

Nov. 15, 1888.

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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.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 18...TWENTY-SIXTH SUNDAY AFTER TRINITY.

Morning—Habakkuk ii. Hebrews ix. to 17.
Evening—Habakkuk iii. or Zephaniah iii. John vi. to 22.

THURSDAY, NOV. 15, 1888.

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

THE TITLE OF THE CHURCH.—At the recent Convention of the American Church the question arose as to the title of the Church. It is now known as the "Protestant Episcopal Church," &c. The resolution to abandon this strange name was not carried but received a very large vote. The proposal to adopt some such title as "The Catholic Church of America," was almost universally approved by the Convention, and but for certain financial and other difficulties would have been carried by acclamation. We append a portion of Dr. Thrall's speech on the title of the Church.

THE NAME P. E. IS ROMISH.—Dr. Thrall said: I think the name given to the Church here was unwisely chosen and harmful. The first objection to the name Protestant Episcopal is that it is distinctly Romish (laughter). I think I can satisfy gentlemen of the Convention that I am right in this. A protest always comes from within a body to legitimate authority as against the misuse of power. Now I apprehend that so long as we call ourselves Protestant, we do, by virtue of the name, recognize the valid supremacy of the Papacy, and only rebel against the misuse of its power. Everybody will recognize that that is the habitual and proper use of the word protestant. If we renounce the power we do not protest. If we have power to cast it off we do not protest. We act. A protest is the action of meek submission, or of inevitable subjection. Therefore I say that this word protestant is distinctly Romish in its character, and I remind, gentlemen, that when it was first used it was used precisely in that manner. The protest was not intended for disruption, but to check the action of a body that was supposed to be exercising its power unfairly and unjustly. And I submit to the members of this House that if the Papacy at that time had given respectful consideration to the protest, its supremacy would have continued in Germany until this day. It was from the fact that the protest there, within the body, was not heeded that there came ultimately the division of the body and the revolution. And so, when we name ourselves Protestant, we do by the very fact concede that the authority of Rome is a genuine authority, and that we are only resisting (at the most) the misuse of a legitimate, recognized and (by the very word) accepted authority. So much in regard to first objection to the name—that it is Romish, and

wholly Romish, and characterizes this branch of the Church as recognizing the authority of the great patriarch of Western Christendom.

THE NAME EPISCOPAL NOT DISTINCTIVE.—"And as to the second objection," said Dr. Thrall, "to the title Protestant Episcopal, I mean to say very little about the Episcopal part of it. I do not see the need of that name. I NEVER HEARD OF BUT ONE CHURCH OF GOD, and that was the one started by OUR BLESSED LORD; and that was EPISCOPAL, PRESBYTERIAN AND DIACONAL. When a sect divides, it may well characterize itself by the office which it exalts. But there is no reason why the Church should follow the example and call herself Episcopal because somebody else has called itself Presbyterian."

THE NAME PROTESTANT NOT HISTORICALLY CORRECT.—I object to the word Protestant because it is simply false, and I do not think it wise or true or expedient to name ourselves by a name which is simply false. When did she ever call herself the Church Protestant? I do not forget that the Parliament put the word into an act concerning the succession to the crown. That was not the action of the Church. When we call ourselves Protestant, we stand up before the world and say we have done that which we never have done. We plant a falsehood on our title page in claiming to have done that of which there is no record that it was ever done by this Church. There is something still more absurd in our naming ourselves Protestant Episcopal, inasmuch as this Church claimed to be a branch of the Church of God some months after the Protestant Reformation, and had no occasion or opportunity or power of protesting. So that, the second objection to the title is that it puts upon the forefront of our Prayer Book a falsehood. When the question arose in England, the Mother Church did not protest. She turned the intruder out of doors.

