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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS FOR SUNDAYS AND HOLY-DAYS.

Nov. 22nd 26th SUNDAY AFTER TRINITY.
Morning—Ecclesiastes xi. & xii. James i.
Evening—Haggai ii. to 10; or Mal. iii. & iv. John vii. 25.

THURSDAY, NOV. 19, 1886.

THE GREAT CONTROVERSY IN ENGLAND.—The demand made by the extreme radicals in England is bringing out at last some plain speaking in regard to the crime of sacrilege they propose to commit. Imagine a prominent dissenting minister declaring that they will confiscate the Communion plate of the Churches and melt it down for sale! The *Church Times* says: "Dr. Joseph Parker, the preacher at 'The City Temple,' expresses himself in the following terms—'When men clothe themselves out of a national wardrobe, they should remember that the wardrobe is national; and when contributors sent garnets to that repository they should reflect that the property is no longer under private control.' This is by way of justifying the stealing of Communion plate. It is like incurring a ceremonial defilement to touch such proposal even for the sake of answering them. But there are two things that might have occurred even to Dr. Parker. The first is that the very fact of this so-called 'national wardrobe' being strictly confined by law to certain specified uses gives to donors an implied guarantee that their gifts shall be used in the same manner, and in no other. The second is that people who believe that the Church of England is the only lawful branch of the Church of Christ in these realms, have no option about giving or withholding gifts from her. To take what they bestow upon her and secularize it, is the most outrageous violation of conscience that is possible to conceive. Dr. Parker's suggestion, however, is all of a piece with the behaviour of his co-religionists, who talk as if the Church stood in need of 'Reform' at their hands and in their way. That the Church needs reform may be true; but we make bold to say that there is no fault that has ever been charged against the Church which is not ten times more rife amongst the sects around her. As regards outrages to conscience, spiritual despotism, and traffic in appointments, the hands of the Church are by comparison clean. If anybody wants to know where money will give him most influence, let him go to any of the Independent sects.

DR. NEWMAN AND DR. DOLLINGER ON DISESTABLISHMENT.—Dr. Newman has written to the Church Defence Institution of Bromsgrove declaring his belief that the Church of England is the great

bulwark against Atheism in this country; and promising her defenders such aid as he and his can give them. We have not seen the text of the Cardinal's letter, but if this be a fair summary of his words they do credit alike to his head and his heart. Dr. Dollinger has expressed himself to much the same effect in a conversation with Canon Liddon. The Doctor thinks, however, that "Disestablishment would be a blow to Christianity not only in England, but throughout Europe, for it would be regarded as a matter of no light significance if this country once formally seceded from amongst the roll of Christian nations."

It is pleasant to find that the Wesleyans of England decline to join hands with the atheists, libertines, socialists and others who are menacing the Church. They have not given up preaching the Gospel for politics, nor have they so blunted their moral sense by political passion as to believe that it is justifiable to rob a church, if that church is older, stronger and richer than we like.

ST. BARTHOLOMEW'S DAY.—In many places the anniversary of St. Bartholomew's Day has been celebrated. The old, stale, hollow cry against the Church has been raised, because of the ejection in 1662 of those Nonconformist ministers from the livings and pulpits of the English Church, who had been placed in possession thereof by force of arms in Cromwell's day. The truth needs telling about this, which is put neatly in the following letter from the direct descendant of one of our clergy, who suffered under the tyranny of the Protector. He writes:—"They did not attempt, when they had the power, to reform the Church; they destroyed it. They did not pretend to restrain the power of the Episcopate; they abolished the order; they did not profess to amend the Prayer Book, they forbade its use; they did not try to reduce the Church services to what they deemed was their order before the time of Laud, but ruthlessly swept them all away."

