

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

- March 25.—Annunciation of the Virgin Mary:
 - Morning...Genesis 3, to v. 16. St. Luke 1, v. 46.
 - Evening...Isaiah 52, v. 7 to 13. 1 Cor. 15, to v. 35.
- March 27...FOURTH SUNDAY IN LENT:
 - Morning...Genesis 42. St. Luke 2, verse 21.
 - Evening...Genesis 43, or 45. 1 Cor. 16.
- April 3...FIFTH SUNDAY IN LENT:
 - Morning...Exodus 3. St. Luke 6, v. 20.
 - Evening...Exodus 5, or 6 to v. 14. 2 Cor. 7, v. 2.
- April 10...SUNDAY NEXT BEFORE EASTER:
 - Morning...Exodus 9. St. Matthew 26.
 - Even...Exod. 10, or 11. St. Luke 19, v. 28, or 20, 9-21.
- Apr. 11...Mon. bef. East. Morn. Lam. 1, to v. 15. St. John 14, to v. 15.
 - Evening...Lam. 2, v. 13. St. John 14, verse 15.
- 12...Tu. bef. East. Morn. Lam. 3, to v. 34. St. John 15, to v. 14.
 - Evening...Lam. 3, v. 34. St. John 15, verse 14.
- 13...Wed. bef. East. Lam. 4, to v. 21. St. John 16, to v. 16.
 - Evening...Daniel 9, v. 20. St. John 16, verse 16.
- 14...Thur. bef. East...Hosea 13, to v. 15. St. John 17.
 - Evening...Hosea 14. St. John 17, to verse 36.
- 15...GOOD FRIDAY: Proper Pss. M. 22, 30, 51. E. 69, 88.
 - Morning...Genesis 22, to verse 23. St. John 18.
 - Evening...Isaiah 52, v. 13, & 53. 1 St. Peter 2.
- 16...Easter Even. Morning Zech. 9. St. Luke 23, v. 5.
 - Evening...Hosea 5, v. 8, to 6, v. 4. Rom. 6, to v. 14.
- April 17...EASTER DAY: Proper Psalms. Morning, 2, 57, 111;
 - Evening, 113, 114, 115. Anthems instead of the "Venite." Athanasian Creed to be used.
- Morning...Exodus 12, to v. 29. Rev. 1, verse 10 to 19.
 - Evening...Exod. 12, v. 23, or 14. St. John 20, v. 11-19.
- 18...Mon. in Easter-week: (or Revelation 5.
 - Morning...Exodus 15, to v. 22. St. Luke 24, to v. 13.
 - Evening...Cant. 2, v. 10. St. Matthew 28, to v. 10.
- 19...Tuesday in Easter-week:
 - Morning...2 Kings 13, v. 14. St. John 21, to v. 15.
 - Evening...Ezek. 37, to v. 15. St. John 21, verse 15.
- April 24...FIRST SUNDAY AFTER EASTER:
 - Morning...Numbers 16, to v. 36. 1 Cor. 15, to v. 29.
 - Evening...Num. 16, v. 36, or 17, to v. 12. St. John 20.
- 25...St. Mark, Evangelist and Martyr: (verse 24 to 30.
 - Morning...Isaiah 62, v. 6. St. Luke 18, 31 to 19, 11.
 - Evening...Ezekiel 1, to v. 15. Philippians 2.

THURSDAY, MARCH 24, 1881.

THE appeal of Mr. Mackonochie to the House of Lords was commenced on the 18th ult.

The Archbishop of Canterbury has moved in the House of Lords, "That a humble petition be presented, praying that her Majesty will be pleased to appoint a Royal Commission to inquire into the constitution and working of the Ecclesiastical Courts, as created or modified under the Reformation Statutes of the 24th and 25th years of King Henry the Eighth, and any subsequent Acts."

The Rev. Sidney F. Green, of Miles Platting, who was declared by Lord Penzance to be in contempt in November last, and condemned to pay the costs of the proceedings against him, has had his furniture seized, and a sheriff's officer is now in possession of the vicarage. He has also been privately informed that application will be at once made to the new Vice-Chancellor of the Duchy of Lancaster to issue a writ for his commitment.

The Proctors for Convocation in the new Archdeaconry of Macclesfield are: Canon Gore (Anglican); the Rev. J. E. Colyer (Catholic); the Rev. W. Symons (Puritan); the Rev. E. C. Turner (Puritan).

The church of St. Stephen the Martyr, in Wallbrook, has been reopened after considerable alterations and repairs. The Lord Mayor attended by the Sheriffs of London and Middlesex were present at the reopening. The service was choral, and was taken by the Rev. William Wandle, the Rector, assisted by several of the city clergy. The sermon was preached by Canon Fleury, the Lord Mayor's chaplain.

