

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

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Alex. S. Macrae, M.S.A., (of London, England) BUSINESS MANAGER.

MOON.		SUN.	
1 First Quarter, ...	8 45 a.m.	Rises 5 23, sets 6 26.	
7 Full Moon, ...	11 22 p.m.	5 30, " 6 25.	
15 Last Quarter, ...	2 44 a.m.	5 39, " 6 11.	
23 New Moon, ...	6 37 a.m.	5 48, " 5 56.	
30 First Quarter, ...	4 31 p.m.	5 56, " 5 42.	

### LESSONS for SUNDAYS and HOLY-DAYS.

- Sept. 4...TWELFTH SUNDAY AFTER TRINITY:—  
 Morning...1 Kings 22, to v 41. 1 Cor. 14 to v 20.  
 Evening...2 Kings 2, to v 16; or 4 v 8 to 38. St. Mark 6, v 30.
- 11...THIRTEENTH SUNDAY AFTER TRINITY:—  
 Morning...2 Kings 5. 2 Cor. 2, v 14, and 3.  
 Evening...2 Kings 6, to v 24; or 7. St. Mark 10, v 32
- 18...FOURTEENTH SUNDAY AFTER TRINITY:—  
 Ember Collect to be used daily this week.  
 Morning...2 Kings 9. 2 Corinthians 10.  
 Evening...2 Kings 10, to v 32; or 13. St. Mark 14, [verse 27 to 53.]
- 21...St. MATTHEW, Apostle, Evangelist, and Martyr:—  
 Morning...1 Kings 19, v 15. 2 Cor. 12, v 14, and 13.  
 Athanasian Creed to be used. Ember Day.  
 Evening...1 Chron. 29, to v 20. St. Mark 15, 42 & 16.
- 25...FIFTEENTH SUNDAY AFTER TRINITY:—  
 Morning...2 Kings 18. Galatians 4, to v 21.  
 Evening...2 Kings 19; or 23 to 31. St. Luke 2, to 21.
- 29...St. MICHAEL and ALL ANGELS:—  
 Morning...Genesis 32. Acts 12, v 5 to 18.  
 Evening...Daniel 10, v 4. Revelation 14, v 14.

THURSDAY, SEPTEMBER 1, 1881.

THE restoration of the west front of Lichfield Cathedral is to be carried on with vigour. The Dean has subscribed £300, Archdeacon Hles £50, Mr. Strutt £500, Canon Lonsdale and Colonel Dyott £100 each.

The owner of Conway Castle, North Wales, has transferred to the corporation of that remarkable town, so interesting in many respects, his interest in the ruins. The town retains its ancient walls intact.

A collection of biblical and other oriental manuscripts has recently been purchased by the British Museum. The collection was made in South Arabia, and consists of forty manuscripts, which are of the utmost importance to the criticism and exegesis of the Old Testament. Fifteen of them are portions of the Hebrew Scriptures, and two are probably the oldest which have as yet come to light of the Old Testament. A third, which contains the Hagiographa, exhibits a recension of the Hebrew text, the other two portions of which are already in the Museum, thus completing the whole Hebrew Bible. Several of these manuscripts have the Arabic translation of Suadiah, in alternate verses with the Hebrew, while others have the superlineary or Assyrian vowel points, which till comparatively recent times, were unknown. The remaining twenty-five manuscripts are Midrashim, or homiletic commentaries and liturgies, which are more or less unknown.

The "Society for the Maintenance of the Faith" has been endowed with the patronage of two benefices, having acquired the perpetual right to present to the livings of St. Peter's, Havenstreet, in the Isle of Wight, and All Saints, Winterbourne Down, in the diocese of Gloucester and Bristol. To the latter benefice the trustees of the society have recently presented the Rev. R. H. D. Acland-Troyte, who has been duly instituted thereto.

It will be remembered that the successful candidate in the recent election of a chaplain for St. Saviour's, Southwark, the Rev. W. Thompson, was charged with corrupt practices by the minority, and the Bishop of Rochester hesitated to grant him a licence to the chaplaincy in consequence. The Bishop's Secretary has written to Mr. Thompson that,—“His Lordship has fully considered the whole matter, and has come to the conclusion that he cannot in justice to yourself and with due respect to the electors, any longer defer granting you a licence as chaplain.” Mr. Thompson has accordingly been licensed by the Bishop.

