

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 rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

Frank Weotten, Editor, Proprietor, & Publisher, Address: P. O. Box 449. Office, No. 11 York Chambers, Toronto St., Toronto.

Alex. S. Macrae, M.S.A., (of London, England) BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

- Nov. 6...TWENTY-FIRST SUNDAY AFTER TRINITY:—
Morning...Daniel 3. Titus 3.
Evening...Daniel 4. or 5. St Luke 23, 26 to 50.
- 13...TWENTY-SECOND SUNDAY AFTER TRINITY:—
Morning...Daniel 6. Hebrews 7.
Evening...Daniel 7, 9; or 12. St John 3, 22.
- 20...TWENTY-THIRD SUNDAY AFTER TRINITY:—
Morning...Ecclesiastes 11 and 12. Hebrews 12.
Collect, Epistle, and Gospel for the 25th Sun. to be used.
Evening...Haggai 2 to 10. St John 6, 41.
or Malachi 3 and 4.
- 27...FIRST SUNDAY IN ADVENT:—
Morning...Isaiah 1. 1 St Peter 1 to 22.
Evening...Isaiah 2; or 4, 2. St John 10, 22.
- 30...SAINT ANDREW, Apostle and Martyr:—
Morning...Isaiah 54. St John 1, 35 to 43.
Athenasian Creed to be used.
Evening...Isaiah 65 to 17. St John 12, 20 to 42.

THURSDAY, NOVEMBER 8, 1881.

AMONG the bequests of the late Dean Stanley is one of a piece of silver plate to his friend Dr. Colenso.

The Bishop of Salisbury on St. Michael's day, at the Palace chapel, admitted Elizabeth Hall and Charlotte S. Ransford, to the office of Deaconess.

The war with Afghanistan cost India nearly a hundred million dollars, and brought her not one dollar's worth of profit. To meet this drain, the British Government relies upon the taxes and the exportation of opium to China. Last year this drug yielded about forty million dollars!

A gentleman of Northumberland has expressed his willingness to contribute £1,000 to the new bishopric fund on condition that "Lindisfarne" be prefixed to the title of "Newcastle." The Bishop would then go to the North as seventeenth Bishop of Lindisfarne and first Bishop of Newcastle.

"Missions" have been very successful in many town parishes, and rural populations have also found them effective. It has been satisfactorily tried in the little country parish of Langly Burrell, Wilts, which has a scattered population of 850, chiefly agricultural, and living at a distance from the church. The Rev. E. W. Warren, rector of Compton Martin, Somerset, conducted the mission. It extended over ten days, and embraced the usual offices of daily Eucharist, afternoon instruction, evening service with after-meeting in the church, and special addresses to children and men. The congregations were large, steady, and earnest, and testified their thankfulness for spiritual mercies by an offering of £10.

Liberal Offer.

ALL NEW Subscribers sending us ONE DOLLAR each, from now till December 31st, 1881, will receive the DOMINION CHURCHMAN to the end of 1882.

We ask the clergy, laity, and friends to earnestly make an effort in their different parishes throughout the Dominion to get every family to subscribe at once.

More than 120 petitions have been forwarded to the Queen during five weeks, praying for the unconditional release of Mr. Green.

At St. Mark's, South Shields, on Congress Sunday, a Welsh service was held for the benefit of the large number of natives of the Principality; and a sermon was preached by the Rev. John Parry Morgan, vicar of Llanasa. The music was a specially noticeable feature of the service.

The committee of the recently formed "Church of England Zenana Missionary Society met on Saturday the 8th October, at St. Jude's lecture-room, South Kensington, to take leave of seventeen ladies about to embark for Zenana missionary work in India. The meeting was very crowded. Some addresses were given with prayers, after which they withdrew to St. Jude's church to communicate together.

There has been a great Church Temperance demonstration at Reading. On the first Sunday in the present month, sermons were preached in all the churches in behalf of the Diocesan Temperance Society. On Monday there was a public breakfast at the Town-hall, under the presidency of the Mayor. In the afternoon there was a large public conference; and in the evening a crowded meeting was held in the Town-hall, the archdeacon of Berks county in the chair. George Palmer, M.P., was one of the speakers. The society has 169 branches in Berks and Oxon, with about 15,000 members.

We can scarcely find words to express the pain it has given us to learn that a clergyman from the city of Toronto was at a watering place near Portland this summer—that a number of Church people were there, although there was no Church edifice—that he was asked to give them a service on Sunday, but that he refused, not on the ground of ill health; but, to his shame be it spoken, he refused because he said *he had come for a holiday, and would not work!* He was enjoying himself in boating and fishing, and therefore had neither time nor inclination even to minister to a sick man who needed some pastoral visitation! We have been asked the question, whether a Ritualist would have given the same answer as the Toronto clergyman did. We can only reply that we were beyond measure shocked to learn that any priest of the Church, whether Ritualist or not, could forget his commission in so disgraceful a manner, either on the Sunday or on any other day.

Diocesan conferences are being held in a number of the dioceses in England. The Rochester conference it is claimed, is not merely an occasional diocesan conference for the discussion of affairs interesting to the Church and diocese, but takes the place of diocesan or permanent parliament, in some respects at least. Work originated by it is entrusted to committees and can be discussed and set forth again with new life after each yearly session. The committees at present sitting are:—
1. On the formation of a bursary diocesan fund for assisting young men in a University education. 2. To enquire into the neglect of the Sacrament of Holy Baptism, and suggest remedies. (The secretary is Lord Brabazon.) 3. To consider how the urgent need of additional clergymen in the diocese may best be met, and to confer with the central societies for church building, and for the supply of spiritual aid. (The secretary is the Rev. Hayshe Yeatman.)

TWENTY-FIRST SUNDAY AFTER TRINITY.

FAITH is the conqueror of the world. It is also the shield wherewith the Christian is able to quench all the fiery darts of the wicked one. Christian Faith has special reference to Christ as the Saviour of sinful men. But Faith as spoken of in the New Testament and especially in St. Paul's epistles means far more than Faith in Christ, or a mere belief that Christ died to save men from perdition and to introduce them to the blessedness of the Heavenly kingdom. It is the "most Holy Faith" that has to be exercised before we can be regarded as the faithful children of the cross, for Faith and Holiness are inseparable. If there is true Faith, Holiness is sure to be there also; Faith therefore, if genuine Christian Faith includes Holiness also; otherwise it is dead, being alone. But the faith spoken of by St. Paul and the other New Testament writers is not only a Faith in Christ, it is "the Faith of Christ." St. Paul's Faith, included a reception of the entire system of Christianity. By the phrase, especially in the epistle to the Romans, he means, the whole of Christian belief, and the whole of Christian practice. The foundation of religion in man is undoubtedly a faith in Christ, a belief in all the truths of Christianity, a reception of its principles into the heart, a corresponding practice in the life. It is not a mere assent, a mere historical notion. It is a spiritual, heavenly affection wrought in the heart of the Holy Spirit. The whole revelation made by Almighty God to man, with its corresponding practical results, faith embraces, seizing and appropriating to its proper purpose. This is the faith of the noble man in the Gospel of this Sunday's Communion Office; and this must be the faith of the Christian or his profession—his entire course will—be of none effect.

THE NEW THEOLOGY.

A"PROTESTANT" writing in a city paper recommends his controversial opponent to "bury Apostolical succession and Sacramental grace in the deepest part of the Otonabee river." If this could possibly be done, the Church of Christ, as Christ planted it, and as Christ intended it should

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