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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rate be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 11.—TWENTY-FIFTH SUNDAY AFTER TRINITY.  
Morning—Micah iv. and v. to 8. Hebrews iv. 14, and v.  
Evening—Micah iv., or vii. John ii.

THURSDAY, NOV. 8, 1888.

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

STATE OF RELIGION IN GERMANY. The Church Chronicle published at Honolulu, has the following allusion to the Luther celebration, which applies as well to Canada as to the South Sea Islands. "There is every indication that religion is making much progress in Germany. The wave of Rationalism has passed over the land, but it has not washed away the foundations of that Christianity that was built upon the Rock. Kant, Fichte, Schelling have had their day, and even Strauss has left his mark, but hopes of a bright future are illuminating the darkness which these men cast over the land.

"The approaching anniversary of the birthday of Luther is drawing the attention of thousands to the truths of the Gospel which he preached. A decree of the Emperor of Germany has ordered that the tenth and eleventh days of November next shall be observed as the four hundredth anniversary of the birth of Martin Luther.

"No doubt the German citizens resident in this country will unite in celebrating these days, for although there is not much outward observance of religion apparent among them, there is without doubt much of the spirit remaining. We should be rejoiced to see the spark of Religion ignited in a portion of our community otherwise so estimable. When united to the good qualities our German friends possess, it would soon burst forth into a flame, and spread its light throughout the land."

MR. TUPPER AND LUTHER.—An English paper, The Christian, says: "We yield to none in the gratitude we feel for the blessings brought us by the Reformation, or in hearty admiration of Luther as the great instrument used of God to secure them to us, but the ode adopted by the Commemoration Committee written by Mr. Martin H. Tupper, strikes us as extravagant in the highest degree, amounting almost to adoration. If the Lord Jesus Christ were the poet's theme he could not say more in his praise." As we are working up to some excitement over this commemoration it would be well for the poets of the occasion to take note of the above censure.

GREETING.—We have just read with much satisfaction a letter in the Diocesan paper of Richmond, Va., from a young Canadian who has recently been ordained in that diocese, and is working with great zeal and success. This clergyman, although of Non-conformist parentage, was moved to devote himself to the ministry of the Church in early life,

but was weighted in his youth with serious family obligations, which compelled him to work on a farm. Having acquired some freedom he devoted himself to teaching school at night, and was earning money at the same time for those who had claims on him in the day. While thus engaged he read, with a view to taking Orders, and at last being free he so far satisfied the Bishop of his fitness as to secure ordination. Here is a striking instance of the necessity for relaxing the rule requiring a Collegiate course before ordination. This noble young man's devotion to domestic obligations, his wonderful industry under most trying circumstances, were testimonials of the highest character, as indicating a divine call to the ministry. As a young Canadian we feel proud of his career and his success. May he be blessed and a blessing in his adopted work and home at Truro, Virginia.

Woe to TEA DRINKERS.—The Dean of Bangor has been fulminating against the tea pot. He affirms that the tea kettle is the natural precursor of the gin-bottle. Excessive tea-drinking, says he, weakens the nerves, produces irritability and general discontent, these create a thirst for strong drink and lead to intemperance. The Dean wishes us to use oat-meal and milk instead of tea, for the sake of our health, temper, and morals. The good man is half right and half wrong. Tea can be taken to excess, and no doubt does bring on weak nerves and a craving for alcohol. But tea is the teetotaler's sheet anchor. The Dean is absurd when he wishes us take to oat meal and milk for the cup which cheers but not inebriates. Fancy the cheerful tone we all should have at our evening meal and after it if we were all fattening on oatmeal and milk. Life would be not worth living for if these food fanatics had their way.

THE CHURCH MAINLY SACRAMENTAL.—In a sermon on Preaching and Sermons by the Rev. A. J. Bray, just published, that divine says: "The Episcopal Church is mainly sacramental. I say mainly, because, while in the great centres of population she encourages preaching, while she pays most marked respect to eloquence and fervor, while she is careful to promote great preachers to commanding positions, she lays most stress upon her sacramental services. The sacraments are the life and glory of the English Church, and preaching is but an adjunct. But the Puritan movement has been a long continued effort to carry out the real ideas and principles of Protestantism. It turned a stern and uncompromising face towards all but the simplest sacraments. It would have no ornate display, no appeal to eye or ear, only the beauty and thunder of doctrines."

