

[Oct. 21, 1886.]

## ctions

s. Stomach, Liver, and  
the presence of Scrofula  
d suggest the use of  
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saparilla has always  
aled.

icted with a Scrofulous  
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ve been affected, caus-  
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ver's Sarsaparilla have  
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Lucia Cass, 360 Wash-  
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d Sore Eyes—the re-  
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## aking

Ayer's Sarsaparilla my  
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ast Saugus, Mass.

I was greatly troubled  
d Kidneys, and with  
back. Until I began  
aparilla I obtained no  
ine has helped me, won-  
ute my improvement  
of Ayer's Sarsaparilla,  
ommend it to all who  
have been.—Mrs. Celia  
L., Boston, Mass.

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using Ayer's Sar-  
a

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urifier in the world.

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Moses' combina-  
; it to the test.

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world-renowned  
ION STOVE.

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mean merely to stop them for a  
return again. I mean a radical  
ase of FITS, EPILEPSY or FALL-  
g study. I warrant my remedy  
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of my infallible remedy. Give  
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### LESSONS for SUNDAYS and HOLY-DAYS.

OCTOBER 24th—18th SUNDAY AFTER TRINITY.  
Morning—Jeremiah xxxvi. 1 Timothy i. to 18.  
Evening—Ezekiel ii. or xiii. to 17. Luke xvii. 20

THURSDAY, OCTOBER 21, 1886.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

IGNORANCE OF THE DAILY PRESS.—It would be an endless and disagreeable task to expose the extraordinary blunders made by the daily press, especially in all matters relating to the life of England and the Church. One or two occasionally are made which demand correction. For instance, a Toronto daily stated a few days ago that Lord Lansdale, a disreputable nobleman has the power of making bishops for the English Church. It was good enough to call them "lawn sleeved clergy," as a sneer, the only lawn sleeved clergy being bishops. Now this blunder reveals that the writer never read a history of England—yet day by day we have oracular utterances on the affairs and polity of the country and the people of whose history he is absolutely and densely ignorant. Now for the sake of those who are led by this blind guide let us explain this Lord Lansdale matter. He is patron of certain livings in the Church. This means that when a particular vicarage or rectory falls vacant Lord Lansdale can say which of the English clergy, approved by the bishop, shall fill that vacancy. Every clergyman is supposed to be eligible for such position, so that the patron has no power whatever to appoint unfit men, and before any one is put in possession he must appeal to the people to say whether they object or not to the appointment of him as a clergyman. Lord Lansdale has no more power to "make lawn sleeved clergy," than the editor of the *Telegram* has. Another editor of a Toronto daily seems distressed to death at the tithe system, he weeps over this so called "iniquity." This writer supports the tithe system in Quebec. Englishmen at home have no votes in Canada, but Romanists in Quebec and Ontario are potent factors in our political life. Hence this inconsistency. Now a word of teaching. The farmer who pays tithes in Wales or England bought or rented his farm with that charge fixed upon it by law. The owner of that land at one period deeded it or gave it by his Will

in this form, nine-tenths to the next owner and one-tenth to the Church. The Church has just as valid, righteous and legal a title to her share as the owner of the rest! None but a thief would ever dream of robbing the Church of her legally acquired rights, but in these days when socialist theories are advanced, we are becoming familiar with theories which are just as criminal, just as dishonest as burglary and as mean as petty larceny. But as it sounds well to set up a cry against the Church when she simply claims her own, ignorant and unprincipled writers declaim against tithes, of the origin and legality of which, not having read any English history, they absolutely know nothing. It would be an improvement in our school system if a trifle of history were taught.

CHRISTIAN UNION MUST BE VISIBLE.—*The Christian Union*, edited by Dr. Lyman Abbott, says:

"The Protestant preacher and the Roman Catholic priest, the Christian minister and the Jewish rabbi, have more that is common than that is distinctive. If either sat under the preaching of the other, he would perforce say Amen to most of what he heard. Some years ago we asked representative divines in the Jewish, the Roman Catholic, the Unitarian, the Calvinistic, and the Methodist Churches to answer in our columns the question, What shall I do to be saved? Neither saw the other's article till his own was written. They differed, certainly, and in some material respects; but their agreement was essential and fundamental. No answer was more essentially Christian than that of the Jewish rabbi. If a dozen readers of this article were to go by agreement into as many churches next Sabbath morning, and at noon were they to compare notes, the peculiar idiosyncrasies of the preachers would be found to impart the chief difference in the different discourses; it would take a skillful theologian to detect the Arminian flavor in the Methodist Church, or the Calvinistic flavor in the Presbyterian Church. These familiar facts illustrate a truth which neither ministers nor congregations sufficiently recognise—that the great work of the pulpit is, not to interpret new truths, nor even to make new applications of old truths, but to make old applications of old truths to new lives."

On reading such utterances, which are becoming very common in the pulpits and press of Dissent, we cannot but ask, "Why then do the sects maintain their separate existence?" Those who hold such views as expressed by Dr. Abbott are highly inconsistent in advocating Christian Union, because on their own showing no disunion exists in "the invisible Church," whatever that may be. The union, the only union worth fighting for, is such as will be visible, as only by visibility it can be manifested to the world, and the prayer of Jesus was that the world might see the unity of His Church.

