

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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LESSONS for SUNDAYS and HOLY DAYS.

Dec. 1st.—FIRST SUNDAY IN ADVENT.
Morning.—Isaiah 1. 1 Pet. 3, 8 to 4, 7.
Evening.—Isaiah 2 or 4, 2. John 11, 47 to 12, 20.

THURSDAY NOV. 28, 1889.

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

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.

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.

NEEDED IN EVERY PARISH.—The plan of recreative evening classes is one which, if the movement spreads, is likely to be of incalculable benefit, to lads with small homes, just starting in life. It will help to keep them from coarse, unmanly, and low temptations. It will make each one who takes advantage of it a greater blessing to himself and to all concerned in him; and as the advantages of the plan will be offered to girls, they too, if so they will, may benefit from it. The work is to be divided into three sections. The first proposes to give technical instruction; the second, to help young men who have a turn for culture, whether scientific, literary, or artistic, to develop their faculties; and the third recognises the existence of 'boys of the ordinary sort, not exceptionally bright or studious, but with a great deal of human nature in them.' This is perfectly delightful. There are lots of boys of this description, and these are to be provided with some 'decent, harmless, and pleasant occupation for the hours which are not taken up by work.' This is offering the jam without the powder being cunningly mixed up in it. The scheme can hardly fail to raise the moral tone of those who use it, and to make them better mem-

bers of God's great household. The clergy know that pleasure is not incompatible with goodness, and do not withhold their sanction from harmless amusements, but encourage them, especially when they are linked with such a scheme as this.

So runs a note in *Church Bells*. The Church is indebted to evening classes for one of the ablest Bishops that ever adorned the Bench.

ought to have known better.—At a revival meeting at Kingston a Rev. Mr. Carson, Wesleyan minister, after praising the Jesuits said that, "however much doubt he might have as to the Apostolic origin of the Orders of the English Church he had none about those of the Church of Rome." How characteristic! Anything said to damage the Church of England is enjoyed by those who on other occasions profess such love for their "dear old Church." The following from the *Literary Churchman* disposes of objections to our Orders. "The same methods which are resorted to by the Roman Catholics to overthrow Anglican Orders, would overthrow some of the facts of the Creed; and indeed have led in many instances to ultimate scepticism. In the face of such unimpeachable witnesses as Lingard, Dollinger, and Mr. Beard—none of them belonging to our Communion—to the validity of Anglican Orders, it must be something more than a mental defect which allows some tyro in theology and history to express doubt of our position. The judgment of the acute Unitarian, Mr. Beard, expressed in his 'Hibbert Lectures,' and quoted by the Head of the Pusey House, is too remarkable not to be transcribed. He says, "There is no point, at which it can be said, Here the old Church ends, here the new begins. . . . The retention of the Episcopate by the English Reformers at once helped to preserve this continuity and marked it in the distinctest way. . . . It is an obvious historical fact that Parker was the successor of Augustine, just as clearly as Lanfranc and Becket. Warham, Cranmer, Pole, Parker; here is no break in the line, though the first and the third are claimed as Catholic, the second and fourth Protestant. The succession from the spiritual point of view was most carefully provided for when Parker was consecrated."

BEHOLD HOW THEY LOVE ONE ANOTHER.—The action of a neighboring Episcopal congregation in reducing the salary offered their minister to \$1 per annum, and the tactics adopted by the Anti-Federationists in the Methodist Church, as well as a good deal that takes place in many other quarters may tempt people to ask whether professing Christians can afford to denounce politicians in the savage terms in which they are often denounced by many who lay claim to very superior piety. Supposing a lively politician should present the world with a graphic account of all the church quarrels, clerical scandals, cases of discipline, clerical suspensions, depositions and other matters of that kind that have taken place in Canada during the last year!—*Canada Presbyterian*.

A CHURCH OF ENGLAND MARTYR.—The Rev. John Winter, Rector of Tarrington, near Ledbury, would like to provide a brass tablet within the chancel of the church, or, better still, restoring a dilapidated churchyard cross in memory of "John Praulph, priest and martyr, A. D. 1644," says:—"Near the church at Stoke Edith is St. Edith's well. Walking by it on the path to Tarrington, John Praulph, vicar of the parish, was met by a party of Cromwell's soldiers. Forty-two years he had been vicar of Tarrington, and was himself now double that age. He received from one of the soldiers the usual challenge, 'Whom are you for?' Had he replied, 'For Cromwell and Parliament,' he might have passed unmolested; but he answered, 'I am for God and the King.' For that saying he was shot through the head, in spite of his age and venerable appearance."

EPISCOPACY ESSENTIAL TO STABILITY.—Is not Episcopacy, or at least the Apostolic succession, just one of these technical creations of human law which the Church can, if need be, dispense with? Is it not expedient, but unessential? We begin by denying the fundamental assumption. Episcopacy is not the creation of human law. Even if it cannot be traced back to an actual command of our Lord, it can, we believe, be shown to have appeared so unfailingly and so universally in the earliest ages of the Church as to be proved to all who believe in Divine agency to be the result either of our Lord's unreported directions to the Apostles or of the Holy Spirit's inspiration. There is clearly no comparison between such a vital part of the Church's order and canons and rules which were passed by one council and amended by another. But apart from this, Episcopacy is, we maintain, the guarantee for that very catholicity which is the essential note of the Church. From the earliest times appeal was made from the new inventions of heresy to the continuous tradition preserved by means of the succession of Bishops in the various Churches. The same appeal may be made now with still greater force. Without this guarantee of continuity in doctrine we see before our very eyes sects arising and passing away into heresies. It may be said that there are orthodox Dissenters, and we gladly acknowledge it. But men are apt to forget how very short the history of these bodies is, as compared with the centuries of the Catholic Church. We have yet to learn that they possess that steadfastness in the essentials of the faith, or that power of recovery from apparent decay, which has marked her history. And those who know the inner life of most of the sects will not be very confident of their stability and permanent soundness in doctrine. We contend that the principle of succession, as the Catholic Church has preserved it in the Episcopate, is the only principle capable of preventing the natural tendency of human thought to disintegration and change, and of maintaining the catholicity which is of the essence of the Church's life. To declare such a principle as this unessential, for the sake of an uncertain union with bodies that are continually shifting, would be an act of suicide.—*London Guardian*.

NO MAN, however confident he may be in himself, can certainly tell, if reasoning solely from himself, what may be the effect of future and unknown temptations upon him. Hence Paul's advice is always in order, "Wherefore let him that thinketh he standeth take heed lest he fall" (2 Cor. x. 12).

A LIFE spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Canon Farrar*.

A "RUSSIAN PHILOSOPHER" asks, "Why is the battle of life no longer fought out with the same bravery, the same recklessness of personal safety, the same confidence of victory as of yore? Why are men grown faint-hearted and of little faith? Why are they standing all the day idle because no man hath hired them, although they know that the shades of night are falling? Is the battle of life in this year of grace exactly what it was when Sir Thomas More lost his head, or Cranmer thrust his hand into the fire?"

PAUL'S idea of believers who have died is that they are absent from the body and present with the Lord, and that, too, immediately after leaving the body by death. This is what he expected for himself (2 Cor. v. 8, and Phil. i. 23). If this was his expectation, then all Christians may entertain the same hope.

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