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FRANKLIN BAKER, Advertising Manager.

LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 2nd. 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."

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.

A HEAVY BLOW FOR HOME RULE.—One of the heaviest blows yet given to the Home Rule movement has been delivered by the Nonconformist ministers of Ireland. There are in that country 990 pastors of dissenting congregations, of these 864 have signed a protest against Home Rule, 118 more have signified their entire approval of that protest, and the minority, 8, are known to be Home Rulers. Only 8 out of 990 are in favor of the scheme of Parnell, Gladstone & Co. What adds much to the weight and significance of this movement is, that all those who signed the protest are Liberals, that is, belong to Mr. Gladstone's party. These protesting ministers include Presbyterians, Methodists, Baptists and Congregationalists. They have good reason. The Home Rule movement from the first, years before Mr. Parnell was born, was a conspiracy concocted by the Papacy to acquire supreme power over Ireland, and that conspiracy is yet at work. The Land League meetings are, with very rare exceptions, organized and presided over by Roman Catholic priests, and the murderers of men who refuse to submit to the League receive full absolution, and are sent direct from the gallows to Heaven, to use a Roman Catholic priest's own words when speaking of one of these ruffians, "with a soul as white as an angels!" It is significant

that Archbishop Walsh is daily in attendance at the Parnell trial, to intimidate witnesses we believe—it can hardly be to feed the flock of Christ!

LAND LEAGUE TYRANNY.—An American author of high repute, who has travelled the world over, recently visited Ireland to judge how far the tales told of its condition were true. He has written a book in which he declares that Ireland has more freedom than any land under the sun. Of Coercion he says, "I have seen literally nothing," except the coercion of the Land League. Of this Society's doings he gives one specimen: At Portumna he was present when an evicted tenant applied for leave to re-enter on the farm. The American asked him if he was evicted because the rent was too high and he was too poor to pay? The man replied, "I had the money to pay the rent, I wanted to pay it—only I wouldn't be let." Enquiry brought out that his farm was worth over \$1,500 as a holding, and eviction had robbed him of this, and that this wrong was done to him by the terrorizing of the Land League! He asked, if on taking the farm again, he and his cattle could be protected against the agents of the Land League, who, in such cases, usually murdered the tenant and destroyed the cattle. He was promised protection. The American visitor came away from such scenes with a very decided conviction that the only Coercion under which Ireland is groaning is the infamous, the brutal, the cruel tyranny of the Land League—towards whose funds for murder promoting and murder rewarding, Canadians have contributed who are supposed to be Christians—a very charitable supposition. We speak after a careful perusal of the evidence in an English daily given in the Parnell vs. Times case, by which it is plainly proved that the establishment of the Land League in any district was the signal for an outbreak of murder and other crimes. One woman after another swore to seeing her husband killed by the League agents, the list is appalling; others swore to seeing men dancing around pools of blood where victims had been butchered; others, to the order and good feeling existing before the Land League branch was established; others, that they had called down the curse of God on priests for aiding and abetting in the murder of their husbands or relatives, the story is soaked in human blood, and blood guiltiness rests upon all who have, in any form, encouraged the Land League and its moving spirits—Parnell, O'Brien and Davitt.

A NEW SOURCE OF GRACE.—The editor of Saturday Night has been interviewing a number of ministers to extract from them statements of their views on theological questions. One of those whom he put under this process was good enough to make certain remarks on the attitude of the clergy of the Church towards the ministers of the sects, which, of course, he censured as mere bigotry, &c. He seemed to have never learnt even the elements of our history and principles, but concluded that any man who sets up as a preacher of the gospel has just as much authority as one who is called to that ministry by the Church. But while setting forth this levelling doctrine he made a claim for sectarian ministers which exalts them far above any position our clergy seek to occupy. The speaker said, that if our clergy would only come into brotherly contact, on equal terms with sectarian ministers that they, our clergy, would receive from this contact a flow of grace! See how ignorant we are. Here have we all been thinking "grace" to be a divine gift, whereas it is in the power of all ministers not ordained by authority of the Church of Christ to confer "grace" by contact, "tactually," to use a cant word. So we live and learn, but such is the strength of human obstinacy and prejudice that we fear our clergy will neglect to secure "grace" from sectarian ministers, and seek it, as before, from divine sources. The incident is instructive as showing how the most

outrageous sacerdotalism is completely outdone by ministers of the sects who claim to be direct dispensers of divine grace, so that contact with them has a sacramental efficacy in conveying a spiritual gift.

THE CHURCH AND RE-UNION.—The Bishop of Toronto continuing the sermon quoted above, touched on the questions of the relations between our Church and the Catholics in other lands not in communion with Rome. He passed on to speak of the re-union question, but forbore from those disloyal, and by no means intelligent utterances, which Principal Sheraton thought well to make public recently, showing a desire to degrade the Church down to the level of the sects and to narrow her theology by doctrinal statements that would utterly destroy the Catholicity of the Church. The Bishop of Toronto said:—

In the renewed life and light of to-day the Church is doing her best to repair that great error of the past, and it seems to me that God is preparing for the Church of England this distinguished glory that she should be the reconciler of the divisions of Christendom. Her peculiar position points her out as specially qualified for the task. The advantage of her extensive intercourse with all the nations of the earth, her endowment with an ancient and apostolic constitution which cannot be questioned, her maintenance of the primitive faith and practice in all their fulness, purity, and Scripturalness, to which she confidently appeals, and invites the study of all Christian bodies. With regard to home re-union, that is with the Christian bodies which surround us, particularly the Presbyterians and Methodists, the attitude which the Church at present holds is a cordial recognition of the Christian work they have done, with the manifest seal of God's blessing upon it, and a readiness to confer with any representatives on the terms of intercommunion, taking our stand upon four points we hold to be essential.

CHURCHMEN TOO APOLOGETIC.—Our Church people in this land do not take the pride which they should in their Church; they do not inform themselves as to her history and her record; in the face of the overwhelming numbers of non-conformists around them they are rather disposed to assume an apologetic attitude. This need not be so. The Church in this diocese, and especially in this city, has no cause to be ashamed of its record. This is the seventeenth new church which has been opened in the diocese during the nine and a half years of my episcopate, and the thirteenth in the present limits of the city.

THE EPISCOPAL OFFICE DERIVED FROM CHRIST.—As Christ derived his commission from the Father: and as the Apostles derived their commission from Christ, so the bishops derived their commission, through the Apostles, from Christ. The Council of Alexandria, A. D., 324, decided that "Colluthus being only a Presbyter, Ischyrius and others ordained by him were only laymen." The General Council of Constantinople, A. D., 381, decreed in its 4th canon, "that Maximus (a celebrated impostor) is not a bishop; and never was a bishop; and that those who were ordained by him are in no rank whatever of the clergy." I need not accumulate evidence. The doctrine of the Christian ministry which I have endeavored to explain is substantially the doctrine held by all branches of the Christian church for the first 1,500 years, and it is the doctrine still held by all the ancient historic churches. The Church of England, in her ordination services in the prayer book, sets forth the "necessity" of maintaining the ancient valid ministry, and she rightly declares that "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these three orders of ministers in Christ's church—bishops, priests, and deacons."