

Sept. 20, 1888.

Co.,

ions.

S.

rations.



late Italiano?
rechen Sie Deutsche?

Weeks

ae, by DR. RICHARD
ERSCHAFT SYSTEM
the Spanish, French

sh, French, German
25 cents.

for each language—be-
r. Rosenthal, who cor-
responds with them
which may occur.

BLISHED, PRICE 50c.

who desire to read
luable to young men

ublishing Co.
Boston, Mass.

PHARMACY

et, Toronto.

opathic Medicines in
Pellets. Pure Sugar of
s and Family Medicine
uses refitted. Vials re-
s and Books promptly
mplied.

N Pharmacists

COMPOUND
light-Spread-
r-Plated
ED GLASS
A wonderful
invention for
urches,
and some
satisfaction.
Cata-
list free.
ECTOR CO.,
ttsburgh, Pa.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment made, and then collect the whole amount, whether the paper taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, while unpaid, is "prima facie" evidence of intentional fraud.

The DOMINION CHURCHMAN is Two Dollars a Year. It 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 until ordered 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 Weotten, Proprietor, & Publisher,
Address: P. O. Box 2640.
Office, No. 11 Imperial Buildings, 30 Adelaide St. E.
West of Post Office, Toronto.

FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

Sept. 23rd, SEVENTEENTH SUNDAY AFTER TRINITY.
Morning.—Jeremiah v. Galatians ii.
Evening.—Jeremiah xxii.; or xxxv. Luke i. 26 to 37.

THURSDAY, SEPT. 20, 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.

A NOTABLE REPUDIATION.—Certain passages in a work of Bishop Lightfoot's are freely used by those who though Churchmen outwardly are Presbyterians at heart, as evidence that this eminent scholar did not believe in the teaching of the Church as to the episcopate. At the Lambeth Conference, however, Bishop Lightfoot formally repudiated the construction which such persons had put on his language concerning the Christian ministry, and to emphasize this repudiation he voted against the strange proposal of the Bishop of Sydney to recognise ministers not episcopally ordained.

A CRITIC ON THE ENCYCLICAL LETTER.—Lord Grimthorpe, (says Church Bells) gets very angry because the Bishops, condemning the use of liquids other than true wine for the Communion, 'slide into the utterly unnecessary and illegal words diluted or undiluted.' Now, if we look at the Resolution, it appears that the sentence is, 'that the use of unfermented juice of the grape or any liquid other than true wine, diluted or undiluted, as the

element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church.' It is evident that Lord Grimthorpe is confining his view to the question of English law as he understands it to be at the present time, but the Bishops are looking at the matter from a wider point of view, and if they had not inserted those words 'diluted or undiluted,' they would have been guilty, probably of two, certainly of one false statement.

A SCOLDING WELL DESERVED.—A writer in Church Bells thus censures the complaining tone usually adopted in comments on the weather:—

"The weather has been the stalking-horse of conversation; it has been in everybody's thoughts and not unnaturally so, because everybody has a direct personal interest in the weather, which can rob the rich man of his enjoyment as well as the poor man of his food.

And yet, without wishing to be hypercritical, we cannot help suggesting that a large measure of this weather-talk is irreverent, if not profane. The weather, as everybody knows, is the result of certain natural laws set in motion by the Creator 'in the beginning'; and much of the idle discussion to which it gives rise directly reflects upon those laws, and, consequently, impugns the justice and wisdom of the Lawgiver. Besides, what is the good of it? All our grumbling will not disperse the rain-clouds; all our complaints will not remove a 'depression' or control an anti-cyclone. There seems some thing unmanly, not to say foolish, in our continual whining,—which, by the way, comes much more frequently from those whose amusement only the weather prevents than from those whose business is injured by it. If a mood of reasonable contentment be not possible in all the circumstances, let us, at all events, endeavour to preserve an air of submission. We may remember that great principle of Compensation which seems to prevail throughout God's world. Unfortunate as the season has been from the point of view of the agriculturist or the holiday-seeker, it has not been without a compensating advantage to the country at large, the death-rate having been abnormally low—as much as 6 and 7 per 1000 below the average, and the general health having attained an exceptionally high standard. Here is a fact on the credit side of the weather! For, consider how many wives have been spared the trials of widowhood! How many mothers have been spared the sorrow of Rachael weeping for her children and refusing to be comforted!

