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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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FRANKLIN BAKER, Advertising Manager.

LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 8th.—EPIPHANY OF OUR LORD.
Morning.—Isaiah lx. Luke iii. 15 to 23.
Evening.—Isaiah xlix. 13 to 24. John ii. to v. 12.

THURSDAY, JAN. 8, 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.

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

A DIVISIVE COURSE.—Certain members of the Presbyterian body at Galt have taken a fancy to the doctrine of perfection as held by Wesleyans. They have been teaching their notions to others, and declaring themselves to be living beyond the range of sin. If we understand them aright, they hold that they not only do not commit sin, but that they cannot do so. The Plymouth Brethren have the same confidence in their incapacity to do anything which they ought not to do. We are not concerned just now to expose this folly, St. John does it for us when he declares "If we say we have no sin we deceive ourselves;" but we once heard a Plymouth sister say, "John might say so of himself truly, because he had not reached the stage of perfection!" We wish to point out that these people were expelled from the Presbyterian body because by holding these views and teaching them they had pursued a "divisive course,"—in plain English, they were turned out of the so-called "church" for the sin of schism. Now our Presbyterian friends were perfectly justified in this expulsion no doubt by their own laws. But we beg to ask them why they are so ready ever to give

encouragement and applause to churchmen who are pursuing "a divisive course." It is a matter of daily observation that churchmen who are the busiest in running eccentric courses, contrary to the laws and customs of the Church, are literally petted by Presbyterians, are honored by them with learned degrees, and in every way are made to feel how strongly do those who expel their own members for following a divisive course sympathize with members of the Church of England who are creating division and strife. We pray our neighbours to think over this, as to us it seems highly inconsistent. In the meantime we assure them that we honor them for maintaining wholesome and godly discipline.

OUR FATHER'S BUSINESS.—The first recorded words of our Blessed Lord, were words of pain and surprise to His parents. And what happened at the beginning of the life of the Pattern Man happened at the beginning of all lives. For in all lives there must be progress, and progress implied movement, and movement implied separation, and this caused disappointment. It was so in temporal things. We enabled others to go further than we ourselves had gone. Every new departure involved leaving behind, and this involved surprise and disappointment. And it was the same in the call to higher duties. Then the words came with a still sharper meaning. In every family, just when it seemed to have regained the happiness lost in Paradise, and the circle had become complete, the voice of duty broke the circle up and they "must be about the Father's business."

And with still keener power had those words come home to those who had been called to be chief members of the Church of Christ. They had learned to regard the Church as one living body, of which Christ was the Head, so that the members of the Church were members of Christ, each with their special powers requiring a special aim and a special manner of life. The claims of earthly parents were indeed great, and not to be lightly set at nought. But parents might well consider the superior claims of God's Fatherhood. The parent who prayed that his son might do his Father's will must not be surprised if the child wished to do his Father's business. The present, he said, was the age of technical education. Such education was right and necessary. So it was with the queen of all sciences, theology. Many gifts were required for a man to be in the highest sense a theologian. But, precious as these were, they were not all required for a parish priest. What the world required, and rightly required, in the clergy was ministerial efficiency. And that implied many things which the world could not understand. There could be no ministerial efficiency without personal holiness. That was above all and beyond all else. Spiritual work required spiritual men; men of prayer. What was needed were men who realized the true position of Christ as the Head of the Church, "far above principality and power;" who believed the Church to be a Divine society, of which Christ was the living Head and its ordinances the appointed means by which souls were to return to God by the mediation of the One Mediator; men who desired all men to come within the Church, simply because there and there only they could realize their true relation to God and to their fellow men in that twofold union—as members of the Holy Catholic Church and the communion of saints. They must not be surprised if when they thought themselves adequately prepared they found they needed further preparation and the work more difficult than they thought. But it would not be for nothing. It was "the Father's business," and they must be about it—not simply to make the people intelligent and moral, but to make them holy.—From sermon by the Bishop of Lincoln.

Ecclesiastical Gazette of last week says:—"Another attempt has been made in the House of Commons to filch from us our good name. The officials of the House of Commons undertook, apparently on their own responsibility, to alter the text of a question down in the name of Mr. Johnson, M.P., by changing the words "Irish Church" into "Protestant Episcopal Church in Ireland;" and when Colonel Waring ventured to expostulate, his remarks were received by the Parnellites with derisive cheers. There are some of ourselves, perhaps, on this side of the Channel who will scarcely object. They will say "Protestant" is a good word, and then "Episcopalian" is merely the natural set-off to "Presbyterian," the difference being only a small one of Church government, Episcopalian and Presbyterians standing very much on the same footing so far as authority for their respective systems goes; and thus they will accept the change with the equanimity that is consistent with their habitual attitude. It seems to be coming to this, that between friends and foes the "Irish Church," as such, is going to the wall. We have been told by an English dignitary that we must not go behind the Reformation; and it is a heresy in Ireland to refer to the doctrines and practices of the Celtic Church before a Roman Churchman set his foot on Irish soil. But what is in a name after all? Let Irish Churchmen only waken up to their true privileges and work the Church as a Church, and not as one of the many denominations, and it will not signify much what friends or foes call us or think of us. We will grow stronger and more compact day by day, and it may be, in the providence of God, we shall yet win the whole land."

WESLEYANS AND ART.—It seems, says the *Church Times*, that, after all that has been said of the aestheticism of the Ritual movement, it is no longer safe to ignore the love of the Beautiful in worship. The *Methodist Times* regrets the limited sense of the Beautiful possessed by John Wesley, upon whom it lays the responsibility of the possession of its many hideous "sanctuaries," and it goes on to say, "Beauty of sound, beauty of form, beauty of colours, are destined to be the handmaids of Evangelical Christianity in the twentieth century. They been too long associated with clerical reaction." By all means; but after all, the monstrous shame which proclaim at once the Gothic of the meeting-house, are scarcely what can be said to contain beauty of form, and our Methodist friends have yet to learn that architecture and music, and colour, have grown and developed according to the demands of a dignified and stately worship, from which they cannot be separated; whereas the vaulted ailes, and stately arches, the rich effects of a Gothic building can never be accommodated to the bare necessities of a preaching-house. Hence the incongruous buildings which meet the eye when ambitious deacons strive to imitate the ecclesiastical seat of the Church, and run up a building with a facade crowned with many wonderful crocketed pinnacles, and tack on a brick barn behind. Beauty of form! Alack for the "sons and daughters who have read Ruskin."

If one only wished to be happy, this could be readily accomplished; but we wish to be happier than other people, and this is almost always difficult, for we believe others happier than they are.

The sweetest word in our language is *love*; the greatest word is *God*; the word expressing the shortest time is *now*. These three make the greatest and sweetest duty we can perform: *Love God now*.

—Power and liberty are like heat and moisture; where they are well mixed, everything prospers, when they are single, they are destructive.—B. T. Saville.

THE TITLE OF THE IRISH CHURCH.—The *Irish* Saville.