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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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FRANKLIN B. HILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

- Sept. 6th—14th SUNDAY AFTER TRINITY.
Morning—2 Kings ix. 1 Cor. xv. to 35.
Evening—2 Kings x. to 39; or xiii. Mark vii. 24 to viii. 10.
- Sept. 13th—15th SUNDAY AFTER TRINITY.
Morning—2 Kings xviii. 9 Cor. v.
Evening—2 Kings xix. or xxiii. to 31. Mark xi. 27 to xii. 13.
- Sept. 20th—16th SUNDAY AFTER TRINITY.
Morning—2 Chron. xxxvi. 2 Cor. xi. 30 to xii. 14.
Evening—Nehemiah i. & ii. to 9, or viii. Mark xv. to 49.

THURSDAY, SEPT. 8, 1886.

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

PRECISELY SO.—One of the persons who have rushed into print to advise the Church of England what to do in the alleged matter of decadence in the Toronto diocese, is no other than the student, who after a short spell at Wycliffe College, left that place, naturally enough, to become a minister of the Reformed Episcopal Church. Mr. Treen has written several letters. In one, he says, that there is no standing room in the Church of England for Evangelicals, which means, so far as we can interpret this authority, that there was not room in the Catholic Church for Mr. J. W. Treen's sect. He has also assured us that the Catholic Apostolic Church of England has only to take up the fads of the Reformed Episcopal sect in order to become flourishing. Mr. T. forgets or ignores the notorious fact that this new sect of his is dying out as quickly as it sprung up. His advice reminds us of a medical anecdote. "The mother of five children lost four by fever, for whom she had no advice from a physician. A medical friend of ours was asked to visit the fifth child when it was taken sick of the same fever. He at once prescribed, but the mother refused to administer any medicine. "No," she said, "the others took none and I aint going to make a change for the youngest." "But," said the doctor, "what happened to those who had no medicine?" "O! they are all dead," said the mother. "Precisely so," replied the doctor. Mr. Treen's patent treatment has killed the new sect, and yet he wants us to adopt it for the whole Church! We shall decline the advice even though we are dubbed Sacerdotalists by the Reformed Episcopal remnant. We simply reply, "Precisely so."

TWO TENDENCIES OF MODERN THOUGHT.—In a recent address the Bishop of Gloster and Bristol spoke of the tendencies of modern thought being really infidel, but having two aspects, a drift towards Agnosticism and towards the practical infidelity of handing over the conscience to the keeping of a so-called infallible Church. The Bishop said: "And of these tendencies, the two of most dangerous energy are those on which we have been meditating this afternoon—the tendency to give up vital doctrines under the supposed pressure of modern thought or scientific discovery; and the opposite, but equally perilous, tendency to fly for protection to authority—not the blessed, sustaining, and consoling authority of God's Holy Word, but the cold, stern, and, as I sincerely believe, ultimately unsatisfying, authority of a self-styled infallible Church. Agnosticism or Rome are the two alternatives that at the last present themselves to the wearied spirit—a world without a Redeemer and a Gospel, or a Church in which human mediators stand between the soul and the only Mediator, and in which that one voice, that one utterance, that the soul craves for in its deep trouble is never directly heard—"Come unto Me all that labor and are heavy laden, and I will give you rest." To that rest God in His infinite mercy brings all weary spirits,—all that have lost, or are silently losing, that which was committed unto them,—all that feel that they are alone in a world of stern laws and pitiless conflicts, that see the light dying out around them,—behind them the lost path, before them the bleak waste,—that have given up all save one poor lingering hope, that there will, somewhere, be rest at last. To such may God give light. And to us all—to us who know in whom we have trusted, and are learning day by day more of the mystery of a Redeemer's love—to us may God give renewed strength and courage, to guard that which has been committed unto us, to help others by our steadfastness, and, at last, to find joy and peace for ever with a redeeming and restoring Lord."

