

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 11...FIRST SUNDAY AFTER TRINITY.—

Morning...Joshua 3, 7 to 4, 15.

Evening...Joshua 5 13 to 6, 21, or 24.

ST. BARNABAS, Apostle and Martyr:—

Morning...Deut. 32 to 12.

Evening...Nahum 1.

Acts 4, 31.

Acts 14, 8.

THURSDAY, JUNE 8, 1882.

THE superior of the community of St. John the Baptist has been again solicited to send more sisters to India to nurse in the hospitals of Calcutta and to take charge of an old established native school in the same diocese. In addition to those previously sent, two sisters are now on their way to India.

It is a very striking illustration of the way old bigotry and narrow prejudice are yielding to Catholic truth to find his Grace the Archbishop of Canterbury and his suffragan bishops adopting the fundamental principle of one of the Church societies, whose members throughout the world are expected to send up a daily petition for the restoration of unity amongst all those who profess and call themselves Christians. The Bishop of London, addressing, as chaplain to his Grace of Canterbury, the suffragan bishops and their clergy, calls their attention to the season selected by the Lambeth conference for the purpose of special intercession for unity—the Tuesday before Ascension-day, or any of the seven days after that Tuesday.

The imprisonment of Mr. Green has drawn attention to the origin of the church at Miles Platting. It appears that some forty or fifty years ago the Manchester branch of the family of Heywood left Unitarianism and joined the Church, chiefly through Canon Stowell and Dr. Arnold's writings. They have since then given continued support to Church progress. They built the church at Miles Platting. The first incumbent, from 1855 to 1869 was an "Evangelical"—a very worthy man, but not a success in his parish, although much liked by those who rented pews in his church. In 1869 he was succeeded by the Rev. S. F. Green. The church was made free and open, the interior rehabilitated, the choir surpliced, the services increased and made congregational, and legal customs introduced. These offences against Low Church tradition were laid to the charge of Mr. Heywood, the new rector having been assistant curate to one brother, another being patron of the church, and another being supposed to have supplied the funds. One of the brothers having taken orders was appointed to Swinton, and did not rest

until he built a handsome church. Another brother built the church of St. Augustine in one of the poorest parts of the district at the cost of £35,000; services of an advanced type were introduced, and the church made free and open.

The report of the representative body of the Irish Church states that the sum to the credit of the Commutation Fund on January 1st, 1882, was £2,522,784 subject to annuities amounting to £182,878. The capital sum to the credit of the Parochial Sustentation account at the same date was £3,856,553, of which £26,000 are appropriated to superannuation. There is therefore a sum of nearly three and a half millions of pounds sterling appropriated to parochial sustentation, mainly to paying the parish clergy. The Episcopal Sustentation Fund was reported as £334,868, being an increase of £11,839 over last year's returns.

One of the finest and most interesting specimens of Norman ecclesiastical architecture now existing is the church of St. Michael's, Melbourne, Derbyshire. After having been in a somewhat delapidated condition for a number of years, it was restored a short time ago, by the esteemed vicar, the Rev. Joseph Deans, M.A. On the 27th of April services were held in the church for the opening of a new clock and chimes, and for the dedication of a new peal of bells. A sermon was preached on the occasion by the Very Rev. Edward Bickersteth, D.D., Dean of Lichfield, and another in the evening by the Rev. C. L. Alexander, rector of Stanton-by-bridge. John Naylor, Esq., Mus. Doc., organist of All Saints', Scarborough, presided at the organ, and gave a recital after each service.

The Rev. S. F. Green. The religious world will eventually acknowledge, with gratitude, the faithfulness of the Rev. S. F. Green to the cause of truth. People are beginning to open their eyes, more and more to the fact, that it is in vindication of the Gospel truth that Mr. Green is kept in prison, just as St. Paul of old was for the same reason. The Bishop of Salisbury is not Ritualistic acrobat, nor young enthusiast, and see what he declares at his diocesan Synod held in Salisbury when there were about 250 of the leading clergy and laity of Wilts and Dorset present, including Lords Nelson, Eldon, Ailesbury, and Ashley, and the Archdeacons of Sarum, Wilts, and Dorset. The Bishop presided, and in his opening address alluded to the imprisonment of Mr. Green. He said there was no doubt that what was wanted was a much greater thing than the opening of the prison door, namely, the reform of the ecclesiastical courts. The Bishop said he should like a careful revision of these courts, but he was always opposed to the Public Worship Regulation Act, and anything that would undo it he would most gladly accept.

Some few years ago certain ladies named Walker residing in Edinburgh, Scotland, left a large amount of property to the Church. Amongst other good works a magnificent cathedral was built. The general impression was that this work was accomplished by the capital, but it seems from a statement of the senior chaplain to this cathedral that such was not the case. He writes thus:—'Edinburgh cathedral has not been built out of the capital, but out of the interest, and the sum

which had accrued. More was expended on the cathedral than had been originally intended, and this was raised by borrowing, and met by a sinking fund, paid out of the yearly interest, which interest will be in full (as the fees come in) upwards of £6,000 a year. Of this £1,000 a year goes towards the cathedral finances; £300 a year for theological students; £100 a year for the poor; and the remainder of the annual income is for the good of the Church at large.

About two-thirds of the landed proprietors of Scotland are said to belong to the old Church of Scotland that was banished from its possession less than two centuries ago by the Presbyterian sect now mis-called by the title of the Church of Scotland. It is gratifying to find others of the great Scotch families becoming reconciled the good old mother Church. The *Church Review* speaks of another member of the family of the Great Argyle being engaged to be married to a Churchman; in this instance it is to the Vicar of Kensington, a brother to Lord Wolverton, the Rev. Carr Glynn.

An English contemporary, in commenting on the instigators of the Phoenix Park murders, remarks:—"To our thinking there are a good many people who are approximately responsible for these assassinations. First and foremost, the conductors of those 'dynamite' newspapers which, published under the protection of the American flag, openly advocate violence and bloodshed, and which are eagerly read in Ireland. Secondly, all those Irish orators and patriots, from Mr. Parnell downwards, who, in some form or other, have counseled resistance to the law of the land. . . . Lastly, Mr. Gladstone and his colleagues, though their intentions, unlike those persons referred to above, were beyond reproach. They really desired, we may honestly believe, to make Ireland contented, and yet to preserve it as an integral portion of the British Empire. But they have blundered egregiously. By their own admission, they found Ireland comparatively tranquil when they assumed office; but by their reckless assertions, their disquieting legislation, and their apathetic attitude towards the Land League, they allowed the island to get into such a state of turbulence that they were obliged to sue Parliament for the re-enactment of coercive measures which they had before scornfully abandoned. No previous government of the present century has ever succeeded so completely, by the see-saw policy which has been pursued, in at once discouraging and alienating the Haves, and irritating and infuriating the Have-Nots."

The first annual meeting of the "South American Missionary Society" was held at Lambeth Palace on the 27th ult. As the Archbishop of Canterbury was detained at Windsor, the Bishop of Derry presided. He said the society was carrying on a most wonderful and extensive work for the vast tracts of South America. Indeed, it was the only missionary society of the English Church which could be said to have a local habitation and a name on that continent, except one, connected with Guiana, which is worked by the Society for the Propagation of the Gospel. The Society addresses itself more or less to twenty-one millions of the human race, and it carries on its work along a