer; he covets the advantage of winning, if he

does not actually covet the hard cash of his neighbour. This case, however, is not the common one, if it even exists at all. Men, as a rule, gamble to get money; for which money they render no service and give no value. This is covetousness, the idolatry of self; and the commandment is, "Thou shalt not covet."—From a Tract by Canon Tebbutt.

THE ARGUMENT OF COMMON SENSE.—A writer in the *Scottish Guardian* tells us the following anecdote.

"A friend of the present writer, a Scottish lawyer, and a good churchman, found himself, some dozen years ago, seated by a Presbyterian gentleman, who in conversation ridiculed the very idea of the Apostolical Succession. The lawyer did not take immediate notice of this attack, but after a while said to his fellow guest, 'You are to have the communion at your Church next Sunday, are you not?' 'Well,' said the other—'It was to be so, but our minister is invalided and there is some doubt whether we can have it or not.' The lawyer said, 'suppose I come and administer it to you.' 'You,' replied the other, 'You are only a layman.' 'Oh! then,' said the lawyer, 'you hold that your minister has some rights which a layman has not.' 'Certainly,' said the other. 'And pray, how did he obtain these rights?' asked the lawyer. 'Oh! I suppose that some other ministers bestowed it on him.' 'And who on them?' was the rejoinder. 'Well, I suppose an earlier set of ministers.' 'And who on them?' was again asked. 'I presume an earlier set still.' 'Now, do you not see,' said the lawyer, 'that either at some point you make a layman claim a right which you do not allow to me, or else you are admitting that very principle of a succession, which you just now stigmatized as ridiculous.' The other speaker had the candour to confess that this view of the matter had never struck him."

HYPOCRITICAL VOCALISM.—A good story of the late Dr. Alfred Evans we give as closely as memory permits, says a reviewer in a Church paper, having heard the sermon ourselves. He was dwelling on the difference between profession and practice, and said: "And while the hymn is being sung at the offertory, such a man will join at the top of his voice in singing:—

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

And all the time he is feeling the edge of a coin in his pocket, for fear he should give a fourpenny piece in mistake for a threepenny." Those who remember the now discontinued fourpenny piece know that it had a milled edge, unlike the smooth-edged threepenny. Hymns so intense in subjective expression seem to us highly improper in public worship.

JESUITS IN THE ENGLISH CHURCH.—"I well remember (writes Mr. Sadlier Stoney to the *Irish Ecclesiastical Gazette*) in the summer of 1846 I was spending a few weeks in Boulogne, and going with some English acquaintances to visit the new cathedral, I came across a young student in the Theological School thereto attached. He told me his name was O'Sullivan, born in the co. Kilkenny, and discovering I was a fellow-countryman, he jumped to the conclusion I was a co-religionist, perhaps from seeing me remove my hat on entering the chapel, while those with me retained theirs, and on my questioning him as to his returning to be a priest in Ireland, he astounded me by saying he was intended for the Church of England, that he was shortly about to enter the Jesuit College, St. Omer, to finish his education in theology, then he was to enter Oxford and go into the Church of England, as the Jesuit Fathers considered it would do more good by that course than by being a mere

parish priest; one trained such as he, no doubt, would cause many to be perverted." That is doubtless a true story. Those Jesuit agents who act this scoundrel part usually play the Puritan in our Church in order to create discord and lower the tone of our people in Church principles.

THE THING IS PLAIN ENOUGH.—Bishop Courtney is again to the fore as a champion of ecclesiastical order. It appears that a Presbyterian lady with some leanings towards the Anglican Church, shortly after her marriage to a Presbyterian, presented herself as a communicant at the altar of a Church of England without any previous intimation of her intention to the parish priest. Naturally enough she was not communicated, and she subsequently refused moreover to repudiate the schism in which she had lived. The irate lady addressed a letter to the Bishop bitterly complaining of the parish priest aforesaid. She received no encouragement, nor even condolence, from his lordship, who, in his reply, gave utterance to the following brave and courageous words, which deserve to be widely circulated amongst members of the English Church:—

"The thing is plain enough. The different Christian bodies, such as the Presbyterians, Congregationalists, Baptists, Wesleyans, have all left the Church, gone out from her and set up a new organization, each for itself, and whenever they have an opportunity to do so, they are loud in denouncing the Church of England and in proclaiming their superiority to her. The lay members of the Church cannot be allowed to keep up a perpetual sea-saw between her and her avowed enemies, and if they will go to these bodies to communicate with them they cut themselves off from communion with the Church. The Church has the greatest charity for all her children, and stands with open doors to welcome them, but it must be on condition that they remain with her and keep her rules. I cannot for the life of me see any want of charity in such an attitude. If you go to any one of these bodies of Dissenters, I do not mean any individual minister, and say, 'I am a member of the Church of England, and as far as you differ from her I think you are wrong, will you admit me to communion?' Do you suppose they would? No, not for a moment. It is only so far as you are supposed to give up your Churchmanship, that you are allowed to communicate by Presbyterians. . . . The truth through which they win sinners to Christ, and build up believers in their most Holy Faith is the same which the Church teaches, and so far they have no quarrel with her, but might come back at once. But the organization of each is a standing opposition to the Church, perfectly understood by them, and by her, and it is because of this organized opposition that Church people who think upon and understand the merits of the question, feel so strongly when other Church people compromise the position of the Church, and do her injury by communicating among Dissenters, and so give colour to the idea that there is no difference of any importance between them and the Church."

WHAT IS COMING OVER THE METHODISTS?—The *Christian* of the 16th inst. contains the following:

A Methodist of Mass.—The Mayor of Scarborough, Councillor Hutton, accompanied by members and officials of the Corporation, attended High Mass a few days ago, at St. Peter's Roman Catholic Church in the town on the occasion of the anniversary of the dedication of the edifice. As his worship was about to enter the church, Mr. Somerset Gardner suddenly stepped forward, and protested against the Mayor entering such a building, especially as he was a Wesleyan, and a local preacher. The *York Herald* reports the incident as "an unseemly exhibition of religious intolerance," but it had the sympathy of many who did not so unexpectedly show it.