THE PURITAN SYSTEM A FAILURE.—Mr. Bray, who has been making a long stay in England and studying the signs of the times, goes on to say, "Preaching was not enough, except when preachers were exceptional, because of brilliance of imagination or beauty of diction. Puritanism has not been able to hold its own, fathers and mothers kept their pews, but the sons and daughters went off to where the service had interest for their minds and hearts. To meet that demand of the times the Puritan branch of the Protestant Church is making an effort to combine the sacramental with the preaching." Mr. Bray thinks this is a failure, as people bred up to look to the sermon only for attraction still demand preachers of power, and "preaching has failed to fulfil the general expectation." All of which is of interest as evidence confirming what we have repeatedly dwelt upon, that the Church alone being consistent in her sacramental position and teaching has grown in power as the sects have been decreasing in influence, in spite of their efforts to imitate our services and to give as much sacramental teaching as their people will stand, or understand. We thank Mr. Bray for a copy of his sermons, which are well worth reading and noting.

PICTURE OF LIFE IN TEXAS.—The following is from the pen of an eminent English journalist, who vouches for its strict accuracy. Yet Texas is nominally a Christian State! "Of course there are cowboys and cowboys. All swear terribly, but some honestly and assiduously labour, whilst others, going altogether to the bad, hang on the skirts of society, rob, and, if need be, murder with no more compunction than they would lasso a straying ox. A story told me by the owner of one of the wealthiest ranches of Texas illustrates with grim simplicity the rules of life by which the cowboy is guided. A little child died on the ranch, and the mother desired with piteous entreaty that it should have Christian burial at the hands of the clergyman. The ranchman, though now one of the wealthiest men in Texas, was born and bred a cowboy. With another lad, he had at the age of twelve, gone into business on his own account, with a stock of a dozen cattle. He had never been to church, as, indeed, he had scarcely ever lived a day off the ranch. He had the vaguest idea of what a clergyman was or did. But he loved this woman very much, and, saddling his horse, he rode off fifty miles to the nearest hamlet and brought back a preaching man almost literally at his saddle-bow. The ranchman assembled all his cowboys to witness this strange ceremony. As they stood by the open grave, the preaching man whilst offering up a prayer knelt and closed his eyes. The ranchman stood aghast. He had brought this man over and felt personally answerable for his safety, and here he was on his knees with his eyes shut, and scarcely two paces off a score of the blackest rascals in Texas, not one of whom had ever been known to miss his aim! This kind of a target he felt would, with the best intentions, be irresistible, and as sure as the preaching man knelt there he would be shot. Without loss of a moment's precious time the ranchman placed himself behind the kneeling preacher, and whilst the unfamiliar prayer went up to heaven over the open grave of the child he, with finger on the trigger of his pistol, covered the congregation, and at the first movement of a hand towards pistol pocket would have shot the man as certainly, and with as little sense of wrongdoing as if he were killing a wasp."

BAPTIST TESTIMONY TO CHURCH GROWTH.—At a recent meeting of the Baptist union a Mr. Goadby confessed that the "Evangelical revival of the last century broke out from the Church of England, and was surveyed by Dissenters at first, not always with favour and enthusiasm. Even to-day the missionary activities and zeal of the High Church party equal in intensity, and perhaps outstrip in success, the efforts of some Nonconformist bodies; and the growth of the Church of England in large towns during the past twenty years, and the part she has taken in foreign missionary work, indicate what possibilities of energetic life lie within the reach of a great national establishment of religion." Considering how much vaster the work is than the means of doing it, a Dissenter who is willing to take Mr. Goadby's word might well shrink from the responsibility of hindering such an organization as he indicates.—A Mr. Tymms told a story which showed boundless trust in the credulity of Baptist circles. He said that having some years ago gone to hear "a distinguished Ritualistic clergyman," he demanded an interview with him. "I asked him what was the Hebrew for a priest, and he told me. I asked him the Greek word used in the New Testament to represent that Old Testament word, and he told me. I asked if the word ever meant a sacrificing priest? 'No.' 'Can you explain how it is that the word hiercus (priest) is applied to all believers, but is never once applied in the New Testament to represent an official in the Church, who is called a presbuteros, simply elder? . . . What Greek word does the word 'priest' in the English Prayer Book represent? I find it presbuteros not hiercus." Mr. Tymms went on to say, "He put out his right hand to me, and entreated me to believe, on his word of honour as a gentleman, that he had never met with these facts before (!) He said—'I studied at Oxford, and went through the whole curriculum, read all the books I was directed to read when preparing for Orders. These were not in them, and I am not prepared to say what I think of them.'" Mr. Tymms' fancy is clearly his reservoir for drawing out stories to please the people, but he should keep them for tea parties.