

[Nov. 22, 1888.



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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.

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LESSONS for SUNDAYS and HOLY DAYS.

Nov. 25th, TWENTY-SIXTH SUNDAY AFTER TRINITY.
Morning.—Ecclesiastes xi & xii. James iv.
Evening.—Haggai ii. to 10; or Malachi iii. & iv. John ix. to 39.

THURSDAY, NOV. 22, 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 quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE BISHOP OF TORONTO ON THE CHURCH.—At the opening of the new church in Toronto dedicated to St. Augustine, the Bishop preached a very able and timely discourse on the history, claims and work of the Church. We quote the following passages:

"In all honesty of interpretation we are bound to give the widest sense to this title of honour, 'The Church of Christ.' It is true that Holy Scripture furnishes no exact definition of the term, but there is enough in the scattered allusions to the character of the Church to justify the definition of our XIXth Article. 'The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that, of necessity, are requisite to the same.' But to-day we are met together to open this new and beautiful building for the worship of God according to the rites and ceremonies of the Church of England,

we should use this opportunity to reflect with thankful pride upon the exalted position which God has been pleased to accord to our own beloved Church among the Churches of Christendom, and recount some of the glorious things that may be said of her, the city of our God. She has realized much that David sang prophetically of Jerusalem. Our first claim is that of Divine origin; that we are a continuous branch of the Church founded by Christ and His apostles. Connected with this claim is the question of the antiquity of the Church of England, about which much ignorance prevails, and consequently much misrepresentation is boldly put forth. Such, for example, that it is not older than the Reformation, when it was created by Act of Parliament. Whatever the mode of its introduction into Britain, whether by the personal preaching of the Apostle Paul, or through intercourse of Roman soldiers and others with the conquered Britons, or of British prisoners of war with fellow-prisoners at Rome, of whom, it must be remembered, St. Paul was one during the conquest of Britain by Claudius, no fact is more certainly established than that Christianity found its way into the country at a very early date, and that the British Church had a very vigorous existence for more than 300 years, being fully organized, using the Gallican liturgy ascribed to St. John, receiving visits from Gallican bishops, sending its own bishops to the general councils of the Church, and being eminent for missionary enterprise. The Celtic missions in Scotland and Ireland are specially noteworthy. Then came the invasions of the heathen Teuton tribes, the Jutes, Angles, and Saxons, commencing about 450 and continuing over 100 years, during which time the invaders gradually drove the Britons out of England into Wales, destroying their churches and worship and filling the land with Pagan idolatry. But whilst Anglo-Saxon England was thus relapsed into heathenism, it is not to be supposed that the Celtic Church was destroyed. In its refuge in the West it continued to live and thrive, and the four Welsh Sees of Llandaff, Bangor, St. David's, and St. Asaph were founded during this time, and have had an unbroken succession of bishops to the present day.

ST. AUGUSTINE'S MISSION NOT THE MOST INFLUENTIAL.—The work of the re-conversion of England, that is, of the Christianizing of the Anglo-Saxons, commenced in 597 with the great missionary who headed the band of clergy sent from Rome and founded the Metropolitan See of Canterbury, St. Augustine.

It is a popular belief that England owes its Christianity, mainly if not entirely, to St. Augustine and the Roman mission. Far more important, wide reaching and lasting was the Celtic mission from Scotland, which embraced such names as St. Aidan, St. Guthbert and St. Hilda, and which not only founded Northumbrian Christianity, but eventually effected the reconversion of the south.

Of course the Church of England can only claim its existence as a national Church from the date of the nation's existence. And it must be instructive to those who declaim against the union of Church and State to know that the union of the kingdoms of the Heptarchy under Egbert, the first King of England, was brought about by the amalgamation of the various missions into one Church under Archbishop Theodore. The Church taught the State the blessings of union. The State and the Church had a simultaneous organization.

THE CHURCH IN TOUCH WITH MODERN LIFE.—There is a characteristic of the Church which the world very justly looks for in proof of her mission. That she should exhibit a true sympathy for the ills and sorrows of men, that she should be alive to the difficulties and needs that press upon the social life; that she should be active and earnest in the cause of true morality. It is often charged that the Church of England is content to preach a dry

orthodoxy and administer a routine form of worship, that it is antiquated, and does not meet the needs of modern thought. It is sufficient to glance at the topics considered by the recent Conference of Bishops, and treated of in their letter to the faithful, to show that she is not behind hand in recognizing and dealing with any of the burning questions that affect the individual and social life of the day:—Temperance, purity, the sanctity of marriage, the observance of the Lord's Day, socialism, the care of emigrants. Indeed, we may claim without challenge the great glory for our Church that she is pre-eminently the Church of the poor, who cares for them and ministers to their bodily and spiritual wants. There is, however, a glory predicted of Jerusalem, which the Christian Church would seem not to have realized—that of unity. Jerusalem is a city that is at unity with itself. But the beauty of the Church is marred by divisions. Is the Church of England answerable for this state of things? Not at all, as far as her system and doctrines are concerned; but I fear we must confess, to a great extent, through the fault of her authorities and clergy at a time when she was in a very low state of spiritual life. If the Wesleys, for example, had lived to day, I do not believe that the Methodist separation would have taken place.

THE PARNELL COMMISSION.—The enquiry into the truth of the charges made by the *London Times* against Mr. Parnell and the Irish Land League drags its slow length along. The chief incident so far has been the positive identification of Mr. Parnell's signature to the notorious letter which incriminates him. An old friend of Mr. P's swore positively to the genuineness of the signature. There have been several "moonlighters" in the witness box who actually gloried in their crimes! Mrs. Walsh, whose husband and son were so brutally murdered by the agents of the Land League, has been examined, and the local organ of this organization sneers at that murder, and calls the victims "land grabbers," as though that justified their assassination. Sir R. Webster seems like a sleuth hound, he is quietly pursuing his destined game and will run him to death—death political and social. As a singular illustration of the inability of the press writers of America to understand English habits, we note that the calm, dignified, at times solemn manner of the Attorney General is considered as a sign of weakness! He does not howl, scream, shout, fling his arms about, nor tear his hair, therefore, say the American papers, and some Canadian ones, he has no case!

FANNY FERN ON THE CHRISTIAN SYMBOL.—The well-known writer who calls herself "Fanny Fern," writes thus, "The cross surmounting our churches is lovely to me as I pass along the street. It rests my heart to look at it amid the turmoil, and din and hurry, and anxious faces and sorrowful faces, and, worse than all, the empty faces that I meet. I say to myself—there is truth there; there is hope and comfort there, and this tangle of life is not the end. When I am a Protestant minister, the dear cross shall be on my church and nobody shall stay away from it because they are too ragged or poor, or because the cushions are too nice. Oh, I like Catholicism for that. They are nearer Heaven than Protestants on this point."

BREAKING OUT IN THE DAILY PAPERS.—There are some demands that it is sheer folly to seek to repress. We have kept back, in kindness, letters asking for a statement from the Treasurer of Algoma, hoping that our gentle hint would be heeded. As no notice is taken, a strong and yet temperate letter on this matter appeared in the *Empire* of 15th Nov. This statement must be published, sooner or later, and the sooner the better, as criticism will only become more and more severe as time passes, as the enquiry is a most reasonable one.