

Dec. 27, 1888

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 30.—FIRST SUNDAY AFTER CHRISTMAS. Morning—Isaiah xxxiv. Revelation xx. Evening—Isaiah xxxviii., or xl. Revelation xxi. to 15.

THURSDAY, DEC. 27, 1888.

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

HISTORICAL FACTS NOT GENERALLY KNOWN.—The following extract (says the *Scottish Guardian*) is from a copy of a report, on the missionary requirements of the Diocese of Moray, Ross, and Caithness, made on May 13th, 1868, by the late Rev. Farquhar Smith, incumbent of St. John's, Arpafeelie, Inverness, to the very Rev. Dean Montgomery, as secretary to the Board of Home Missions in connection with the Scottish Episcopal Church Society:—

"I had lately an opportunity of examining the official documents of the time, and the account they give of how the people came to be driven from the Church is most interesting. And as you invite remarks calculated to create an interest in the wants of the diocese, I think it may not be inappropriate if I give a few instances of the way in which the Church here came to lose its hold on the national mind—remarking only that they refer to my own immediate neighbourhood. Generally speaking, the Episcopal Incumbents retained peaceful possession of their livings hereabouts for more than thirty or forty years after the Revolution, because the whole population adhered to them and attended their ministrations. In this very parish (Knockbain) when the first Presbyterian minister was put in, 'all sorts and conditions of men' turned out and forcibly excluded the Presbytery from the church, and when they met in a private house, the heritors and delegates from the whole parish- oners appeared and protested against the intrusion because there was only one Presbyterian in the whole parish, and he not a resident. In the parish which adjoins us, Killeaman, the first Presbyterian minister repeatedly complained 'to the powers that were,' that he was 'rabbed' in the time of service. In the parish of Avoch, after the Presbytery had inducted the man, the heritors and parishoners kept him two years without giving him either stipend or access to the church or manse, because 'they were all, and that to a man, of the Episcopal persuasion,' and after that probation he begged the Presbytery to allow him to remove to another part of the country. In the parish of Kilmorack the people were so enraged at having Presbyterianism thrust upon them that they not only excluded the Presbytery from the church, but when they were met in the manse to ordain a minister for the parish, the people surrounded the house and broke every pane of glass in it. In the parish of Unay the sheriff had to be sent for to give access to the church. In the parish of Gairloch the first Presby-

terian minister sent there was seized by the people and kept a prisoner till Sunday was past, so that he could have no opportunity of intruding into the parish church, and then conveyed away from the parish under escort with instructions not to return there again. These circumstances are historical facts (and they are fair specimens of how our people were used generally all over the counties of Inverness and Ross) not generally known, and they prove very clearly how thoroughly our Church was beloved by the Highlanders in days gone by, and ought to be a great inducement to the friends of the Church now to do all in their power to strengthen the hands of the Bishops, not only in building up what is left, but also in extending more and more the borders of our Zion."

CONFIRMATORY EVIDENCE.—The *Churchman* says: "The dictum that Dissent is the religion of well-to-do men never received a more striking illustration than from the way in which the *Freeman* Baptist organ scolds Mr. W. S. Caine, M. P., for coming down sharply on the cold respectability of suburban religion. Mr. Caine has sent to every Baptist minister in London a copy of "The Bitter Cry," and has advised the London Baptist Association to drop their plan of building a new chapel every year, and to devote the funds to battling with squalor and vice. "Drink, disease, starvation, overcrowding, whoredom, incest, and all that follows in their train will not come into the cushioned pews of our fine chapels. Christian men and women must wade breast-high into the seething mass with the light of the Gospel in their hands, if it is ever to be purified at all. . . . Let the well-to-do folk in the suburbs care for themselves a while. It matters very little if they become Wesleyans, Independents, or Churchmen instead of Baptists. It matters much that we should see the teeming millions in the grasp of hell, without a hand stretched out to save." But the *Freeman* puts Mr. Caine's earnest appeal aside, and sneers at it as undenominational, forgetting how St. Paul hits out straight against denominationalism in 1 Cor. i. The above strikingly confirms our article on the bitter cry of the outcast poor, in which we stated that Dissent was unable to hear this cry, because of the noise of its axes and hammers building handsome Chapels in fashionable suburbs. It is the heaviest of all condemnations of dissent that it cannot exist without pew rents. We ask for "chapter and verse" proving pew rents to be part of the order of the Church!

