

Dominion Churchman.

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To Subscribers.

AS we are now approaching the end of the year, it becomes our duty to request our friends, who are in arrears, to pay up their subscriptions at once. As at this period a number are falling due, we trust they will now be paid promptly, as well as the next year in advance. In remitting, it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription one or more from his friends or neighbours; so that we may be able to double our subscription list, and thus be placed in the same position as many of our subscribers will be in having a happy and prosperous New Year.

LESSONS for SUNDAYS and HOLY-DAYS.

Jan'y. 1...SUNDAY AFTER CHRISTMAS:-
Morning...Isaiah 35.
Evening...Isaiah 38, or 40.
1...CIRCUMCISION OF OUR LORD:-
Morning...Genesis 17, v 9. Romans 2, v 17.
Evening...Deut. 10, v 12. Colossians 2, 8 to 18.
The same Collect, Epistle, and Gospel to serve till Epiphany.
Christmas Preface at Holy Communion.
6...EPIPHANY OF OUR LORD:-
Morning...Isaiah 60. St. Luke 3, 15 to 20.
Evening...Isaiah 49, v 13 to 24. St. John 2, to 12.

THURSDAY, DECEMBER 29, 1881.

THE Bishop of Sierra Leone (Dr. Cheetham) has accepted the vicarage of Rotherham.

The Bishop of Truro has lately received the sum of £1000 towards the erection of his cathedral, from "M. N. D.," the gift being otherwise quite anonymous.

The Bishop of Oxford has recently opened the buildings which have just been erected at Saint Thomas's Sisterhood, Oxford, for the enlargement of that part of the Sisters' work which consists in the training of girls for service.

The registrar of the Diocese of York, Mr. Egerton-Vernon Harcourt, of Whitwell Hall, has placed at the disposal of Archbishop Thomson, the sum of £5,000 for the improvement of small benefices in the patronage of the see. Not long ago the same donor made over the sum of £10,000 for a similar purpose.

On Sunday night last a lecture was delivered before the Secular (infidel) Society, Toronto, on "Christianity of human origin." If these atheists had only attended lectures at the Protestant Episcopal Divinity School, they would have discovered that the students therein, candidates for the minis-

try, are taught that Christianity is of human origin, and that the true history of the Church is found in writings outside of the sacred Scriptures. Thus do extremes meet, and thus does a craze after popularity degrade and stultify Christian teachers. But what of those responsible for harmonizing a Divinity school with a Secular society? Surely the Bishop's crook is needed.

THE SUNDAY AFTER CHRISTMAS DAY.

THE Sonship of Messiah, and our consequent sonship through Him, in the use of the Sacrament He has appointed for [the purpose, are closely connected with the nativity of Him who was born of the Blessed Virgin. From the remotest depths of eternity (if, indeed, eternity can be spoken of as in any sense remote in regard to Him Who as He fills all space may possibly be also spoken of as equally present to every instant of endless duration)—from all eternity. The Son of Mary, in His higher nature, had been the resplendent outbeaming of the divine glory, the exact resemblance of His Hypostasis; and as the rays issuing from the sun are of the same substance and of the same duration as the sun itself, so was, and so is, Christ the Son, through the ages of endless duration one with the Father in essence and in eternal existence. His moral and spiritual, and divine nature of precisely the same character with those of the Father; and therefore in the days of His fleshly tabernacle on earth, He was able to say, in the fullest sense and with the greatest confidence:—"I and my Father are one." The statements made by Christ Himself are capable of no other interpretation but that which recognizes a divine Sonship, a oneness in nature and character with the Father, of angels and of men. And therefore it is that St. Paul tells us in the beginning of his Epistle to the Romans that it was by His resurrection from the dead that Christ was shown or declared to be the Son of God, and [that according to the Spirit of holiness, the Holy Spirit, or His divine nature. For it was the Resurrection that set the seal of truth on the pretensions of Christ to His divinity, His oneness with the Father; and so it was an irrefragable confirmation of the truth of all that He had advanced.

And the Sonship of Messiah directly secures the sonship of His people. It was in order to obtain the Headship of the body that He became man, that for thirty years and more He tabernacled on earth, died on the cross, and then triumphantly rose again. He is now the Head, we are the members. Through Him we become, in a right use of the means He has appointed for the purpose, sons of God, heirs of His blessedness, joint-heirs with Jesus Christ, to a glorious immortality. Our sonship then as connected with the Sonship of Christ is that especially practical feature connected with the Incarnation which the Church brings before us now. It is prominently brought out in the Collect for Christmas Day, and in the Epistle of the Communion office for the Sunday after Christmas Day.

It happens that the festival of the Circumcision also falls at this time on the same day; and it should lead us to reflect on the conduct which the sons of God ought especially to adopt—"that our

hearts and all our members being mortified" from all worldliness and carnality, we may follow the "blessed will" of our Heavenly Father, and thus show ourselves to be the sons of God in the highest sense in which we are capable of becoming so, fulfilling the character pointed out by the Apostle John, when he says:—"He that is born of God sinneth not."

THE YEAR 1882.

THE Christian year begins at Advent. It is a that season we begin our preparation for the series of events connected with the Christian dispensation; and therefore it ought to be the most prominent part of the year for men who call themselves Christians. Such a recurrence ought to suggest a vast amount of thought as to the value of time and the preparation for the future, as well as considerations with regard to the use that may have been made of the time past.

But inasmuch as for nearly two centuries the secular year has begun on the festival of the Circumcision, it becomes desirable that those who did not start afresh in their efforts for the extension of the kingdom of Messiah, should do so now. The night is far spent, the day is at hand. Therefore now, if it was not done at the commencement of the Advent season—now, at the last warning note of the Church's tones, let us put on the armour of Light and do what we can for the spread of Messiah's kingdom.

There are many ways in which the work of the Church can be aided. These various ways will soon develop themselves to an attentive and inquiring mind, that is anxious for the prosperity of the Zion of our brightest and highest hopes, and desirous to hasten the coming of Messiah's kingdom.

THE BISHOP OF ROCHESTER'S CHARGE.

RECENTLY we had occasion to draw the attention of our readers to the primary charge of the first Bishop of Liverpool, Dr. Ryle. We then were obliged to express our regret at the tone and substance of that document, and also drew attention to the fact that Puritanism, which Dr. Ryle wishes to extend, is a total failure: Liverpool itself being a very striking instance. To-day our task is a much pleasanter one, that of expressing a large amount of satisfaction with the primary charge of Dr. Thorold, Bishop of Rochester, who belongs to the evangelical school of thought. Not that we agree with all he advocates, but the Charge may be regarded as one of the signs of the times, and shows us how widely the Catholic revival in the Church has extended. It proves, too, that a Low-Churchman may be induced to lay aside prejudice, and judge of various practices by their merits, and not by their origin, or in light of "party." The Charge is divided into six chapters, of which for the sake of our readers who may not see English papers we shall give a short summary.

Chapter I. contains a brief sketch of his four years' work since his appointment. Four diocesan societies have been formed and are now in good work-