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Dominion Churchman THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

The DOMINION CHURCHMAN is Two Dollars a God is to Methodism as the Kingdom of God is in "Bishop Cyprian," with quotations duly marked Year. If paid strictly, that is promptly in advance, the price will be one dollar ; and in no instance will this rule be departed from. Subscribers can easily see when label on their paper.

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. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 16.-THIRD SUNDAY IN ADVENT. Morning-Isaiah xxv. Jude. Evening-Isaiah xxvi., or xxviii. 5 to 19. John xxi.

THURSDAY, DEC. 13, 1883.

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

fixed belt, they do not enter into elaborate argu- point made by Dr. D. was a wonderful quotation ments to prove that such a plant is only adapted to from Bishop Stillingfleet whom Dr. D. eulogised as grow under such conditions. So with Me- "one of the noblest men the English Church ever been made to establish this form of religion and swooping down upon Dr. D. and his little quotation we see this phenomenon-that Methodism only like a hawk on a sparrow. The natural result was lives within a certain social belt. That belt or re that the Methodist Doctor was left stripped of his gion comprises the middle classes, and to a very literary feathers, naked and sorely wounded, a sad large extent only a marked section of these classes warning to second hand quoters! Dr. Carry, of As the leading newspaper of England recently said, course, simply and very courteously had pointed Methodism is confined to the lower middle class.

A POSSIBLLE OBJECTION .- It is quite beside the question to deny the existence of "classes" in Canada. There are certain clearly definable areas of social life here. Those areas are not so conventially marked here as in the old world. Education and profession are stronger elements here than in England in creating these areas. But their bounds are recognized. Sneers do not remove facts. Whether these social lines are for good or evil is irrelevant. Our position is this : that Methodism only grows within a certain social area and largely belps to mark off that area. That is one of the accepted facts of modern life. The social line above which and the social line below which Methodism does not grow at all, is as clearly defined as the lines above and below which, say, the vine or apple cannot grow. Methodism has been tried and is found middle classes, but for all mankind.

pared to any of the temporary governmental devices we can then judge how far Dr. D. was justified in heir subscriptions tall due by looking at the address of man. May God give our friend wisdom and in using the authority of "Bishop Cyprian," which, label on their paper. to be canded, we doubt. We should like a word which was unknown to the Apostles, unknown to from him touching "Clements Romanus," (sic.) the Primitive Church, unknown to the missionaries The name is new to us and we Catholic Churchwho brought England to Christ; a system un men are rather particular about family names! known to God's saints for 1800 years, a system only invented in the lifetime of the living, a system repellant to the noblest minds and alien to the sweetest souls, a system which is a dividing force in the Family of Christ, a system which is therefore a hindrance to the coming of God's Kingdom, a system which, when Christ comes to reign, must be swept into oblivion with all the other little systems which mar the unity of His Church.

A PALPABLE HIT .--- "Revolutions are not made with rose water" in the political sphere, nor will they be in the ecclesiastical by soft sawder. There are disputable points to be debated which will involve the contestants in such controversial struggles as will lead to very hard blows being struck, however both may desire to avoid showing bad blood. An instance of this has already occurred, a typical instance, therefore we allude to it. Dr. Dewart, the well-known and, within his range, very able editor of the organ of the Wesleyans, in a rash moment rushed into the newspaper arena, thinking to upset service to the people than a Church which conveys our Church champions as readily as Don Quixote did the inoffensive monks. The Doctor gave us A METHODIST CORRESPONDENT .- The place for four mortal columns, chiefly quotations of quotaanonymous letters is the waste paper basket. We have received one signed "Methodist," asking several questions in regard to our statement that the Wesleyan phase of religion is a partial one, only adapted to a certain class. Our friend seems to see the several questions of quota-to Presbyterian teaching. We as Churchmen, dis-tions, some from obscure, some from recognised authorities. Those who ever read poor old Beard-sall's defence of the Wesleyan Ministry which we only adapted to a certain class. Our friend seems to see the several questions of quota-to Presbyterian teaching. We as Churchmen, dis-tions, some from obscure, some from recognised authorities. Those who ever read poor old Beard-sall's defence of the Wesleyan Ministry which we oply adapted to a certain class. Our friend seems to see the several questions the several questions of quota-to replied to thirty years ago, must have been amused the State rides who objections, yet only adapted to a certain class. Our friend seems to see the same irritated temper, the same dogso good natured that we stretch a point in courtesy matic assertions, the same contempt for Church by noticing his letter. Let us say then that an order and Orders, the same mixing up of the quesabsolutely complete answer to such an enquiry is tion of personal qualifications for the ministry and Caven's argument based upon the assumption that conveyed in the two words Solvitur ambulando, the question of official ministerial position, in Dr. When botanists observe that a certain plant is only D. as in Beardsall's fiery little book - and nothing found under certain climatic conditions, within a more of argumentative value. Well, the strongest

