

Dominion Churchman.

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THURSDAY, FEBRUARY 3, 1881.

AS the next session of Convocation is expected to be of unusual importance, it is suggested that special prayers should be offered for Divine guidance.

A second series of Lectures is being delivered in the nave of Salisbury Cathedral. The subjects selected are on the Early Church, the Papacy, Reform in Western Christendom, and Reform in the Church of England.

The Archbishop of Canterbury has recently opened a new Infant school in connection with St. Mary's, Lambeth. The Bishop of Rochester, Archdeacon Cheetham, Canon Gregory, the Lord Mayor, and others took part in the proceedings. The buildings cost £2,500.

Much sympathy is felt for Bishop Crowther on account of the loss of his wife, who died at Lagos, October 19th. Adjai, afterwards Samuel Crowther, and Asano, afterwards Susanna Crowther, were children of the same tribe, kidnapped, rescued, and landed at Sierra Leone, about the same time, and scholars at the same Church Missionary Society's school. They were married in 1829, fifty-one years ago. The Bishop had been absent from home nearly six months, visiting the Upper Niger. On October 17th he returned to Lagos in the "Henry Venn," and found his wife at the point death.

Moderate men in the Church in England are at length becoming thoroughly impressed with the mischievous character of the "Church Association" there. Bishop Piers Claughton has written to *The Times* on the action of that organization. He says it is not necessary to do more than point to the state of things which that action has produced for itself—the position at this moment is that of a deadlock; the prosecutors can neither advance nor recede, if indeed to advance is not to play the game of the adversaries. The Public Worship Regulation Act especially required wise and forbearing use to make it successful for the promoters had in view—viz., to simplify the proceedings of the ecclesiastical courts and to give more weight to their decisions. But he sees that the intervention of an irresponsible body like the Church Association has destroyed all hope of forbearance and caution being exercised; their object has been to multiply prosecutions, and as their friends have openly declared to stimulate the Bishops to take legal action against their clergy, if so much as suspected of ritualistic excesses. He adds, that if we can only rid ourselves of our present distrust of each other, and show that we are honestly bent on carrying out the true spirit and character of our Prayer Book, the present distress will quickly pass away, and we shall still remain a Branch, strong for Him, who alone is our Hope and our Head.

About £250 has been subscribed for the memorial stained glass window, proposed to be placed in the Church of St. Margaret, Westminster, in commemoration of William Caxton. A number of leading printers and publishers of the metropolis have been invited to join the general committee.

Among the recent memorials erected at St. George's Chapel, Windsor, is a brass tablet, with the following inscription:—Near this spot lies buried Alamaya, the son of Theodore, King of Abyssinia; born 23rd April, 1861; died 14th November, 1879. This tablet is placed here to his memory by Queen Victoria. "I was a stranger and ye took me in."

The late Metropolitan of Canada, the Most Reverend Ashton Oxenden, now Vicar of St. Stephen's, Canterbury, has written to *The Times*, expressing sentiments very little in common with the Ritualistic section of the Church. He thinks, however, that it is sad the Church should be dislodged from her vantage ground by these petty squabbles. He says;—"Never, I believe, was there so much life and activity in our Church, and never had she a fairer field for her energies. . . . Now is the time for our rulers to come forward and endeavour to stop the present course of events which are hurrying to a crisis."

The Rev. W. H. Penny, organising secretary of the Universities Mission to Central Africa, in a letter to the *Times*, states that in the past year eight new missionaries have joined Bishop Steere, including a senior student of Christ Church, and six other graduates of Oxford or Cambridge. A sum of £20 a year is granted towards clothes, and they have their passage out and home provided for them, but no stipend. "The experiment has been made of founding a Christian village in the heart of the slave district, near Lake Nyassa, within fifty miles of the highest point on the Rovuma River, reached by Dr. Livingstone and Bishop Mackenzie, when sailing together. This settlement at Masasi has been in operation for several years, and is eminently successful. The Rev. Chancy Maples, who has lately returned there, after a year's recruiting at home, finds the Mission not only prosperous, but promising to act as a centre of Christianity and civilization in all the districts around it. But all Mission work in a new country, and especially in Central Africa, must be costly until that native ministry is trained and in action, which it is the dearest wish of Bishop Steere's heart to see flourishing. One ordained clergyman—the first fruits of many—is happily and actively at work in a village near Masasi. "John Swedi," was one of the six little slave boys presented to Bishop Tozer and Bishop (then Mr.) Steere, by the Seyyid of Zanzibar, in 1865, and at his baptism took the name of John from the present Bishop of London. Others are in training, but Bishop Steere most wisely refuses to 'lay hands suddenly' on any, and there are many disappointments. The conclusion to which I venture to think these facts point is, that a Mission of this character deserves generous support. Surely it is not too much to ask that the £6000 of last year may be doubled in 1881. To keep all the varied agencies in active operation, we ought to have an assured income of £10,000 a year at least."

The nave of Canterbury Cathedral has not been used for Divine Service for many years, until a few weeks ago, when a general mission was held in the city, during which the churches were filled with crowded congregations. In order to accommodate large numbers of people, Evening Services were held in the nave. Owing to the tremendous echo, it was found necessary to fit up a sounding board over the preacher's head.

The Bishop of Chester at his recent Visitation expressed his regret at the necessity for parting from the clergy and laity of the new diocese of Liverpool. He stated that there had been a diminution of the number of baptisms, though he rejoiced to be able to point to the fact that 459 adults had been baptized. He desired to see Baptisms celebrated during Divine Service, and the illegal custom of exacting fees under the plea of registration entirely abolished. He rejoiced to note that the Holy Communion was celebrated in forty-five churches weekly, in sixty-six fortnightly, and in thirty-two monthly. He dwelt on the importance of saying the words of administration to each communicant singly, and moreover, advocated public catechising and a better use of Sunday Schools as nurseries of the Church. He made no suggestions in reference to the Burial Act; and in reference to the ritual crisis, he expressed a hope that the Church would not be rent asunder by the efforts of associations.

The following address to the Bishop of Lichfield is in course of signature in the diocese:—"We, the undersigned priests and deacons in the diocese of Lichfield, desire to approach your lordship under a deep sense of the present grave crisis in the Church of England. We express at this time no opinion as to those questions of doctrine or ritual, which have unhappily been brought into the law courts during the last few years; but we desire to put on record, for your lordship's information, our conviction as to what are the immediate causes which have at least hastened the crisis which is now upon us. Our convictions are these: 1. That the passing of the Public Worship Regulation Act without the previous and formal consent of the representatives of the clergy in their Convocations, was in itself both unconstitutional and unwise; 2. That one result of that Act, in doing away with the ancient diocesan court of each Bishop, is an infringement of the prerogatives of the Bishop, and contrary to the true principles of diocesan Episcopacy; and that the other result of that Act has been the creation of a new court in the place of the Provincial Court of Arches, in which the Judge sits by authority of Act of Parliament only, and therefore without any spiritual authority commanding our obedience; That the Court of Final Appeal as it at present exists, is inconsistent with the terms of the alliance between Church and State, as embodied in Magna Charta, and reaffirmed at the Reformation. We do, therefore, most earnestly ask your lordship to use your influence to bring about a restoration to the Church of her diocesan courts, and the old Provincial Court of Arches, and also such an alteration in the Court of Final Appeal, that its judgments may command loyal obedience, by affecting the consciences as well as the persons of the clergy."