Further, will not conversation gain largely in freshness and originality if this ever-recurring subject shall in the future be wisely eschewed! What a relief to meet our friends without discharging at one another the old commonplaces, the immemorial platitudes! And will it not be more becoming in those of us who accept anything in Nature as the word of the Eternal Father to rest content with the beautiful language of the Prayer-book and say, 'Increase the fruits of the earth by Thy Heavenly Benediction,' than to exhaust our spleen, our ill-nature, and our restlessness upon—the Weather?

PREJUDICE OFTEN MERE HABIT.—"We need not be surprised," says the *Scottish Guardian*, that many of the Church's ways are unappreciated by those who have grown up in long-continued ignorance or disuse of them. The lofty spirituality, devotional fervour, and stately proportions of the well balanced Liturgy are lost on those in whom reverent use has not educated and maintained the power of appreciation. The sweet reasonableness and Christ instilling power of the Christian year are thrown away on those who have, to their loss, neglected it, and fallen back on the free but fruitless principle that one day is as good as another. We must taste and see, before we can know how good and sustaining the best things are. Not

many years ago there came to one of our home mission rooms a worthy Presbyterian who had never seen the Church's service before. When asked afterwards how he liked it, he said:—"Oh, verra weel—a' but the white gown!" To this his questioner replied:—"Well I dare say you would get over that in time; and in any case you must allow that a white gown reminds one of good and heavenly things better than a black one!" "Weel, I wunna say but you may be richt there; but I was better used to the black." And so it ever is. The innate reasonableness of the better way will always commend it to men's sympathies and acceptance, unless their power of appreciation has been lost through ignorance or destroyed by neglect. Let us not harshly condemn those who cannot see eye to eye with ourselves in regard to things we most dearly prize. Most likely the case calls purely for considerate dealing and gentle leading. The powers required for appreciation have, probably through no fault of those with whom we have to do, become atrophied.

DEAN BURGON OBJECTS TO VENUS.—Another amusing story, related of the late Dean of Chichester, appears in the *Liverpool Mercury*. Whilst he was vicar of St. Mary-the-Virgin's Church, Oxford—from the pulpit of which Cardinal Newman delivered his famous sermons—a parishioner brought a male child to be christened. Upon Mr. Burgon asking the sponsors what name they desired to give the baby, they replied, "Venus." "Venus!" he exclaimed indignantly; "how dare you ask me to call it any such name? In the first place, it is not a man's name at all, but that of a most wicked and abandoned female." "Please sir, the child's grandfather was christened 'Venus,'" exclaimed the god-mother, very much alarmed. "What, do you mean to say he's got a grandfather called 'Venus?'" "Where is his grandfather?" The christening was suspended till he came, a poor old fellow, bent double with rheumatism, years, and toil, and looking as little like Venus as can possibly be imagined. "Do you mean to tell me, my good man, that you were christened 'Venus?'" "Well, no, sir," he coughed and stammered; "I was christened 'Sylvanus,' but folks always call me 'Venus.'"

THE shortest and surest way to live with honor in the world, is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

SUNDAY COLLECTIONS SHOULD BE SYSTEMATIC.—It is also, in many ways, attended with advantages, both for clergy and people, that in time, under such a system, certain Sundays in the month or year come to be inseparably associated with certain collections, and certain evenings in the week with the meetings of certain parochial societies. Notices in church, or schools, or parish magazines, do not always reach all who are concerned in a certain meeting or engagement; it is a great convenience, therefore, if the member of the Temperance Society knows what particular night in the month and week his meeting will take place; if the Day-school manager knows when his committee will be held; if the Guild member knows that he must not make an engagement with his friends for such a night, because he will be expected to be present at his Guild meeting. What we have to do for the weekly night class, if its scholars are to know what nights to attend it, should also be done for every parochial engagement. Order is heaven's first law. It is the pivot of all success in secular business, and it ought to find a fuller practical recognition in the Church's economy.—The above are from Church Bells.

—The wealth which you give away will ever be your own.—*Marital*.