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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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1. Any person who takes a paper regularly from the post-office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.

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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.

Frank Weotten, Proprietor, & Publisher,
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FRANKLIN BAKER, Advertising Manager.

LESSONS for SUNDAYS and HOLY DAYS.

June 3rd, 1st SUNDAY AFTER TRINITY.
Morning.—Joshua iii. 7 to iv. 15. John xiv.
Evening.—Joshua v. 13 to vi. 21; or xxiv. Heb. x. to 19.
17; or Matthew iii.

THURSDAY, MAY 31, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

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.

DR. MARTINEAU CONDEMNES INDEPENDENCY.—At a meeting of the Unitarian body last month, the aged Dr. Martineau read a paper on "The organization of our Churches," in which he strongly controverted the leading idea of Independency. He said, "At present our societies exist upon what is called the congregational principle, that each body of Christian worshippers is fully equal to the management of its own affairs, and is in itself a complete and perfect unity. Now, as to that, I have no objection whatever to it as an abstract principle, and I quite admit that if there were but one body of Christians, one body of disciples, meeting for Christian worship and the promotion of the Christian life, it would be entirely competent to manage its own affairs. But when you tell me that a little country congregation, consisting it may be of wagoners, quarrymen and factory hands, persons earning their daily wages and living a life of great privation and poverty—when you tell me that they without any foreign aid whatever are a complete and competent society for the accomplishment of their objects, I say it is a mockery to deny external aid in order to enable them to maintain the conditions and the institutions of their

Christian life." Dr. Martineau went on to revindicate for his sect the title of "English Presbyterians." The Congregationalist idea is ever demonstrating its own folly, it is utterly, indeed, violently anti-Christian, being based on selfishness, isolation, and pride. We churchmen need take heed lest we slide into such a system, of which there is a real danger.

BRIGHT DECLINES TO HONOUR MURDERERS.—In an article quoted on a late page from the most widely read of Church papers, the words occur, "The Roman Catholics of Ireland would still have been divided into two classes, those who know murder to be wrong and abstain from it, and those who know it to be wrong and yet do it." The glorification of murder and murderers is one of the most revolting features in the life of this age. The sturdy Liberal, John Bright, will not allow his skirts to be stained with blood. Referring to a meeting at Huddersfield, where "God save Ireland" had been sung, Mr. Bright writes that the incident is important:—"It shows to what a condition a public meeting of Liberals, who are blindly following our ancient leader, are willing to descend in pursuit of their party purposes. The Manchester outrage was a direct act of war, accompanied by a foul murder in the public street. The song which was sung at Huddersfield was written to glorify the men who committed the murder, and who went armed ready to commit the murder if necessary for their purpose." That Mr. Parnell was a guilty participant in the assassination of Lord Frederick Cavendish and Mr. Burke he never has denied. Indeed he and his party have only condemned the murder of the former, as "an unfortunate mistake!" That the leader of a great party in Canada should have recently sat beside this man of blood is a grievous scandal. The smell of the stains on Mr. Parnell will befoul our pure atmosphere. But even that smell will attract votes.

THE SPANISH ARMADA TERCENTENARY.—The people of Plymouth intend to celebrate the 'Spanish Armada Tercentenary' with great magnificence. The programme, says *Church Bells*, produced at a meeting of the Committee includes concerts, the inauguration of a memorial, a naval demonstration on the waters of the Sound, a pageant through the streets, a banquet, the opening of an Armada Exhibition, tableaux, torchlight processions, marine displays, &c. On the Sunday, July 22, special hymns and anthems are to be sung in the churches; and there is to be a concluding service in the Guildhall, in which ministers of all denominations are asked to unite. The Queen is to be invited to become Patron of the celebration, and the Duke of Norfolk has consented, under certain conditions, to be the President. The conditions are, that 'politics and religion are to be ignored in the celebration.' His Grace 'cannot participate in individual glorification of Queen Elizabeth, or anything tending to a triumph of Protestantism.' And so, we presume, 'all sorts and conditions of men' will unite in celebrating the past triumph of England, and a Roman Catholic Duke, who is head of the house of which Lord Effingham was a member, will preside. This is all very well, and doubtless is as it should be. Nevertheless, we cannot but reflect that Queen Elizabeth, with all her faults, had something to do with the victory, and we doubt whether any more spirited words will be spoken at Plymouth than she spoke at Tilbury:—"Let tyrants fear. I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects, and therefore I am come among you, as you see, resolved, in the midst and heat of the battle, to live and die amongst you. I know that I have but the body of a feeble and weak woman, but I have the heart of a king; and of a king of England, too."

