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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 4. TWENTY-FOURTH SUNDAY AFTER TRINITY.

Morning—Amos iii. Titus i.  
Evening—Amos v. or ix. Luke xxii. 54.

THURSDAY, NOV. 1, 1888.

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

THE REV. DR. KING.—It was said to the late Bishop of Huron, Dr. Cronyn, by a Presbyterian elder, "We do not believe in Bishops, but if there are to be such officials we rejoice to see men like you in the position." We can parody this by saying, "We do not believe in Presbyterian ministers, but if there are to be such officials we rejoice to see men like Dr. King in the position." Our neighbor leaves a post of great advantages, in a worldly sense, to take charge of the College of his denomination in the North-West, a sacrifice most honourable to Dr. King and to the Church he serves. Christianity was born of sacrifice. When the spirit of self-sacrifice dies out it will leave the world without Christianity.

A REBUKE TO UNION CHURCHITES.—We have pleasure in giving an anecdote which will show our friends in the N. W. that Dr. King is no lover of sectarianism. He was asked to preach not long ago to a suburban congregation, who had built a room for services, which are held therein by successive ministers, ranging from Swedenborgian to Methodist. When Dr. K. was asked to preach he enquired how far distant was the nearest church, and was told that an English church was within an easy walk. "Then," said he, "if you are too indolent to walk to that (the English) church for worship, I will not preach for such a lazy set of people." Dr. King is a man to be loved and honored for his gentle, affectionate, and devoted piety. What a pity such a man is a Presbyterian!

AN EQUIVOCAL COMPLIMENT.—The compliment charitably supposed to have been paid to a Bishop by a Presbyterian minister is after all one of a very dubious character. It may, without uncharity, be said to contain a double meaning. If Bishops must exist we rejoice to see men like you in the position. Just so; we who are working hard to discredit the Episcopal order, who are striving against the Episcopal Church, who are teaching the people that the Bishop's office is unscriptural, rejoice greatly when one fills that position whose own teaching, and practice, and policy work together with ours to damage the Episcopal order and the Episcopal Church! We who do not hold the Catholic faith, but the faith according to Calvin, rejoice with exceeding joy when a Bishop follows our master, Calvin, and in so following deserts his own Master, the Chief Shepherd and Bishop of the flock.

A BISHOP'S OFFICIAL ATTITUDE TO CALVINISM.—One of the questions put to a Bishop in the course

of the Consecration Office is, "Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon others to do the same?" To which every consecrated Bishop has made answer, "I am ready, the Lord being my helper."

As the duty, then, of a Bishop is to drive away erroneous teaching and guard the sheep of Christ from ways of error, HE IS OFFICIALLY IN DIRECT ANTAGONISM TO CALVINISM, and therefore to Presbyterianism. It throws therefore a very grave suspicion upon a Bishop, and bodes ill for the Catholic faith, when he is so very cordially welcomed, officially, by those whose teaching he is bound to counteract. Complacency is desirable in a lap dog, whose head is apt to be stroked and petted by all comers, but we look for something less harmless in a watch-dog, who unless faithful to his master, and his master's house alone, is a cur, indeed, unworthy the meanest of bones. The steward of the mysteries of God should be found, not complacent, but faithful.

MONSIGNOR CAPEL'S SUCCESS AT BROOKLYN.—The flutter which this celebrated divine has caused in the circles of the strictest of Protestant sects in Brooklyn and elsewhere by his success in proselytizing, gives us no surprise. In spite of the warning, "Let him that thinketh he standeth take heed lest he fall," the organs, the pulpits, the private circles of all anti-Church sects, have rung for many years with exultations upon their fidelity as a people to Protestantism, while they pointed with no little malice and with great lack of knowledge and prudence to the secessions to Rome from the Catholics of England. No sooner, however, does the chief agent of Rome, with his seductive wiles, enter the States than one convert after another is made by him, converts chiefly from Presbyterianism, until for the time he has been at work he has far outstripped his victories over members of the English Church. The fact that a wave of Popery is rising high over the ultra Protestant circles of Brooklyn and New York will cause no wonder to those who know how rotten is the scriptural and historical foundation upon which sects and their theories are built. We have often said that if Rome knew what is known to watchful observers and students of the current systems of the day, outside her communion, she could sweep myriads of souls into her net, and myriads more into infidelity, by employing clever proselyters to work in the stronghold of Protestant sectism.