Nonconformists are not satisfied when even a bishop merely bandies compliments with them. Although self-constituted, of recent origin, and losing ground every day, they expect to be regarded as quite equal if not a little superior to the dignitaries of the Church, founded near two thousand years ago by Christ Himself. Bishop Ryle having recently had a little cosy chat with a few Methodist preachers, and given them a little bread and cheese, a Mr. W. P. Nevins, editor of the "Christian Apologist," has asked the bishop if he considers their preachers as truly priests! His Lordship amusingly replies that,—“Wesleyan ministers are certainly not clergymen of the Church of England.”

With all the discouragements to the South African Church—especially in the Diocese of Grahamstown from the intrusion of Dr. Colenso—there are not wanting some cheering signs of progress. Within the last few weeks the foundation stone of a new church has been laid at Port Elizabeth; an additional church consecrated in the district of East London; and a new mission to the Kafirs started near Nitenhage. If the status of the bishops and clergy there can once for all be defined, so as to leave no ground for questioning their jurisdiction or their right to ecclesiastical property, the Church will doubtless grow rapidly, and there will be no need to seek assistance from brethren at home for the support of Church work.

From the reports of congregations of the Old Catholics, sent to the Bishop at the recent meeting of the Synod at Bonn, it appears that in Prussia the clergy number 16, souls 17,620; in Baden clergy 20, souls 16,625; Hesse and Oldenburg clergy 1, souls 1,122; Bavaria clergy 5, souls 6,545. Total of clergy 42, souls 41,912. These statistics relate to those congregations only which have reported. It may therefore be concluded that the Old Catholics of the German empire number at the present time as many as 45 clergy, and 45,000 laity, under one bishop. The largest congregations are those at Munich, Breslau, and Cologne, numbering about 8,000 persons each.

Those who are at all concerned in the prosperity of the Church generally, will be glad to learn that the advowson of St. Leonard's, Bilston, have been placed by the inhabitants in the hands of trustees to negotiate for its sale, intending to devote a part of the purchase money to restoring the church. A gentleman in the neighbourhood has offered £3,000 on condition that a portion of the money be applied to restoring the fabric and keeping it in repair; the balance to be invested and the proceeds annually applied for the reduction of the rates.

A new pile of buildings, named Hereward Hall, has been opened in Ely in connection with the cathedral Grammar School. The object which the Dean and Chapter have in view is, by placing on a wider basis the old cathedral school, to establish under the shadow of the cathedral, a Public School, to which people of the diocese, clergy and laity alike, may send their sons to receive a liberal and religious education. The proceedings began on the 27th July, with a special service in the cathedral, in the course of which Dean Merivale delivered an address on the history and use of cathedral schools. In the course of his address he said: "It was in the still gathering darkness of the middle ages, it was as far back as the era of Charlemagne, a statesman of marvellous foresight as well as of all other ability, that the idea was first conceived, and by him most powerfully encouraged, of instituting public religious education. In every cathedral church, and generally throughout the monasteries, which fully partook of the general movement of mind then in progress, schools were established for the religious teaching of the clergy, and the religiously and devoutly disposed of the laity also. Besides these schools of religion, the same great ruler instituted other schools also for secular and civil teaching in his own palaces, and other seats of civil administration. . . . It was the general rule in all these our cathedrals that one at least of its officers should be charged with the special duty of training a constant succession of ministers for the worship of God and the teaching of His people. Each cathedral became thus a centre of religious instruction, a centre to the diocese to which the youth of the land might resort for their education in the knowledge most essential to holy living and holy dying. . . . Then arose the universities. . . . The cathedrals could not hold their own against the colleges. . . . But at the Reformation the King and his advisers did not pretend to set up the new cathedrals in competition with the universities and colleges as teachers of young men; no, not even in strictly ecclesiastical training. But they looked carefully in another direction. In the statutes they prescribed to the cathedrals and to others of the same class, they uniformly required the maintenance of a grammar school—a school for young children, and they were studious in making the whole discipline of such school rest upon a religious foundation. Our happy reformation boasts indeed fewer glories greater than the provision she made for the training of children throughout the country in such sound learning as is suitable for their tender years; and establishing, in every diocese, in every county, in almost every market town, a nursery for the universities, a nursery for the Church, a nursery, if I may so say, even for the kingdom of God."

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