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

FRANKLIN R. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Aug. 12. TWELFTH SUNDAY AFTER TRINITY. Morning—1 Kings xxii. to 41. Romans x. Evening—1 Kings ii. to 16; or 1 Kings. iv. 8 to 38. Matt. xxii. 41 to xxiii. 13.

THURSDAY, AUGUST 9, 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."

A SIGN OF THE TIMES.—On Sunday, by way of experiment, certain musical innovations were introduced in the services at the Congregational Church, Cardiff. A collect was said instead of the opening extempore prayer, and then a psalm was read with responses, which were sung by the choir and congregation. This was followed by an extempore petition, at the close of which the choir intoned the Lord's Prayer, and then came the first lesson. A portion of the service of the Church Prayer Book was next said, with responses; and after this the preacher, the Rev. George Kennedy, proceeded with his sermon. In the morning the rev. gentleman preached on 'The Service of Song in the Service of God,' and in the evening on 'Instrumental Music an Aid to the Sanctuary.' In the evening his text was the 3rd, 4th, and 5th verses of the 150th Psalm, and upon this he based an elaborate argument in favour of the use of instrumental music in Divine worship. He said that hitherto pride and prejudice had stood in the way of the adoption of instrumental music; but a new departure had been inaugurated, and the last great barrier had just been removed by the telling vote in the Assembly of the Free Church of Scotland. It was by the aid of instrumental music that the masses could best be reached; the masses clamoured for it, and he would say to the sourest soul sitting there that they would get it. The choir sang remarkably well.

THE "REFORMED CHURCH OF ENGLAND."—The Rev. Dr. Gregg, "Primate" of the "Reformed Church of England," has had a difficulty with his church at Southend. Two trustees of the church brought an action against the "Bishop" and the other trustees to restrain them from allowing it to be used by the body calling itself by this name. The Church's deed of trust declared that it should be used for the purposes of the congregation which should worship at Southend according to the principles of "the Reformed Episcopal Church," the institutions of which were adopted at a "general council" at New York. The allegation was that Dr. Gregg had separated, and formed a new body, styling itself "the Reformed Church of England." Four books of "Constitution and Canons" were referred to—first, the original adopted at New York, and mentioned in the deed, the two successively adopted at the Synods of Westminster and Sidcup, and a fourth, which last three all bore the signature "T. H. Gregg, D.D., Primate of the said

Church," as certifying them to be correct copies of the constitution and canons used "in the Reformed Episcopal Church in the United Kingdom," adding, in the Sidcup book, "otherwise called 'The Reformed Church of England.'" The most material variation in these was that, in the original, was this—"The Church recognises and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity," while those of Westminster and Sidcup omitted the words "not as of Divine right," and the fourth did not commence with any declaration but put the original declaration into an appendix and declared in one of its canons that the appendix formed part of the constitution of the Church. Mr. Justice Kay, stated that the court had nothing to do with any differences of doctrine among the congregation, but had only to see that the trusts of the deed were properly carried out, and that the church was used for the purposes therein specified. Referring to the original constitution adopted at New York, he pointed out that the declaration of principles differed from those of Westminster and Sidcup in negating what had been called the Laudian doctrine of Episcopacy by Divine right. The Judge was satisfied that neither on the part of the congregation nor of Dr. Gregg had there been any intention or act, at variance with the fundamental principles, but that the main object had been to separate as a communion from the American Church, and to have a constitution of their own. On the other hand, he was not satisfied that the action had been brought by persons who were bona fide desirous to keep the defendants within the limits of their trust, for both the plaintiffs had long since seceded from the congregation. The undertaking that the church should be used in accordance with the terms of the declaration of trust in the deed having been given by the defendants, each party must pay their own costs. From all which we learn first that schism breeds its like, and that men who "on principle" oppose the State having any control over our Church at home, do not object "on principle" to getting the State to control their Church when that control is needed to serve their ends.

