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Dominion Churchman.

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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 4th, SECOND SUNDAY IN ADVENT.
Morning.—Isaiah vi. 2 Peter i.
Evening.—Isaiah xi. 10; or xxiv. John xiii. 21.

THURSDAY, DEC. 1, 1887.

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

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.

INEBRIETY A DISEASE.—The International Conference on Inebriety, held at Westminster Town Hall, was a great success, and the promoter (Dr. Norman Kerr, President of the Society for the study of Inebriety), has every reason to congratulate himself on the gathering. Eminent medical men and specialists from all parts of the world came together to fathom the important question of the treatment of inebriety. In his opening address Dr. Kerr held the opinion, which was afterwards generally endorsed by the whole conference, that inebriety is a disease, for which the only cure is separation of the sufferer from the cause, in order to prevent the gratification of his diseased cravings, until a complete cure has been effected, and the organs deranged by the action of alcohol have been restored to their normal condition. We believe that to be the scientific conclusion of the whole matter. What is now wanted is some powerful chemical or botanical antidote to the evil effects of excessive doses of alcohol. Surely the combined wisdom of the scientists who visited London last week is able to find a cure among the wondrous products of nature for that horribly enslaving appetite, which caused J. B. Gough such intense agony, and which proves the torture of numbers of reformed drunkards.

GRIP LETS THE TRUTH SLIP OUT.—Grip is a rabid prohibitionist, but he is not quite so blind as his friends. He has this in the current number: "Well," said a thirsty stranger from a Scott Act county on Saturday night, as he wandered past the closed doors of the saloons in Toronto, "Well, I prefer a Scott Act village to your Sabbath-keeping city. I can get wine, beer, and other spirituous liquors at any time, day or night, Sunday and week-day, in a Scott Act village."

Quiet true, Grip, the Scott Act has opened all the saloons at all hours, and opened them also on Sundays! But what care Scott Act fanatics for facts, their theory is right, and so they exclaim "a fig for your facts." Mr. Mayor Howland said plainly a few days ago, he cared nothing for the testimony of any man or body of men, he preferred his pet theory to any evidence, as to its being a failure. While alluding to the Scott Act we must express our extreme condemnation of the outrages committed against officials charged with the duty of enforcing this iniquitous and most foolish law. It is, indeed, a terrible crime to explode dynamite in order to ruin the dwellings, and injure the families of those engaged in carrying out the law. But the responsibility is shared in part by those who helped in securing the passage of a law which is dangerous, according to the teachings of all experience, and the dictates of common sense. Men will never submit quietly to such legislation as the Scott Act, it is an outrage on liberty, and those who uphold this Act are guilty of provoking a sentiment, which is the foundation of our civil and religious liberties. Evil breeds evil, and force breeds force, the crimes committed in connection with the Scott Act, are the natural offspring of that Act. At the same time we hope the guilty ones will meet with condign punishment. Bad laws will not be cured by bad deeds, nor bad habits by bad laws.

MR. BRIGHT ON IRISH REBELS.—At a recent meeting at Oxford, a letter was read from Mr. Bright referring to his proposal to send Irish bills to a grand committee composed of Irish members. In the letter he says, "The rebel party will not accept the proposal because they are rebels, and with rebel Irish members in the House of Commons the plan would not be allowed to work. Mr. Gladstone has a hobby in which the rebel leaders for a time have agreed to join him. He is committed to that hobby and cannot condescend to consider a plan less pretentious but more reasonable than his. Nothing can be done until Mr. Gladstone's bills have been entirely got rid of and the position is wholly changed. He stops the way. He insists upon impossible legislation for Ireland to the exclusion of legislation for the whole kingdom. The Gladstonians still have faith in him. They are anxious to return to power, and they are furious because the Conservatives are in office, and they blame me and others for keeping them there. They seem blind to the fact that Gladstone's conduct put the Conservatives in office. They forget that the electors of Great Britain by a majority of nearly two to one, condemned Mr. Gladstone's bills and destroyed his ministry. We cannot allow Mr. Gladstone to return to office on his Irish policy. I prefer to join hands with Lord Salisbury and his colleagues rather than with Parnell and his friends, the leaders of the rebellion." Mr. Bright speaks plain English, much too plain to please rebels and such sympathisers with rebels as Mr. Blake and Mr. Gladstone. The *Church Times* has this incident. We regret to add that there is at present very little improvement in the morals of the Nationalists. At Ardfer, W. Tralee, another murder was committed by a gang of moonlighters under circumstances of astounding brutality. A man of seventy-five years of age was called from his bed by a false alarm and fired at. The shot inflicted a fatal wound, but the murderers said he was not dead yet, and ordered him to swear not to pay rent. His wife interfering, they fired another shot, which broke his leg, and then ran away. This is the kind of people, and these the methods, that Mr. Gladstone and Mr. Blake also, have taken more or less under their patronage.