A LESSON TAUGHT WHICH WAS NEEDED.—We cannot say that the success of Monsignore Capel in this respect is grievous to us, for a lesson was very much needed to teach these people a little modesty, a little wisdom, and a little charity. They have found out that they and their systems are not infallible, nor incapable of falling away into the foolishness of Rome, and have been taught that it was not because English Church perverts were Churchmen or women that they went to Rome, but because they were not thoroughly grounded in Church principles, whereas the converts from the sects went over because they were grounded in sectarian principles, and forsook them in disgust at their utter spiritual deficiency.

READING CONGRESS SPIKE.—Hardly a Congress takes place without some one or more sentences being uttered of memorable force or pungency. Nothing, for instance, ever occurred in any assembly better in its way than the late Lord Lyttleton's witty attack upon Archdeacon Denison, in which he humorously complained that that dignitary, not satisfied with chawing up his brother, seemed bent on making a meal of the whole family. At Reading the greatest hit made was by Lord Salisbury, who in reply to a speaker who had laid great stress upon the duty of the Church following public opinion, said that he thought it was the special duty and supreme calling of the Church to make public opinion follow the teaching

of the Church of God! The Congress gave this a tremendous round of applause. The thunders of approbation were again called out when the Bishop of Oxford referred to the threat of the "removal" of their lordships from the assembly in which they had occupied a place "from the dawn of England's history," if they persisted in opposing themselves to the measure which would legalize marriage with a deceased wife's sister. "I should grieve sorely," said Dr. Mackarness, "if hereafter the historian could say with truth that the Bishops of England had forfeited their place in Parliament by personal cowardice, by political corruption, by slavish adherence to a party, or subserviency to a Court. I should feel no sense of shame if it were found in the chronicle that the Bishops gave the vote which was fatal to their Order, in defence of the purity of English homes, in support of long-settled principles of English law, in accordance with the teaching of the Word of God." This is noble language; especially so, when it is remembered that this Presidential address was delivered in the Royal county of Berks.

THE READING CONGRESS LESSON.—One more Church Congress is a thing of the past. Though the Reading Congress has produced nothing extraordinary by which it may be specially remembered, its unequivocal success, the mutual good feeling which prevailed throughout its sessions, and the elevated tone that marked the proceedings, prove it to have been a happy sign of the times. Another five such Congresses would establish permanent peace in the Church. The attendance at Reading was greater than that at any Congress since Croydon, 1877. There were about 8,000 full members' tickets sold, and in addition more than 2,000 day tickets. It was, too, more representative than any previous Congress. Never, surely, was seen such a crowd of dignitaries! Again, this Congress has excelled all previous Congresses in popularity. The daily papers reported it by yards, instead of, as usual, by inches. The Times and Morning Post started their readers with a full page of reported matter and a leader on the subject every day, and even the Radical papers were constrained to almost daily notices of the proceedings. These facts demonstrate (1) that the Church has felt the want of a common platform for the purpose of enabling her members to understand each other; (2) that all parties and all sections of Churchmen cordially appreciate the Congress as supplying that want; and (3) that the outside public are beginning to realize its influence on contemporary opinion.

THE CHURCH IN NEWFOUNDLAND.—Says a writer in Church Bells: "What, of course, interested me most was the position and the activity of the Anglican Church. Let me at once say that these are the most encouraging. Of the entire population about 60,000 are Anglicans, 65,000 Roman Catholics, 35,000 Wesleyans, who are very strong here; the rest is divided among the other religious bodies. The clergy—and I saw several—are active, intelligent and spiritual men, thoroughly respected by the people, and deserving what they receive. The Cathedral, not so well placed as the Roman Catholic building, but planned on incomparably grander lines, was commenced on a grand scale by Bishop Feild, who constructed the nave (with the opportune help of a Queen's Letter, issued after the conflagration of the city) and died before it could be completed. It took 250 years to finish York Minster as we now see it; fifty years is not unreasonably long for a cathedral in Newfoundland. The design is by Sir Gilbert Scott, and the transepts, choir and central tower, in the Early Pointed style, are now being added. The total cost will be £50,000. What struck me a good deal was the number of missionary stations all along the coast, and in the Labrador part of the diocese, periodically visited by the Bishop or his representative, and receiving, as they claim and deserve, the Church's care."