ANOTHER SCHISM-MAKER BEFORE US.—A very grave scandal has arisen out of the leasing by General Booth, of the Salvation Army, of the well known Eagle Tavern, London. This place is held under a lease which covenants that the license shall be maintained and the property be kept up in value as a place of public entertainment, as a tavern. When General Booth assumed possession of this house he signed a lease having the above conditions and became in the eye of the law by this act a tavern-keeper. But with that sublime contempt for law and the rights of others, for what most people call "common honesty," he at once broke the lease by proceeding to destroy the value of the property for present and future by turning it from a tavern into a "Salvation Barracks." Of course the change was for the better (we charitably allow that), but the alteration was made on the principle that "the end justifies the means," that we may do evil if good results therefrom. The General has been made to realize that even Christian work does not set the law of the land aside and his defiance of law and contempt for his own written engagements has covered him with shame and involved him in a loss of \$100,000!

A SAD REVELATION.—Since the charge made by the Bishop of Oxford that the Salvation Army meetings led to grievous sin, the officials of the Army have made enquiries, from which they have been compelled to state that twenty-eight cases of gross sexual immorality have been traced to their protracted meetings. They, however, think these too few to justify complaints! Perhaps the Christian public will take a different view.

PROTECTION OF YOUNG GIRLS.—This question has been brought before the House of Lords by a Bill

being introduced to promote this object. The Society for promoting the Bill and working it, presented a petition bearing 100,000 voluntary signatures. The information upon which this legislation is based reveals a most deplorable condition of morals or want of morals in certain classes, showing that there is an ever increasing number of girls from fifteen to seventeen years of age being devoted to a life of evil. The cause of this early degradation are chiefly that false pride which causes domestic service to be shunned, so that parents will wink at all manner of loose ways rather than place children to service, and then the scandalously low wages given for female labour in stores and for needle-work, which arises from the excessive supply of such labour owing to its diversion from the domestic service channel. It came out in the debate that sixpence per day is paid for girls who wait in shops and that a sewing woman cannot earn more by a long day's work! That is 75 cents per week! Verily modern society has some terrible features and we may well ask what will the end be? The bearing of this problem on godless popular education needs not to be pointed out.

PROTECTION OF YOUTHS AND YOUNG MEN.—It follows as an inevitable sequence upon the necessity for protecting young girls that youths and young men need also safeguards and guidance. This topic has been engaging the Bishops in Convocation, and called forth some very plain speaking. The Bishop of Winchester said "this was a subject to which the Church was specially directing its attention at present. They had all felt that the Church was the right body for working for all Christian virtues, but somehow or other this was a question which every one felt disinclined to face. There was something in it especially repulsive to pure minds, and it had consequently been kept in the dark. The time of keeping it in the dark had passed away. Efforts had been made and were making both in the way of legislation and otherwise to meet all the evils as regarded women, but scarcely any direct effort had been made to deal with the question as regarded men, and young men especially. This scheme which the Archbishop had inaugurated would be the beginning of a new era, and would induce the Church to deal with the mischief much more boldly than it had hitherto been dealt with as regarded men. In his own diocese he and his clergy had been hard at work trying to improve the moral condition of the younger portion of the female population; but the present movement was particularly directed to the younger portion of the male population. It was of no use trying to deal with the one without dealing with the other. If the two movements could proceed pari passu and hand in hand they would act upon each other. Wherever there was moral corruption in the one sex it was sure to be found in the other; and to try and raise the moral condition of women and at the same time not to raise the moral condition of men was useless."

THE LIVING AGENCY QUESTION.—It is refreshing to breathe the strong, life giving air of lofty conceptions of Church life and Church needs and the Church's call in these days when so much time, so much talent, so much energy are being spent on intricate questions which one needs to be an antiquarian to understand and a precision in ceremony to appreciate. Such a relief it is to read of the proposed memorial to Archbishop Tait. It is intended to associate his name and to honor his memory by establishing Mission Agencies for home evangelistic work, supplementary to the settled pastorate, and charged with the special functions implied in the term "Evangelist," or "Missioner." That the Church stands grievously in need here in Canada of such living agencies we all feel. We trust the Provincial Synod ere long will devise some scheme for providing the Church with Missioners specially called by God-given gifts to do the work of an Evangelist.