The use of the book of Common Prayer had been for several years, before 1660, interdicted under heavy penalties, not only in churches, but even in private houses. "It was a crime in a child," says Macaulay, "to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians." Hume tells us that "by the most moderate computation it appears that above one-half of the Established clergy had been turned out to beggary and want for no other crime than their adhering to the civil and religious principles in which they had been educated. But what excited the most universal complaint, was the unlimited tyranny and despotic rule of the country committees; instead of one Star Chamber, which had been abolished, a greater number were anew erected, fortified with better pretences, and armed with more unlimited authority." He says of the Committee of Scandalous Ministers—"They began with harassing, imprisoning, and molesting the clergy, and ending with sequestering and ejecting them, in order to join contumely to cruelty, they gave the sufferers the epithet of 'scandalous,' and endeavoured to render them as odious as they were miserable." I may add that everything that did not suit the Committee in the behaviour of a clergyman was "scandalous;" one, for instance, was deprived for "eating custard in a scandalous manner." On the most trivial excuse (as witnesseth Walker's "Sufferings of the Clergy") a rector would be turned out of doors with his wife and children, without a bit of bread or draught of drink, and himself, maybe, obliged to fly to avoid imprisonment, and his wife and children for several days and nights compelled to lodge in the church porch, and, having scarcely any food, nearly starved to death."

THE ST. BARTHOLOMEW MARTYRS—MERE PIRATES.—The author whose letter we are quoting, puts the truth as to the position of the Nonconformists who were ejected from Church livings in 1662, graphically as follows:

"My own ancestor, Levy Cooper, who was rector of Sapcote from 1622 to 1657, had the privilege of being allowed to keep his living in consideration probably of his son being in the Parliamentary army and of his friend, the second Earl of Thanet (the first Earl died at Sapcote) having taken the oath of submission to the Parliament of 1645. But that he was not left wholly unmolested may be inferred from the fact that as early as 1648, five years before keepers of registers were appointed, his handwriting ceases in the Sapcote registers, and the entries are irregularly made. He did not survive till the Restoration, but some who had been ejected from their benefices, did, and who can wonder that they claimed, like the king, to enjoy their own again? Most had been done to death with worry, and their places occupied by intruders who had not been admitted to Holy Orders. To these the Church said in effect—"I will not seek to drive you forth. Accept my orders and employ my offices, and you may rest secure in the enjoyment of your ill gotten gains." It waited two years gently and patiently, and saw its leniency rewarded by the entry of many within its pale. "Two thousand" refused, and were rightly enough ejected, but the laws made to restrain Puritanism were not stringent enough to keep some of the best of these from preaching in meeting houses. To regard such people as confessors is something like this. Imagine a pirate, who had seized a ship of the royal navy, being offered a commission as its captain, on condition of his promising to comply henceforward with the Articles of War, would you call him an injured man, if, on his refusal, he was merely removed from the vessel and suffered to go free?"

A study of the measure dealt out to the Church under the Commonwealth, not only to the clergy but in the pollution of fonts by the mock baptism of calves and young asses, cannot fail to make impartial readers wonder at the mildness of the Cavaliers of 1662 rather than boil with indignation at the wrong of the ejected intruders."

THE TRUE MARKS OF CATHOLICITY.—There is no difficulty evaded by accepting the Roman Church's assertion that it alone is the One Church, for it has happened over and over again, notably in the Great Schism of the fourteenth century, that the Roman Church itself was visibly divided into two, and sometimes three hostile camps, at the same time that the words of the Creed "I believe in the One Holy Catholic and Apostolic Church" were being recited everywhere as usual. Observe, if the kind of unity for which the Roman controversialists hold out, a purely visible and material one, were the true one also, there would be no place for it in the Creed at all, because it would be matter of sight and of tangible evidence, but not of faith. And thus it is easier for a thoughtful mind to believe that societies visibly parted from one another, like the Greek, and Roman, and Anglican, may yet in a very real way be part of the same body (just as family quarrels do not destroy ties of blood), than that a purely mechanical and political unity, such as that of the Roman Church, can be the mystery of faith intended by the Creed. It is not recognition by other parts of the Church which settles the title of any communion to be also part of it. It is the maintenance of the Catholic Faith, as embodied in the Nicene Creed, the continuance of an Apostolic ministry, and the due celebration of the Gospel Sacraments. The two last marks the Church of England has as certainly as any other Christian body, and she is doctrinally far closer than either Constantinople or Rome to the theological standards of the Undivided Church. And further, while the Roman refusal to recognise our title is due to polemical hostility, and thus biassed and untrustworthy, the Orientals simply have known little or nothing about us, and have too often believed the Roman calumny that we are a mere Protestant sect. But they are beginning to learn the truth at last.