SINGULAR SIGNS OF A DYING CHURCH.—Dr. Ryle, discomfited by the gradual secession of those whom in past years he led, and distressed by seeing the young "low" ducklings he nourished, gradually toddling off into the "high" water, has been prophesying that the Church will soon be dead, unless it returns to the comatose state it was in, we suppose some thirty years ago! The Bishop of Liverpool has evidently lost his head; such melancholy forebodings are highly mischievous. One very much fears that Dr. Ryle contounds his party with the Church, and as his party is in so weak a condition, he apprehends that the Church is slowly dying. To answer such words would be folly. We should recommend Dr. Ryle's friends to watch him. Cerebral disturbance often is first indicated by utterly groundless apprehensions of coming evil. The following figures are singular signs to be exhibited by a dying Church! In the statistical table of Confirmations, giving the number confirmed in each diocese of England, Wales and Ireland, in 1882, in the *Clergyman's Almanack* for 1884 (published by the Stationers' Company), London, heads the list with 16,844 confirmees (to use a modern phrase), of whom 5678 were males and 11,166 females. The dioceses next in order are Lichfield, with 12,177 (5116 males and 7061 females); Manchester, with 11,590 (4520 males and 7070 females) and Rochester, with 10,200 (3614 males and 6586 females). The total number of candidates con-

firmed in England and Wales was 181,625, of whom 78,679 were males and 107,946 females.

THE GOOD OLD DAYS.—The Bishop of Liverpool perhaps is pining for the good old days of his youth. A perfectly truthful picture is given of a church in these times by the Rev. J. H. Buchanan in "The Isms of the Day." In the lecture on Evangelicalism, he describes in an amusing manner the arrangements with which in our youthful days some of us were familiar:—"The poor were accommodated with free seats, low and unbacked, while the 'respectable' portion of the congregation revelled in their high-backed 'box and boxes.' The Squire had a *sanctum* to himself, large, square, and cosy, red-baized, curtained and cushioned. The three-decked rostrums spoke significantly of the naval glory of England, with Captain, Mate, and Bo's'n, or Rector, Curate, and Clerk, each at his several post. The Parson's hound (for he kept a pack himself, if the squire was no sportsman) reposed at ease on the Vestry mat, or kept up a playful duet with Lady Poodle's cur in the unkempt churchyard. The royal arms emblazoned on gorgeous shields spoke of the Erastianism of the age, while the absence of the sign of Redemption on either screen or altar spoke with equal emphasis of the absence of a living faith." This, it may be said, is in substance a vigorous setting forth of past abuses, and thus of the mighty changes which have taken place in our Services. We could have added a few darker shades than appear in the above picture from our own memory, but the picture is quite dark enough of the past to make the brightness of to-day shine out with vivid clearness.

DISTINGUISHED CHURCHMEN.—Infidel lecturers and correspondents in some papers are constantly asserting that Christianity is being abandoned by the intellectual giants of the age. It is well to keep up a record of distinguished men of science and letters who died in the faith—Churchmen in life and death. One of the great men of this century has just passed away. Some of us who, for our sins, we suppose, have waded through currency literature until we began to lose our feet, know how marvellously forcible, how clear was the mind of him who has just passed away. We Canadians knew him not, but we owe him a debt we can never repay. Lord Overstone, better known as Mr. Jones Loyd died at his house in Carlton-gardens, aged eighty-seven. He was educated at Eton and at Trinity College, Cambridge. He would never accept office, although he was on in intimate relations with the heads of the finance departments in successive Ministries, and especially with his friend Sir Charles Wood, now Lord Halifax. The *Times* says it is an old story that the profoundest wisdom and the most solid services are the soonest forgotten, and would not be surprising if a generation had arisen that knew not Lord Overstone; yet it would be difficult to name any man with a more established claim to his country's gratitude. The special services which the noble lord rendered the country was in overthrowing the currency quacks of fifty years ago. He had a great dislike to all purely theological and controversial discussions, and having in early life thought deeply and persuaded himself of the truth of Christian doctrines he never afterwards allowed himself to be influenced by the destructive theories of the day.

A QUESTION IN RE CALVIN AND LUTHER.—A correspondent of the *Church Review* writes:—"One of your correspondents last week referred to Luther's strong teaching in favour of confession (after a reformed fashion) to pastors. The following from Bishop Bayly's "Practice of Piety" is interesting enough to be worth verifying. It shows Luther and Calvin in exact agreement:—"Judicicus Calvin," he begins, "teaches this point of doctrine most plainly; 'although,' saith he, 'we ought to comfort and confirm one another in the confidence of God's mercy, yet we see that the ministers are appointed as witnesses and sureties, to ascertain our