

[Aug. 29, 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.

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FRANKLIN BAKER, Advertising Manager.

LESSONS FOR SUNDAYS AND HOLY DAYS.

Sept. 1st.—ELEVENTH SUNDAY AFTER TRINITY.
Morning.—9 Kings 18. 1 Cor. 11, 17.
Evening.—1 Kings 19; or 21. Mark 5, 21.

THURSDAY AUG. 29, 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.

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.

PLAIN SPEAKING BY A BISHOP.—The Bishop of Manchester preached at the Church of St. John, Manchester, on the 30th June. He said the commandment ran, "Thou shalt not steal," yet there were thousands of Socialists who held that the possession of property was robbery, and that it would not be wrong to take away from the thieves what they had stolen; propounding schemes for a new distribution that were based on palpable and wholesale spoliation. The law said, "Thou shalt not commit adultery," but in these freegoing days we were at once confronted with the question, What is adultery? and we had cultivated ladies putting forth schemes of licensed concubinage, at the very nature of which our sturdy and clean-living forefathers would have blushed red with shame. The law said, "Thou shalt not bear false witness against thy neighbour," but we had casuists, diplomats, and traders who could easily teach us to drive a coach and four through the precept, and to show us that trade lies, society lies, and state lies were perfectly consistent with the character of honourable men. Anybody who looked straightfor-

wardly into the state of thought and life in what was called Christendom at the end of the nineteenth century must acknowledge that with un instructed independence and corrupted consciences men had not clear insight, and were not living noble lives.

The *Church Review* furnishes us with the above and its heading. Those who know the Bishop of Manchester will recognise the speaker by his trenchant style which he shewed in the first sermon he preached.

A CHURCH UNION DINNER.—The Lord Mayor of London gives a dinner yearly to the Archbishops and Bishops. This year he invited to meet them a number of distinguished nonconformists. It was noted that the whole company received the Bishop of Lincoln with loud and prolonged cheering. The Archbishop of Cyprus, of the Greek Church, who spoke in Greek, was also cordially welcomed.

A SNARL FROM THE METHODIST TIMES.—The *Church Review* asks, Why should our Nonconformist friends be jealous of the respect paid by us to an Archbishop of the ancient Orthodox Church? The *Methodist Times* seemed last week to have lost its self-control when it remarked that "the extraordinary honours paid to the Archbishop of Cyprus are a curious social phenomenon. Because he is an 'Archbishop'—although immeasurably inferior in ability, learning, influence, and service to scores of Nonconformist ministers—he is feted by the Archbishop of Canterbury, sought after by Mr. Gladstone, and honoured by the University of Oxford. Dr. Fairbairn, Dr. Maclaren, and Dr. Moulton are impostors; but the 'Archbishop of Cyprus' is a great man, worthy of the most distinguished patronage both of Church and State. Such is the conception of Christianity which now dominates the Established Church of England. Do we really live in the nineteenth century of the Christian era?"

"Yes, we really do live in the nineteenth century of the Christian era, and the reason why we honour his Beatitude of Cyprus is because we believe in episcopacy as a Divine institution. We respect Drs. Fairbairn, Maclaren, and Moulton as honest men, who conscientiously reject the hierarchy of the Church. We should be the last to call them impostors, though our contemporary can apparently do so with impunity. But so long as we believe in the Catholic doctrine of the grace of orders we are bound to show all honour to the successors of the Apostles. And our belief is shared by a prepondering majority of Christians throughout the world. The Church of which his Beatitude is an Archbishop alone numbers between ninety and one hundred millions of souls."

DEBASING THE MINISTRY.—The warnings of Dr. South, (see his sermon No. iv.) are as needed today as in his troublous times. He says, "The second way of debasing the ministers and the ministry is by admitting ignorant, illiterate persons to this function. God has no need of any man's parts or learning, but certainly He has less need of his ignorance and ill behaviour. God would not accept the offals of other professions. The preferring undeserving persons to this great service was eminently Jereboam's sin, and how Jereboam's practice and offence has been continued amongst us in another guise, is not unknown, as friends and factions have been accomplishments higher than study and the university. * * * Hereupon the ignorant have took heart to venture upon this great calling, and instead of cutting their way to it through the knowledge of the tongues, the study of philosophy, school divinity, the fathers and councils, they have taken a shorter cut." Dr. South proceeds to show how this preferment of the unlearned "tends to ruin the ministry because it discourages men of fit parts and abilities from undertaking it." He asks, "Would men spend toilsome days and watchful

nights in the laborious quest of knowledge preparative to this work at length to come and dance attendance for approbation upon a junto of petty tyrants, acted by party and prejudice?" The question has only one answer, men fit for the ministry will not dishonour themselves by submitting their qualifications to a faction, or humiliate themselves by seeking the approbation of a party junto; to have done so was a demonstration that they were not fitted for the sacred ministry,—for the glorious liberty of Christ's service they swapped for the shameful yoke of human bondage.

THE CRITICAL SPIRIT.—The Rev. W. F. Cobb in a sermon on ritual said, "The critical spirit, whether in ritual matters or anything else, is utterly opposed to charity. Not the critical spirit of science, which has to do with the facts or supposed facts of matter, but the habit of passing judgment on persons and churches, their motives, their peculiarities, and their imperfections. "Judge not that ye be not judged." If we are in a church where all is not ordered as we think it ought to be, let us rather dwell on its good points, and be thankful for them, than take an un-Christian pleasure in discovering its weak ones and enlarging on them. How else can charity grow in our souls? What food for the love of God and the love of man, on which hang all the law and the prophets, can be supplied by the critical judgment? In this, as in all else, "charity beareth all things, believeth all things, hopeth all things, endureth all things." Do not let us think too much of ritual, nor let us think too little. Not too much, for it is a means and not the end; nor too little, because it is a means of learning more of God. It teaches us to worship with reverence and godly fear; it enshrines the faith and teaches it, and so brings us to know God more fully; it adds fuel to the flame of love, and so leads us to good works, from which in turn God is again more loved. Worship, knowledge, love are the three keywords unlocking the Church's treasures contained in her ritual; and "glorify God in your body and in your spirit, which are God's," is the Apostolic precept, sanctioning a complete and entire worship of the Blessed Trinity, Father, Son, and Holy Ghost, by body, soul, and spirit of the creature, whose immaterial nature in its threefold division is an image of God Who is over all, blessed for evermore."

THE CHURCH TIMES ON DEAN PEROWNE.—Canon Carter, writing to the *Guardian*, says with regard to Dean Perowne's proposal; "It is the first note of promise for the peaceful progress of the Church movement. That it (the Ornaments' Rubric) should be permissive is all that, as far as I know, has ever been desired. Ritualists have never wanted to force on others what yet they conscientiously believe to be right, according to the full intention of the Church, but, like other outward things, generally speaking, dependent on circumstances." An assurance of this kind from so venerable a leader of the Catholic party ought to go far towards securing the object at which the Dean and his friends are aiming. But Canon Carter naturally asks the Dean why he limits his eirenicon by saying that he has no sympathy with Ritualism, which he admits to be "the inevitable expression of certain forms of enthusiasm." If ritualism is inevitable as an appeal to the objective, it ought to rouse the sympathy of every earnest man, even though subjective means of teaching appeal to him with stronger force; otherwise he cuts himself off from a large class of minds, and proves himself incapable of dealing with them. Dean Perowne is, perhaps, so constituted as to be peculiarly indifferent to the objective lessons of Ritualism, but even so, it is ungenerous in him to say he has no sympathy with a system which, apart from its legality, has done much to win thousands to the Church, and has brought home to numberless souls the reality of religious truths.