thodism. Take any area within which efforts have produced." In a day or two Dr. Carry came Guardian ; it looks as though Luther had no ob-

out that the words quoted by Dr. Dewart as from Bishop," but by Stillingfleet when a mere youth large and spiritual, not merely in a literary accepand which when a Bishop, in mature life he solemn- tation), and specimens of what he may feel moved ly and publicly disavowed ! Had Dr. D. been a to say are given. It proceeds :

greatness, comprehensiveness, adaptability, com- so that we can verify them. With this before us

THE UNIVERSITY QUESTION.-Dr. Caven has written a lengthy defence of the claim of University College to further aid from the public funds. This worthy divine has put himself directly in antagonism to Dr. Grant. When Greek meets Greek, etc., when two Presbyterians, Principals of Colleges, cross swords-the combat is certain to be lively. Dr. Caven takes the logical position that proceed-

ing on the same argumentative lines as those followed by objectors to further grants to University College, will lead us to this position, that our State Schools are not a just charge upon the whole body of tax payers. Dr. Caven seems to be under the impression that no person takes such a position. We beg to ask the Principal of Knox wherein consists the difference between levying a general tax for a Church which certain sections of the people object to, and levying a general tax for a school which certain sections of the people object to? Does he hold that a secular school is of more Gospel teaching? Yet what a howl would be raised if, say the Presbyterian's were to demand State aid for their Churches by those who object and takes our money to do a work which we and all Christian minded citizens protest against ! Dr. our public School system is universally approved, falls to the ground. How Christians, can tolerate taxation in support of a non-Christian College and non-Christian Schools is a mystery.

WAS LUTHER A PROTESTANT ?-This is very doubtful. We quote the following from a letter in the jection to stand between the souls of individuals and God !

I turn to Luther's Catechism. It is given among the Symbola Evangelica in the work referred to, at pp. 87-90. The section is headed "How the unlearne ! (die Einfaltigen) should be taught to confess." The penitent is instructed to examine

Further-Dost thou believe that my forgiveness is the forgiveness of God? Answer-Yes, dear sir.

"Then shall the Father Confessor say-God be

reader of originals and not a mere quoter of quotations he would not have to suffer so lamentable an merciful unto thee and strengthen thy faith. Amen. exposare.

Then let him say-As thou believest, so be it unto NEIGHBOURLY ADVICE .- We would in all brotherliness advise Dr. Dewart to take warning by his thee. And I, by command of our Lord Jesus Christ. forgive thee thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Depart fall, and in future avoid basing any argument upon second hand quotations. Do not quote quoattions as authoritative, is advice we make no charge for al

A ROLAND FOR AN OLIVER .- The debate over the though it is worth a heavy fee ! If a writer quotes a passage which is worth requoting, the only safe proposed grant of the money of Christians to an rule is to hunt up the original, verify it, and then Agnostic College, in spite of their conscientious quote direct from the author. If this were done objections to keeping such an institution has called we should have fewer allusions in newspaper letters out a very untruthful statement in regard to the wanting, in the essentials of such an universal re-ligion as that is which was established not for the person who pretends to quote them. Had Dr. D. and in Truity College and others, much to the dis-person who pretends to quote them. observed this rule we should never have had to paragement of the lafter. This form of defence

in peace."

A PERSONAL APPEAL.-Let "Methodist" think lament his absolute demolition by Dr. Carry. We calls out naturally a reply, and we give those who over this, let him look at the congregations of his should particularly like Dr. Dewart to give us a enter the discussion the benefit of three facts. body and ask-Was Jesus Incarnated; Crucified, letter based upon his personal knowledge of First-We ourselves heard a medallist, an M. A. Buried, is He ascended as the Bedeemer and Head, "Bishop Cyprian's" writings to which he refers. of University College, ask, "Who was Ben Jonson, of only people drawn from a mere class such as He has alluded to "Bishop Cyprian," he has used was he the dictionary fellow?" Second—Another these, a mere fractional segment of the circle of his name as an authority against the Catholic distinguished graduate of University College gave humanity? If Methodist will seriously ponder Church. We now courteously invite Dr. Dewart to Homer, Bunyan and Horace Greeley as the names his problem he will come to see that the Church of give us his personal views upon the writings of of three epic poets. Third-There are students