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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 2.—FIRST SUNDAY IN ADVENT.

Morning—Isaiah i. 1 Peter iv. 7.

Evening—Isaiah ii. or iv. 2. John xii. 20.

THURSDAY, NOV. 29, 1888.

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

TO ALL WHOM IT MAY CONCERN.—The doctrinal system of the religious body named after Luther embodies teaching much nearer to that of Rome than the most elevated views tolerated in the Church of England, or views held by the most extreme Sacramentalists. The Lutherans also indulge in practices which certain persons denounce as Popish in tendency. Take, for example, the Lutheran doctrine in regard to the Eucharistic elements. It requires a metaphysical order of mind to comprehend the difference between the Lutheran theory and the Roman. Then, look at their decorations of churches; for the late celebration the Lutherans went to far greater lengths in honouring a man's memory than Ritualists do in honour of our Lord or any Church festival. Luther directed the ceremonial of the Mass to be retained, vestments, lights, incense and all, and the only change he wished was the singing of one or two German hymns. Yet there are persons in the Church and out of it who week in and week out denounce Churchmen who hold very moderate views indeed as to the Sacrament compared with the Lutherans, as being no better than Papists, and who will not hold fellowship with their fellow-Churchmen because of these moderate views. Is it quite consistent for these good people to gush over their Lutheran neighbours as though they were utterly free from all taint or suspicion of Sacramentalism? The Luther celebration will, we hope, cause men to read and reflect upon this ludicrous inconsistency. Reading and reflecting and the convictions they will bring, will, we trust, widen their minds, clarify their understandings, enlarge their sympathies, and bring them to know that Christ was with His Church all along the ages before Luther, and that in England, in Scotland, in Ireland, the torch of evangelical Catholic truth has shone to this hour without an era of eclipse since the day it was lighted by Apostolic hands.

NEIGHBOURLY COMPLIMENTS.—The organ of the Methodists thus allude to the organ of the Baptists. Had we published this what terrible bigots we should have been thought! "Our good neighbour, the Canadian Baptist, thinks the Baptists should do more than they are doing to establish missions in the North West. It says: 'Whatever may be our admiration for other evangelical denominations, we believe they cannot fulfil the requirements of the great commission in that country, and so long as such is our belief the duty

is laid upon us imperatively to prosecute a Manitoba and North-West mission.' Now, if the Baptist is right, and other Churches 'cannot fulfil the requirements of the great commission,' things look dark for the unfortunate people of Manitoba; for that country is not well adapted for Baptist operations. There are extensive prairies, where for miles and miles there is not enough water to immerse a man. True, the 'sloughs' are available, but they are not inviting. They are like Irish bogholes—of doubtful depth. A more serious trouble will be found to arise from the long and severe winters which freeze up all the rivers. Even on the banks of the Assinaboine a Baptist missionary, until he builds a baptistry and gets his heating apparatus in order, would have to leave his converts unbaptized; unless he cuts a hole in the ice, as immersionists sometimes do. Does it not raise a strong presumption against the divine authority of the Baptist mode, that it wants the feature of adaptation to all climates and circumstances, which should characterize a universal religion?"

THE QUESTIONER QUESTIONED.—Judging from the above the Editor of the *Christian Guardian* has been studying Layman's papers on "Impossible Churches," for he uses his arguments and illustrations and winds up by putting one of Layman's awkward questions. But "our good neighbour," it is better to be polite before being severe, we must tell you that if "adaptation to all climates and circumstances" be a necessary sign of a universal religion, we fear Methodism fails most woefully in this essential. Can the wildest stretch of imagination picture us all turned into Methodists? That is, all Catholic followers of Christ into sectarian followers of a man! "Angels and ministers of grace," defend us from this fate. Methodism is a form of religion based partly upon the Catholic Faith, but it is not the "Faith once delivered to the Saints." It is one of the phases of faith, a good phase in its way, but very narrow, very partial, peculiarly unsuited to the more highly educated, and therefore the Wesleyan is one of the "Impossible Churches." In a word, Methodism is wholly incapable of being "a universal religion," for it is only adapted to a certain class of persons, and to members of that restricted class only while they are in an early stage of education, and during the initial period of mental development. Methodism is no religion for humanity like the religion of Jesus Christ as taught by the Catholic Church.