A WELL-EARNED REBUKE.—The *Church Times* thus speaks of some foolish words used at the American Church Congress:—"It appears that the Congress was largely made up of Dissenters."

This might, under some circumstances, be an advantage, but it had the natural effect of making some of the orators "speak to Buncombe," or as we should say, to those out of doors. For instance, Mr. Phillips Brooks, who seemed fated to show how small a garnish of brains may go with an eloquent tongue, made a fine onslaught upon the idea of the Church of America calling itself such. But in all sober truth, there is no other Church which can claim the title, and no other title that will fit the Church. The "Holy Roman Church" obviously cannot be the Church of America; and as for such terms as "Episcopalian," "Presbyterian," "Baptist," "Methodist," "Independent," and the like—they cannot describe the Church, for she has no sectarian peculiarity whatever. She is all these things at once; and no name can rightly describe her but geographical ones like those used in the New Testament. But, says Mr. Brooks—"The claim that the episcopally ordained clergy alone have the right to the ministry is preposterous. The impotent impudence of this position, and our studied avoidance of other organized bodies of Christ in America, separate us from the sympathies of the people." We are sorry that Mr. Brooks should be so put out, but, after all, a higher authority even than his assures us that there is but "One Body" of Christ, and neither Holy Scripture nor the first fifteen Christian centuries knew of any ministry that was not episcopally ordained.

THE POPE THE REAL PROTESTANT.—To say that the Church of England is Protestant is as false as to say that she has been endowed by the State. The proof is the same in both cases—it is impossible to produce the instrument whereby the Church was so endowed, or whereby she protested. As Bishop Seymour puts it, this Church and realm drove out the Pope, and it was the Pope that protested, not the Church of England. The Church of England affirms what she conceives to be vital truth, and condemns what she considers deadly error; but she has never thought of doing so foolish, so imbecile, and so unchurchly a thing as to protest. To brag of being a Protestant Church is as if a bank should glory in the title of Insolvent.

THE DISSENTING PRESS ON MR. SPURGEON.—The manner in which Mr. Spurgeon's withdrawal from the Baptist Union is treated by the Dissenting press is interesting and instructive. The *British Weekly* says very truly that it is a "reductio ad absurdum of all organization in creedless Churches." In point of fact, it is absurd to set up independency as a fundamental, and then to adopt the principle of association—association, moreover, without any definite basis. The *Christian World* takes the same line and complains that Mr. Spurgeon has struck "a heavy blow at all free Christianity that dares to be independent of man-made creeds or legal documents." But the writer immediately goes on to do much more than justify the seceder. He summarizes Mr. Spurgeon's bill of indictment against the Down Grade, including the following counts:—"that the Personality of the Holy Ghost is explained away. . . . and that the Divinity and Vicarious Sacrifice of Christ are either too vaguely held or etherialized away." On this statement the *Christian World* makes the following comment:—"We cannot constitute ourselves judges of the accuracy of these statements; but taking them as they stand, we entirely deny that either the spirit or the letter of the New Testament justifies Mr. Spurgeon in withdrawing himself from his brethren." We, on the other hand, can only say that if the *Christian World* has come to look upon the Personality of the Holy Spirit, and the Godhead of Christ as open questions, it can only be called "Christian" by courtesy. With this verdict of the *Church Times* we fully agree. Mr. Spurgeon has done what honesty dictates, just as we do in declining to recognize dissenting bodies as Churches.