ROME EVERYWHERE THE SAME.—Great excitement has been caused in Ireland amongst the Romanists by the placing of a priest named Fahy in goal. That the law should be held to be supreme over all classes and conditions seems to conflict seriously with the ideas of Roman Catholics, both in Ireland and Quebec. Father Fahy was indicted for inciting his flock to commit arson and murder. His guilt was established, at the altar he had threatened death and the burning of his barns against a loyalist. On conviction he was bound over to keep the peace, but in order to raise a riot against the Government this amiable priest refused to be set at liberty on such terms, he chose rather to go to prison than promise to observe the law. The Romanists in Ireland are sympathising with this perverse person, just as in Quebec and Ontario, the Romanists and their hangers on for votes, are elevating Riel, the murderer and traitor, into a martyr for political purposes. Verily, the Church of Rome deserves her boast of being always the same—always an enemy of civil order, always the foe of equal laws!

GENERAL BOOTH'S "REVISED VERSION" OF THE BIBLE.—A correspondent of the *Record* says:—"A year ago attention was drawn in a contemporary to a book issued at the headquarters of the Salvation Army, entitled the 'Salvation Soldier's Guide,' but which is more truly described as a 'Mutilated Bible.' Thousands of copies must have circulated among members of the Salvation Army and their friends. It seems, therefore, a necessity to lay before your readers a few of the omissions in such Scriptures as the Epistle to the Romans, the Pastoral Epistles, and the General Epistles of St. John. I wish to prejudice none against the Salvation Army, but I feel the integrity of God's Holy Word, and the edification of believers, is more important than the credit of one section. I affirm that the omissions are neither few, insignificant, nor unsystematic; and I ask all what sort of Christianity we may expect from those who make this defective Bible their text-book? Let none think this an impossible contingency, in spite of the wary general order, 'This is not intended as a substitute for the Bible.' The other day, when a clergyman said to a young man in his parish who had adopted Salvation Army views on sin, 'Suppose, dear young friend, we consult the Bible together,' received the vehement reply, 'I don't read your Bible, sir; I prefer General Booth's.'"

The following are the passages omitted in the "Salvation Soldier's Guide":—Rom. i., verses 2 to 6, and 8 to 10, v. 17; Rom. ii., verses 1, 12, and 14 to 27; Rom. iii., verses 5 to 20, and 26 to 31; Rom. iv., verses 1 to 15, 17, 19, 22 to 25; Rom. v., verses 11 to 18; Rom. vi., verses 8 to 5, and 19, 20; Rom. vii., verses 5, part of 6, end of 25; Rom. viii., verses 8 to 5, 9 to 18, 20; Rom. ix., x., xi., on Election, etc.; Rom. xii., verses 4, 5; Rom. xiii., verses 8 to 6, and 9; Rom. xlv., verses 4 to 6, and 18 to 16; Rom. xv., verses 8 to 12, 15 to 18; Rom. xvi., verses 5 to 18, and 21 to 24; 1 Tim. i., verses 8 to 10, 18 to 20; 1 Tim. ii., verses 7, and 18 to 15; 1 Tim. iii., verses 1 to 15; 1 Tim. iv., verses 1 to 7, parts of 14, 15, 16; 1 Tim. v., verses 4, 7, 9 to 16, and 28 to 25; 1 Tim. vi., verses 1 to 15; 2 Tim. i., verses 6, 8, 18 to 18; 2 Tim. ii., verses 6 to 10, 14 to 18, and 20, 21; 2 Tim. iii., verses 6 to 8, 10, and 18 to 26; 2 Tim. iv., verses 9 to 15, and 19 to 22; Titus i., verses 2, 3, and 5 to 14; Titus ii., verses 1 to 10, and 15; Titus iii., verses 1 to 8, and 9 to 15; 1 John i., verse 10; 1 John ii., verses 22, 28; 1 John iii., verse 12; 1 John iv., verses 2, 8, 15; 1 John v., verse 8; 2 John, verses 2, 5 to 7, and 9 to 12; 3 John, verses, 8, and 6 to 12.

LOOKERS ON.—One of the most wonderful things in the world is the power of men to draw themselves a line beyond which they never dream of counting themselves responsible, across which they look and judge with the crudest criticism the men who are really fighting the world's sins and troubles on the other side, as if of them there were no more to be asked than just that they should be perfect in their own self-limited world of elegant uselessness. Never a brave reformer tried to break down a popular sin, or to build up some new and needed progress, taking on himself the responsibility which a true man ought to take, but these self-appointed scribes gather around him to criticise his methods and ridicule his blunders, but never lift a hand to show how they, too, would blunder, if they let themselves step outside of their safe and limited and petty life.

This, I think, is the way in which most men of the world look at Christianity, and at the efforts of their brother men to live a Christian life. "I am no Christian," says the practical man; "I do not pretend to be pious or religious." And then he looks up into your face as if he had settled the whole question, as if his entire business thenceforth were just to stand by and see what sort of a Christian you were, and how your piety came on. —Phillips Brooks.