THE CHANCELLOR OF TRINITY ON UNIVERSITY COLLEGE QUESTION.—We reluctantly omitted a portion of the excellent address given by Senator Allan as Chancellor of Trinity College, on Convocation day. The following is a weighty protest against the wrong of further subsidizing by public money a college which does not enjoy universal public confidence: "As Canadians we have reason to feel a just pride in the Toronto University, and in the high standing and ability of the men who preside over its destinies, and for myself personally, I am glad to be able to claim in the President of University College one of my oldest and most valued friends. It is not, therefore, from any feeling of hostility that I deprecate the suggestion which has been made for further aid to University College from the public chest, but because I think the claim to be thus wholly supported by the State is without precedent in other countries, and is manifestly unjust here. If persevered in, it would mean simply that other institutions of higher learning, established at great cost and much personal sacrifice on the part of their founders and friends, which have all attained a high degree of efficiency and unitedly represent a far larger constituency than Toronto University, and which meet a want in the system of higher education strongly felt by a large part of the community, are to be placed at a disadvantage, and their friends and supporters taxed to give further state aid to an already richly endowed college, which has only to raise its fees

to something more than a mere nominal amount, or appeal to the generosity of its friends, to obtain all the funds that it requires. I cannot but think however, that the very reasonable protests which this suggestion of further State aid to one favoured college has called forth must have their effect, and that the proposal will not be persevered in."

THE CHANCELLOR OF TRINITY ON PARTY COLLEGES.—The following paragraph from the speech of the Chancellor of Trinity has in it more than appears by a cursory reading. It is simply an unanswerable protest against the system of educating young men for the ministry in "a denominational cloister," a title which applies with singular exactness to the party College in Toronto, as those will at once see who know the tone and inner life of that "cloister." The portrait given by this most happy phrase is finished to life like reality by this feature being so photographically true, "Students are taught therein to regard with distrust and suspicion all those who differ from them in opinion." It is no reply to point out that these students are constantly fraternizing with Baptists and others, because they are trained in the same principles as those who are in opposition to the Church, therefore association with them implies no display of charity. But their fellow Churchmen who are loyal to the Church are looked upon with distrust and suspicion because whoever holds in their fullness and richness the doctrines of the Church of England must differ, and differ very widely indeed, from the Principal and those who form the teaching staff of "the denominational cloister" alluded to.

"A PORTRAIT OF A PARTY COLLEGE IN A PHRASE.—The erroneous impression which prevailed in many quarters, for want of proper information, that Trinity was only a theological institution, has been entirely removed, and the public are beginning to be aware that young men can here receive such an education as will enable them to enter upon the battle of life on equal vantage ground with those from any other universities. Further, too, it is becoming better known that in Trinity there is no distinction of class or creed as regards University honours. I except, of course, theological degrees; but that these distinctions are open to all who chose to compete for them, and that while we shall, God helping us, always strive to maintain the religious character of the education imparted here, at the same time there are no 'jealously guarded cloisters of an exclusive denominational institution,' in which men are taught to regard with distrust and suspicion all those who may differ from them in opinion, but there is inculcated upon our students that spirit of Christian large-heartedness, which is the best guarantee of good citizenship, and which shall best fit them for the faithful discharge when they leave the University, of their duties to their common country."

OUTCAST LONDON.—A very characteristic thing has just been done by the Congregational Union in England. They have published a description of the condition of the poor in London, whose case is doubtless a most fearful blot on our civilization. In doing this they speak as though they had discovered the facts, and were the first to call attention to them. It is too bad to make so dishonest a snatch at popularity, for most dishonest this appeal is, for it ignores the labours of benevolent men and women, who for many years have been working in the Church's name amongst these outcasts. If our readers will even turn to *Dore's London*, published many years ago, they will find pictures of these outcasts which the Congregational Union claims to have first drawn attention to. Our clergy and laymen, and sisters, both of very "high" views and decidedly Evangelical, have done noble work for years in these awful slums, and yet a body like this Union rushes before the public of England and seeks the fame due to those who break in upon a new field for Christian enterprise.