A WEAK NAME IS A SOURCE OF WEAKNESS.—"But there is an objection to the name which is still more grave. That is its expediency. I do not propose to discuss that question at length, but to present a fact or two. When I was in the diocese of Maryland in charge of what is commonly called an extremely Low Church parish for nearly ten years (I hope that it did not continue so strongly so to the end), one of the first things that enlisted my attention was this: that in the second year of my pastoral charge, I found the Arch bishop of Baltimore coming up to Cumberland and administering in St. Patrick's Church Confirmation; and somewhat to my astonishment, I found in that class fifteen communicants of the Methodist body. I confess that I was astonished. It revealed to me something I had not thought of before. I wish to say that in the next ten years while I was rector of that parish there were more than one hundred confirmed in the Roman Catholic Church from the various sects. That compelled me to inquiry; and I found that they were tired of modern religionism; tired of modern sects, and were seeking something that claimed to have come down from the beginning; and I found when I came to converse with them that in every case in which I talked with them they recognized our modern title, only one hundred years old, as evidence of the special modern character of the Church. I call the attention of the Convocation to the fact that if the Church had presented herself there as she ought to present herself everywhere, as a part of the Catholic Church of God, having a history which ran back to the Apostles, the Church would have gathered these converts, and not Romanism. I call attention to another fact. In the Providence of God, I have been called to work in a different field during the last year and a half. I have been labouring in a little mission in the diocese of Springfield. The town has a population of about six thousand within a radius of six miles from the Court House, and I wish to say to this

Convention that there are never, I believe, more than six hundred persons in any house of worship there on the Lord's Day. And I wish to call attention to the fact that it is because they are tired of sectarianism, tired of popular religionism, Mr. President, somebody is to gather them. But who is gathering them? Not the Church. Rome gathers them in and gathers pastors from our American people."

STRIKING TESTIMONY TO THE CHURCH'S PROGRESS.—At a recent meeting of the Congregational Union Rev. E. Armitage said he looked with friendliness upon the members of the established Church. He believed that the most striking religious phenomenon of the last twenty years was not the Salvation Army or the visits of American Evangelists, but that wonderful revival of true consecration and godliness in the Anglican Church. That movement, which called itself "Catholic" was but a symptom. In itself he regretted it most deeply; but viewed in the light of the movement along the whole line, he saw it to be but the intensification of the life which was throbbing in that great and powerful Church. At the same meeting Mr. Woodall, M.P., alluding to the antagonism between their body and the Church, said: "Was it not true, too, in spite of reactionary teachings and practices, that the Church was more loved and honoured to-day than it had been for generations?"

MISSION REVIVAL THE OUTCOME OF THE CHURCH.—The following brave and true words were spoken at the Baptist Union by Mr. Goadby, a member of that body: "The Evangelical revival of the last century (with which modern missionary enterprise is directly connected) broke out, not from Nonconformist Churches, but from the Church of England, and it was surveyed by Dissenters at first with a calm and somewhat doubtful glance, not always with favour and enthusiasm. The Wesleys were Churchmen to the last. Charles Wesley was always harping on the Establishment, and said he would rather see his children Roman Catholics than Protestant Dissenters. George Whitfield was a Churchman, but of broader and more liberal type; and the Countess of Huntingdon declared herself a Dissenter with sorrow and grief only that her preachers might have the benefit of the Toleration Act. Nonconformity was no doubt quickened and stimulated by this Evangelical revival, and reaped largely a harvest of good from it; but the spring and source of it was not within its own borders. Even to-day the pastoral and home missionary activities and zeal of the High Church party equal in intensity, and perhaps outstrip in success, the effort and enterprise of some Nonconformist bodies; and the growth and progress of the Church of England in our large towns during the last twenty years, and the part she is taking in foreign missionary work, indicate what possibilities of energetic life and resources of commanding influence lie within the reach of a great national establishment of religion." Mr. Goadby laid down that the great problem of Nonconformity must be sought in what is common to all Nonconformist communities; in other words, in the founding and perpetuation of a Church whose one aim shall be to realize the Kingdom of God on earth in a religious community that is as spiritual in its basis and rule, as helpful and loyal in its fellowship and brotherhood, as catholic and comprehensive in its faith, as vigorous in its energetic self-development, as kind and tender to weak and scrupulous consciences, as firm and resolute in its opposition to all immorality and sin, in short, as zealous in the culture of its own internal life and as powerful in its influence upon society and the course and progress of civilization as the ideal Apostolic New Testament Church. Surely Mr. Goadby, in this last sentence was describing, unconsciously, but with graphic fidelity, that Catholic Church of England to which he and his friends are so antagonistic!