It is a pity to have made a mess of this by bringing in the Duke of Norfolk. The natural President

would be the Earl of Effingham, who would have no Popish timidity to chill his patriotism. He too is directly descended from the gallant Admiral of the English fleet.

We ask our youthful readers special attention to the words of Queen Elizabeth. Let them compare such brave, trumpet-toned words with the snivelling of politicians hunting after the smiles of the Papal authorities!

THE DIFFICULTIES OF THEISM.—Mr. Gladstone asks whether theism is a more credible religion than christianity:—

"The theists is confronted, with no breakwater between, the awful problem of mortal evil, by the pain, by the apparent anomalies of waste and of caprice on the face of creation; and not least of all by the fact that, while the moral government of the world is founded on the free agency of man, there are in multitudes of cases enviroing circumstances independent of his will which seem to deprive that agency, called free, of any operative power adequate to contend against them. In this bewildered state of things, in this great enigma of the world, 'Who is this that cometh from Edom, with dyed garments from Bozrah? . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?' There has come upon the scene the figure of a Redeemer, human and divine. Let it be granted that the Incarnation is a marvel wholly beyond our reach, and that the miracle of the Resurrection today gives serious trouble to fastidious intellects. But the difficulties of a baffled understanding, lying everywhere around us in daily experience, are to be expected from its limitations; not so the shocks encountered by the moral sense. Even if the Christian scheme slightly lengthened the immeasurable catalogue of the first, this is dust in the balance compared with the relief it furnishes to the second; in supplying the most powerful remedial agency ever known, in teaching how pain may be made a helper, and evil transmuted into good; and in opening clearly the vision of another world, in which we are taught to look for yet larger councils of Almighty wisdom. To take away, then, the agency so beneficent, which has so softened and reduced the moral problem that lie thickly spread around us, and to leave us face to face with them in all their original rigour, is to enhance and not to mitigate the difficulties of the belief."

EXPERIENCE DESPISED BY PROHIBITIONISTS.—Professor Goldwin Smith in a letter to the Mail remarks very truly "the prohibitionists seem with a conscientiousness which again I do not question, to reject experience as a test of the soundness of legislation, on the ground that this is not a question of expediency, but a question of principle, which no experience of consequence can affect. In vain, therefore, you point to the unfavourable results of coercive legislation in Maine, Vermont, Iowa and elsewhere, and to the authoritative record of the failure of the experiment made during a number of years in Massachusetts. Their answer is that prohibition is Heavens cause; and that opposition to it is the cause of Satan; though if Naaman had come out of the Jordan worse than he went in, the voice of Elisha thenceforth would scarcely have been deemed to be that of Heaven. Respect the motives and the zeal of this class of reformers as you may, it would be useless to ask them to go into conference with reformers who regard the use of alcoholic liquors as natural because universal and immemorial, as sanctioned by the practice of the Founder of Christianity, and, like the use of tea, coffee, or tobacco, as sinful only in its excess. The aim of the Prohibitionist is not to regulate the liquor trade but to exterminate it. The aim of the Liberal Temperance man is to regulate it so as to guard it against the special evils to which undeniably it is exposed. Between extermination and regulation, agreement or compromise seems impossible."