

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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LESSONS for SUNDAYS and HOLY DAYS.

Sept. 30th, EIGHTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah xxxvi. Ephesians i.
Evening.—Ezekiel ii.; or xlii. to 17. Luke iv. 16.

THURSDAY, SEPT. 27, 1888.

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.

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.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE FRIENDS OF SECULAR EDUCATION.—The London papers report that an active effort is being made by the atheist party to so far influence the election of the London School Board as to secure secular education in the Board Schools. At the Hall of Science in Old-street, City-road, a gathering was held "to consider the coming school board election and to adopt a plan of campaign." Mr. Foote, the editor of the *Freethinker*, being in the chair. At the former gathering it was resolved "to fight the clerical party," and at the latter, a resolution was adopted pledging the meeting "to support the secularist candidate or candidates with secularist views," the latter being, says the *Banner*, by no means a distinction without a difference, for at each election there have been candidates who refused to fight under the secularist banner although they were known to hold secularist views. Mrs. Besant, of unsavoury reputation, and the notorious Bradlaugh, also spoke. Verily the christian supporters and promoters of secular education in public schools and Colleges have distinguished associates! There is, however, this to be said, the

atheist, the man who denies God, who regards Christianity as a fable, is thoroughly consistent in advocating the secular training of the young, while the Christian who upholds or favors such a system is false to his professed convictions and a traitor in the camp of Christ.

DEARLY BELOVED.—The Protestant Episcopal service begins:—"Dearly Beloved"—what! All those undeveloped and miserably flawed and often personally disagreeable saints out there in the assembly, dearly beloved!—How can the man say that? Some of them are dearly beloved, easily enough. Any body can see that. But the rest of them, scattered about! How can he?

That is good reasoning, is it not? I used to deal with that affectionate expression in that way, and many do. But now I can say;—dearly beloved, to all church people and to all mankind, and it does not wrench my sincere conscience at all. I like to say it. When I say, dearly beloved, I address the Church ideal—I speak to those imperfect people as potentially and prophetically perfect, and perfectly lovable, by the inworking, sure grace of God. I imaginatively impute to them the excellence of their coming better day. I see them in Christ Jesus, just as their God does. I address Him in them. I do it not by a sophistication of my own faculties. Imputation is not sophistication, but a four square reliability, a reality of imagination, a valid, instinctive, and inevitable movement of feeling.—[Nathaniel J. Burton, Yale Lectures.

STILL ON THE DOWN GRADE.—"No better vindication of the attitude Mr. Spurgeon has taken up in opposition to the "down grade" theology could be required than the fact that the Baptist Union has invited the Rev. R. F. Horton to preach the sermon at its annual autumnal session in October. This gentleman's views are well known to every member of the Union by his treatise on "Inspiration," which is very unsound in doctrine. That the Baptist Union should invite such a man to fill the post of honour at its annual gathering, shows clearly how defective its own views as a body are. Our readers know well that we (says the *Rock*) have always objected to the exclusive views that are held by so many High Churchmen with regard to Nonconformists. We have ever advocated a generous recognition of all who are fighting against the forces of evil, and have never allowed such questions as Episcopacy and Apostolical Succession to sever us from any "who love the Lord Jesus in sincerity and truth." But we have no desire whatever to have fellowship with those who would practically rob us of our Bibles. Far better the intolerant priests who would by persecution endeavour to prevent us from reading that book, than the so-called preacher of the Gospel who will present us with a book called the Bible, but will at the same time deprive us of our faith in that sacred volume as the Word of God. We trust that some members of the Union will raise a protest against a man holding such unsound views being invited to preach the annual sermon." The *Rock*, in thus protesting against Mr. Horton omitted to state that he is one of the most prominent ministers of the Congregational body, and the same person whose appointment as a teacher in one of the Universities being objected to by Churchmen called out no little indignation from other Churchmen whose sympathies with dissent led them to support one who holds notions most heretical and mischievous.

CARDINAL NEWMAN AND THE ENGLISH CHURCH.—The significance of the following incident, told us by the (late) Bishop of London, is sufficiently striking to justify its record. An English priest consulted Dr. Newman as to the expediency of joining the Roman Church. "My advice to you," said the Cardinal, "is, to remain where you are." "May I then," said the priest, "gather that, had you foreseen things, your Eminence would have

acted differently?" "That," was the reply, "is a question with which you have no concern—my advice to you is to remain in the Anglican Communion."—We beg leave to doubt this, although given on, it is said, so good an authority as the late Bishop of London. We know of advice having been given exactly contrary to the above by Dr. N., who has been an unscrupulous proselytizer.

THE POSITION OF THE CHURCH OF ENGLAND.—On the next page we place an important passage on the Episcopate in a sermon by the Rev. Dr. Norton. At an earlier stage in his discourse the preacher dealt with the question on grounds of expediency. "A vast revolution is in progress, and steamships, railroads, telegraphs, newspapers are hurrying it forward towards many notable results, one being the reunion of Protestant and Orthodox Christendom, Episcopal and non-Episcopal. In this widespread movement, the Anglican Church occupies a central and important position. She alone is in close contact with all the non-Roman churches and communities from the rising to the setting sun. Her unique position and relations, her wide experience and unrivalled learning, enable her to take a wide view of the reunion question. Would the Church of England promote reunion by surrendering her "Historic Episcopate" (as some would have her do)? Supposing for argument's sake, that this step were possible, would it be profitable, would it be wise? It would certainly break up the Church of England herself; would that assist reunion? Again, the surrender of her episcopate would at one stroke consummate the most gigantic and hopeless schism of modern times, for it would fix a great and impassable gulf for ever between herself and the ancient (Protestant) Episcopal churches of Northern and Central Europe and in the far East, with which she has now such loving and beneficial and rapidly increasing intercourse. To make a wanton and irrevocable breach on a gigantic scale would surely not be the way to fulfil the Saviour's prayer, "That they all may be one." Nor would the result be better with respect to the non-Episcopal Protestant bodies. There are about 170 of these. There is much real piety and self-denial in them all. They all feel the need of reunion. And yet, each one of them is unable or unwilling to unite with any of the other 169, notwithstanding that they all have discarded the historic Episcopate, that is, notwithstanding that they all have actually taken the step which they desire us to take. If the Anglican Church were to abandon Episcopacy to-morrow not one of the 170 sects would unite with her on account of her having become as one of themselves. They would not respect her any more for giving up valid Episcopal ordination, which many of them covet. Christian reunion would be farther off than ever. Well and wisely therefore, did the Lambeth conference determine that the retention of the "Historical Episcopate" must be an essential part of the "basis" on which approach may be, by God's blessing, made towards reunion.

DANIEL WEBSTER ON THE BIBLE.—"I have read through the entire Bible many times; I now make a practice to go through it once a year. It is the book of all others for lawyers as well as divines; and I pity the man that cannot find in it a rich supply of thought and rules for his conduct. It fits a man for life; and it prepares him for death." This testimony to the value of the Bible is of more weight than the same words would be from the greatest of "divines." These divines have a pecuniary interest in the Bible, and hence are looked upon with a measure of distrust. But Daniel Webster was a lawyer—an honest lawyer, and never made merchandise of God's word, or lived by his religious profession. Indeed, he was so modest in his profession of religion, that the world scarcely knows of it. Hence his word may be trusted as the honest testimony of a disinterested man.

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