A new peal of bells has been added to Seend church, Wilts, which has dedicated on the 24th ultimo. There was a celebration at half-past eight. The clergy and congregation then proceeded to the belfry, where the service for the dedication of bells was said by the vicar, the Rev. A. B. Thynne, commencing with Dr. Neale's well-known hymn, "Lift them gently to the steeple." The Rev. A. Law preached a sermon on Exodus xxviii. 33-35.

The first of a series of ruri-decanal conferences under the scheme settled at the Truro Diocesan Conference, was held at Penzance on the 16th ult., the Bishop in the chair. It was attended by thirty of the clergy and a number of the laity. The subject proposed for consideration was, "What are the practical means now at our disposal for moulding and training the religious mind in the young; and in what modes can they be applied with the greatest and most lasting effect?" The conference, which had been preceded by a celebration at St. Mary's, lasted for upwards of four hours, after which the bishop spent an hour with the clergy alone, discussing questions which more especially concern the ministry.

The Bishop of Lichfield is endeavouring to impress on his clergy the necessity of systematic theological study. In order to stimulate them to this bounden duty, he proposes to offer yearly a certain number of prizes in the shape of theological books, for those of his clergy who distinguish themselves in an examination on certain standard works to be announced the year before. Prizes are also offered for the best essay on a subject similarly known beforehand. The books to be examined on this year are, "Liddon's Bampton Lectures," and "Scrivener's Introduction to the Criticism of the New Testament." The subject of the essay is the "History and Results of the Arian Heresy."

A conference of clergy and laymen assembled at Preston on the 27th ultimo, to consider the Bishop of Manchester's proposal to raise £2,000 a year for five years, for the augmentation of the smaller livings of the diocese. Resolutions were passed pledging the conference to do its best with regard to the proposal.

It is worthy of note for the benefit of those croakers who tell us that the Church is losing ground, that it was officially announced at this conference that, during the last thirty years, 226 churches containing 122,759 sittings, of which 76,747 were free, had been built or rebuilt in the diocese; 250 new districts or parishes have been formed; twenty-two new churches are now in course of being built, and twenty-seven others are in contemplation. In the archdeaconry of Manchester, there is now a church for every 3,000, and a clergyman for every 1,000 of the Church population; in the archdeaconry of Blackburn, a church for every 2,000, and a clergyman for every 1,700; in the archdeaconry of Lancaster, a church for every 1,200, and a clergyman for every 860

At a very large meeting of the clergy of the deanery of Westbere, in the archdeaconry of Canterbury, summoned by the Rev. Alfred Whitehead, Vicar of St. Peter's, Thanet, and Rural-dean, on Tuesday, February 22nd, the following resolutions were unanimously carried:

That the members of this Chapter regard with satisfaction the proposal to apply for a Royal Commission to inquire into the present constitution of the courts ecclesiastical, and the laws relating to clergy discipline, with a view to the full statement and consideration of all objections, and the reform of what ever may be shown to be amiss, so as to secure the conscientious obedience and submission of the clergy,

That having regard to the uncertainties which have been widely thought to surround some interpretations of ecclesiastical law, as well as the peculiar character of parishes and congregations placed in very dissimilar circumstances, this Chapter begs respectfully to join in the appeal made to the Bishops by the Lower House of Convocation to discountenance, as far as possible all legal proceeding in these matters."

The Rural Dean was requested by the Chapter to forward a copy of these resolutions to his Grace the Archbishop of Canterbury, inasmuch as it was to the assembled clergy of the Deanery of Westbere that his Grace delivered, on December 14th, at Stonehouse, St. Peter's, Thanet, his most important address on the present state of the Church.

THE FOURTH SUNDAY IN LENT.

THIS is what is termed "Mid-Lent," and also "Refreshment Sunday," probably from the feeding of the five thousand by a miracle in the wilderness, which manifests the Saviour as the mystical Refresher of His people at the same time that He refreshes them literally by His Providence. The other special parts of the Communion Office breathe the same character in the "comfort" of the grace of God, and in the "free" Jerusalem which is opposed to the bondage of Sinai. The miracle recorded in St. John's Gospel was made the occasion of one of the most important discourses of our Saviour, in which He speaks of Himself as the living bread which came down from heaven, and which can be interpreted in no other way without the greatest violence, than in reference to the Sacrament of the Holy Eucharist. The miracle itself is therefore rightly regarded as having a decided and striking reference to the entire Eucharistic service. And in this aspect of its mystical allusion it may be regarded as bearing a marked resemblance to the first miracle at Cana of Galilee. We may see in both these miracles a foreshadowing