

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 28...St. SIMON and St. JUDE, Apostles and Martyrs:—
Morning...Isaiah 28, v 9 to 17. 1 Timothy 5.
Athenasian Creed to be used.
Evening...Jeremiah 3, 12 to 19. St. Luke 19 v 28.
30...TWENTIETH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 34. 2 Timothy 1.
Evening...Ezekiel 37; St. Luke 20 27 to 31 5.
or Daniel 1.

THURSDAY, OCTOBER 27, 1881.

It is said that the Deanery of Carlisle has been offered to the President of Trinity College, Oxford, but that it is doubtful whether Mr. Percival will accept it.

The so-called "Church Association" have addressed a letter to Mr. Gladstone expressing their regret at the appointment of Mr. Knox-Little to a canonry at Worcester.

The Rev. Hugh Pearson, Canon of Windsor, and Vicar of Sonning, Berkshire, has been appointed Deputy Clerk of the Closet, in the room of the late Dean Stanley.

The organizing Secretary of the Central African Mission, recently appointed, for the Northern Province, without stipend, is the Rev. John Miles Moss, of St. Olave's, Blundell Sands, Liverpool.

The Bishop of Manchester says:—"Many strange utterances have been attributed to me for which I am not responsible, but this" (approving of cards with a small stake attached) "is almost the strangest and most absurd of them all."

On Sunday the 25th ultimo, at the Alexandria Palace the preacher was the Rev. J. Horsley, Chaplain of Clerkenwell Prison. Not less than 40,000 persons were present. The "Stabat Mater" was performed previous to the sermon, and a funeral march for the United States President was also given.

The parish of All Saints', Newcastle-on-Tyne contains 15,000 people, entirely poor; but the vicar is unable through advanced age and infirmity, to perform the duties of his office in a parish of so large a population. The Archdeacon of Northumberland has therefore consented to assume the direction of the parish, and has accordingly been licensed as senior curate at a nominal stipend of five shillings per annum.

The Rev. Clavering Lyne, who was ordained priest by the Bishop of Gloucester and Bristol on Sunday the 25th ultimo, is a brother of Father Ignatius.

The Duke of Newcastle stands at the head of the list of contributors to the Newcastle Bishopric Fund, with a subscription of £10,000; the late Colonel Joicey, M.P., promised £2,000; Lord Londonderry gives £1,000; Lords Eldon and Boyne £500 each; the Duke of Portland, Lord Durham, Mr. Baring, M.P., and Sir George Elliot, M.P., each contribute £250; Lord Redesdale gives £200; and Lord Scarborough, Mr. Richardson, M.P., and Mr. L. C. Thompson, M.P., £100 each. The contributions of the clergy to the fund amount to £5,800.

The twenty-first annual meeting of the Church Congress was opened at Newcastle-on-Tyne, on Tuesday the 4th, under very favourable circumstances. There was service at the church of St. Nicholas in the morning. The Mayor attended the procession in his robes. Besides the Bishop of the diocese there were present the Archbishop York, the Bishops of Carlisle, Manchester, Liverpool, Bedford, Argyle, Brechin, Edinburgh, &c.; also Bishops Perry and Mitchinson. Matins were said by the Vicar, the Rev. Canon Martin, and the lessons were read by the Archbishop and the Bishop of Liverpool. The Bishop of Manchester preached the sermon.

One of the prebendaries of St. Paul's Cathedral has been taking duty for a few weeks in a country parish in Scotland. On one Sunday he preached a sermon on the history of the Early Church and her doctrines. On Monday morning the wife of the laird of the parish called on the Prebendary, and requested that he would not preach such sermons, as they had not been accustomed to any thing of the kind; and in deference to her father, who is a Presbyterian, she hoped he would change the subject, and the whole congregation objected. The clergyman replied that on the contrary he intended giving them a course of sermons on the Church during the eight weeks he was with them, and that was only the first. The next Sunday several of the Presbyterian ministers came to hear the preacher, and by the last Sunday the church was crowded.

The parish church of St. Andrew, Auckland, which has been closed for restoration for twelve months, was reopened on 28th ult. Nearly one hundred clergymen were present at the early celebration. The Bishop of Durham preached from St. John i. 40. In his sermon Bishop Lightfoot made these remarks:—"This church of St. Andrew is the just pride of this parish and neighbourhood. It is not the only distinction of this fabric that it is the largest parish church in the county of Durham. It speaks to us as few parish churches speak, of the long and continuous history of Christianity in England. There is that Latin inscription imbedded in its pavement, testifying to that earlier Roman civilization on which, as on a basement, the superstructure of the Gospel was raised. There are those Saxon crosses disinterred from its

walls, proclaiming the evangelization of the great race of which the population of England is mainly composed. And when, from these relics of older monuments and structures, which long ago were demolished to clear an area or to furnish building materials for the existing fabric, we turn to this fabric itself, we meet with a series of architectural styles, beginning with the Norman basement of the tower, and descending through subsequent ages of a series which not inadequately represents the successive epochs in the career of the English Church. In its internal arrangements too, it recalls the most striking epochs in the history of the see. It is especially connected with the names of Beck, the patriarch, and of Langley, the cardinal—the two most splendid (if indeed, outward splendor alone be accounted) in the roll of the Durham episcopate during the early centuries."

In a discussion at the Church Congress on "The connection between Church and State," the Dean of Manchester remarked:—"Some persons seem to think that the connection between Church and State might be dissolved, the Church retaining her endowments and property; in other words that disestablishment need not involve disendowment. This is conceivable, but only as a dream. No statesman would consent to leave a body independent of the State so powerful as the Church would be. If even the disunion should come—which God forbid!—public policy will require that the power of the Church should be destroyed as far as man can destroy it; and, I believe, under such circumstances it will be stripped of every penny. And, as the Church corporations have titles antecedent to those of all others who have any property, the foundations would be shaken, and the reign of communism would have begun."

On the same subject the Rev. Malcolm MacColl, said:—"What do we mean by 'the Church'? Not a school of thought, nor an institution for the propagation of certain doctrines, nor even an organization for the promotion of virtue. The Church is all that; but she is more. In the well known phrase of Noehler, the Church is the continuation of the Incarnation; a Society that is founded by our Lord for the purpose of disseminating among men the fruits of His Incarnation. For our Lord became man not merely or chiefly in order to reveal new truths; that might have been done without the Incarnation. He came to revive our fallen nature; to breathe a new life into it by repairing its broken communication with the divine nature. It is through mysterious contact with the first Adam that we are born in sin. It is through sacramental contact with the second Adam that we are born again to newness of life. As in Adam all die even so in Christ shall all be made alive. If we are to believe the Bible, the one process is as real as the other; our sacramental regeneration places us in as real a contact with the restored humanity of Christ, as our natural generation does with the sinful nature of Adam. The evil heritage of the Fall does not consist, as the Pelagians taught, in the tendency to follow a bad example, but in the derivation of a disorganized nature—with a congenital bias towards evil. The redemption wrought by Christ does not consist in setting a good example and revealing precious truths but in implanting a new life; in planting a