DISSENTING BIGOTRY AND INTOLERANCE.—Numberless proofs are at hand, they crop up daily, to show that the same intolerance we complain of in the Church of Rome is manifested by dissent whenever it sees a chance to exert power to injure the Church of England. A very striking case has just occurred in London, England. It appears that the nursing at University College Hospital is done by a Church Sisterhood. Dr. Hare testifies from experience in the hospital as physician for 17 or 18 years that a more perfect system of nursing did not exist than that of the Sisters. At a meeting of the Council of the Hospital Fund, a determined stand was taken by Dr. Allon and other Congregationalists against giving the hospital a share of the collection of Hospital Sunday, solely on the ground that the nursing was done by members of the Church of England!! A greater outrage on religious freedom, on the rights of conscience is not conceivable, it is equal to any act of persecution committed by the Romish Church. See what it involves. The Sisters are servants in the hospital. If Dr. Allon and his friends are justified in their attack, then every person who subscribes to an hospital has a right to demand that every servant in the hospital shall be of his own religious belief. And every subscriber to an hospital on such a principle is justified in cancelling his subscription on the plea that the hospital engages the help of persons whose religious opinions are not those of the subscriber! If such a rule is a fair, Christian one, then we are justified in boycotting every tradesman whose clerks are not of our religious stripe. If Dr. Allon and his Congregationalist notions are sound, we may condemn to poverty and starvation any man or woman in want of work unless he or she holds the same religious opinions as we do. A viler form of tyranny exists not. Rome we know where it rules supreme, carries out Dr. Allon's Congregationalist tactics, but Rome

makes no pretence to champion civil and religious liberty like this arrogant sect which claims to have religious freedom under its special patronage. But we must remember that dissent in England is hardly any longer Christian. Mr. Spurgeon tells us it is "honeycombed with scepticism," and its life is far more that of a political than an evangelical organization.

THE LAW OF EXTREMES.—The following passage is taken from the last Edinburgh Review. We need hardly say that this Review is the chief organ of the Liberal or Whig party, hence its significance in condemning the policy of the Liberal Government under Mr. Gladstone. We quote it chiefly for the study of our friends who fondly imagine that an extreme course is wise in efforts to counteract certain evils. The Review says: "No government was ever more opposed to war, bloodshedding and territorial aggrandizement. They were ready to make any sacrifices to avert such calamities. Yet their administration has been one of almost incessant warfare, in South Africa, in Egypt, in the Soudan, accompanied by the loss of some of the noblest of England's soldiers and by a frightful waste of human life, and it has terminated by preparations for war upon a still larger scale. It is not the first time in our history that an extreme desire to maintain peace at almost any price has led to a precisely opposite result."

ANOTHER FORCIBLE ILLUSTRATION OF EXTREMES BREEDING EXTREMES.—The great Liberal Review shows how the extreme Radical section are introducing odious tyrannies in the name of liberty. "It seems not unnecessary to point out the fundamental propositions of the old Liberal creed, and in what they differ from the more violent and extreme outgrowth which the Radical leaders are eager to engraft upon it. And in the front rank we place the greatest amount of individual freedom and independence which can be secured by law to every man, restraining the action and interferences of the Government within the narrowest possible limits. Individual freedom, individual activity, individual competition, are the vital forces of society and life. They are reproduced in a thousand forms, freedom of conscience, of contract, and of trade, resistance to monopolies, exemption from the arbitrary control of associations exercising in the name of popular powers a tyranny more formidable than that of an absolute sovereign. The whole tendency of the extreme party, is socialistic. Their object is to subvert and subdue those independent powers which check and counterpoise each other, and to erect in the State a common master of the votes, the property, and the lives of the whole community. The real incentive to the species of agitation these extreme men carry on, is the passionate desire to win notoriety and power, even by the most unworthy means." The writer of the above might have been in a Western diocese of Canada!

A FLORAL ARGUMENT FROM DESIGN.—Bishop Temple writes: The beauty of flowers is far more than mere conspicuousness of colours, even though that be the main ingredient. Why should the wonderful grace and delicacy and harmony of tint be added? Is this all mere chance? Is all this superfluity pervading the whole world and perpetually supplying to the highest of living creatures, and that too in a real proportion to his superiority, the most refined and elevating of pleasures, an accident without any purpose at all? If evolution has produced the world such as we see and all its endless beauty, it has bestowed on our own dwelling place a lavish abundance and in marvellous perfection, that on which men spend their substance without stint, that which they value above all but downright necessities, that which they admire beyond all except the love of duty itself. We cannot think that this is not designed, nor that the Artist who produced it was blind to what was coming out of his work.