

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The **DOMINION CHURCHMAN** is Two Dollars 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.

Frank Wootten, Editor, Proprietor, & Publisher.  
Address: P. O. Box 449.  
Office, No. 11 York Chambers, Toronto St., Toronto

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

## LESSONS for SUNDAYS and HOLY-DAYS.

- Jan'y. 6... EPIPHANY OF OUR LORD:—  
Morning... Isaiah 60. St. Luke 3, 15 to 23.  
Evening... Isaiah 49, v 13 to 24. St. John 2, to 12.  
The Athanasian Creed to be used.
- Jan'y. 8... FIRST SUNDAY AFTER EPIPHANY:—  
Morning... Isaiah 51. St. Matthew 5, v 13 to 33.  
Evening... Isaiah 52, 13, and Acts 4, 32 to 5, 17.  
[Isaiah 53, or 54.]
- 15... SECOND SUNDAY AFTER EPIPHANY:—  
Morning... Isaiah 55. St. Matthew 9, to v 18.  
Evening... Isaiah 57, or 61. Acts 9, to v 23.
- 22... THIRD SUNDAY AFTER EPIPHANY:—  
Morning... Isaiah 62. St. Matthew 13, to v 24.  
Evening... Isaiah 65 or 66. Acts 13, v 26.
- 25... CONVERSION OF ST. PAUL:—  
Morning... Isaiah 49, to v 13. Galatians 1, v 11.  
Evening... Jeremiah 1, to v 11. Acts 26, to v 21.
- 29... FOURTH SUNDAY AFTER EPIPHANY:—  
Morning... Job 27. St. Matthew 16, to v 24.  
Evening... Job 28 or 29. Acts 17, v 16.

THURSDAY, JANUARY 5, 1882.

**B**ISHOP TEMPLE has just reopened the ancient church of St. Ketrock's, Exeter, which has been restored at the cost of £1,300.

The strong anti-Jewish feeling in Prussia has increased the complications which beset the appointment of a successor to Dr. Barclay, as Bishop of Jerusalem.

At a meeting of the council of the Bishop of St. Alban's Home Mission Fund, at the extreme east of London, grants were made to the extent of £4,280. Forty-two applications were before the council, of which thirty-one were for the stipends of living agents.

The "Living Church" announces that on Saturday, Dec. 3rd, the following ministerial converts were admitted to the grace of Holy Orders by the Bishop of Central New York. The Rev. C. H. Tindell, who was till lately a Unitarian minister in New Jersey; Rev. J. H. Hartzell, D.D., well known as a Universalist minister in Albany and Buffalo; and the Rev. F. A. D. Launt, formerly a preacher among the Baptists.

From the annual summary of British contributions to missionary societies, compiled by Canon Scott Robertson, of St. Mingbourne, it appears that in the year 1880 the Church subscribed for Foreign Missions £465,816; joint societies of Churchmen and Nonconformists, £161,074; English and Welsh Nonconformist societies, £304,818; Scotch and Irish Presbyterian societies £170,975; Roman Catholic societies £6,772. Total £1,108,950. This does not include interest on investments, balances of the previous year, nor foreign contributions.

A most successful ten days' mission has been concluded at Ryde, Isle of Wight.

A series of Advent sermons has been preached in the cathedral of Christ Church, Oxford, on Wednesday evenings, at eight o'clock, commencing with Canon Knox-Little. The other preachers were the Bishop of Manchester, the Warden of Keble, and the Rev. W. Boyd Carpenter.

Our Lord said: "The poor ye have always with you." The Church in the United States acts on that saying, and as we read that the Brotherhood of Gethsemane, in Minneapolis, has just completed its cottage hospital at a cost of \$16,000. The congregation of St. Paul's, Duluth, also have just determined to have an hospital of their own, while at Omaha City the Church has opened a Child's Hospital. Is it any wonder that the Church is growing in the United States?

Within the last few weeks the black gown has been discontinued at the parish church, Haxton, and Holy Trinity, Liverpool. Surplices for the choirs are now the rule at St. Peter's, Vere-street, London, and at Holy Trinity, and St. Saviour's, Liverpool. Every day proves the truth that it is only unreasonable bigotry (*vide* Bishop of Rochester's Charge) that objects to these improvements. What would this evangelical Bishop think if he could visit our so-called cathedrals throughout Ontario and Quebec?

At St. Paul's, Onslow Square, London, a christening took place lately, sufficiently unique in character to draw together an immense congregation. Tewfik, who was imprisoned by the Turkish Government, and lay under sentence of death, for taking part in the translation of the English Prayer Book into his native language, was received into the English Church. Amidst the strains of the organ, this small, dark refugee, clothed in a long black robe, with fez and turban, was brought up the aisle under the escort of his Godparents, Archdeacon Philpot, Sir William Muir, and Mrs. Webb Peploe. Dr. Kohler mounted the pulpit and gave an interesting and impressive account of what it cost the convert to renounce Muhammedanism, after which the sacrament was administered to the neophyte by Mr. Peploe.

Mr. John William Pease, banker, of Newcastle-on-Tyne, and a Quaker, has presented the mansion known as Benwell Tower to the "Newcastle Bishopric Committee" as a residence for the new Bishop. This princely gift is valued at more than \$60,000. The *National Church* contains a letter from a Wesleyan minister's son, in which he says "that we can scarcely be aware of the extent to which migration from the Wesleyan body to the Church is going on;" nor is the movement confined to Methodism. The Church has recently received many converts from Unitarianism, some of whom are able scientific scholars. When we read of these converts returning to the faith of their fathers, we Churchmen, while we unfeignedly rejoice, have yet no reason to boast, for it is only a fulfilment of the Lord's promise as recorded in St. Matthew xxviii. 20.

President Arthur is a Churchman, and a convert from Dissent.

An inscription upon a memorial to Lord Lanerton, at Slingsby church, begins "Jesu, Mercy." The local newspaper with an inaccuracy customary in such periodicals, has it, "Jesu, Mary."

In concluding its review of the Bishop of Rochester Charge, the *Guardian* says:—"We have long ceased to expect from a bishop's Charge that elegance of expression, that scholar like style of writing, which was in old days nowhere else so certain to be found. A man who has received nearly 20,000 letters since the beginning of 1879, and answered nearly 14,000 with his own hand, is not likely to form the habit of selecting words and turning phrases very carefully. But nobody, not even a bishop, ought to be permitted to describe matters of current controversy as things about which it will be 'impossible to unbelieve the battle rages,' or to refer to himself as not unwilling to have a little more of that Puritanism 'sometimes so savagely reproached at those who can only wish they better deserved it.'" Some of our Canadian bishops have occasionally spread themselves to an alarming extent.

A most interesting and encouraging Missionary Conference has just been held at Utica, N. Y. Many elegant speeches were made, but none more to the point than that by Dr. Twing, who for eighteen years has been the Secretary for the Committee on Domestic Missions. He said: "The year before I became connected with the Domestic Missions \$86,500 was raised for this work; this last year there was raised \$220,000. Grace Church, Brooklyn Heights, that year gave \$500, now it gives \$7,000 or \$8,000 a year. Grace Church, New York, that gave but \$900 a year, now contributes from \$10,000 to \$12,000 a year. I sometimes call those two churches the two graces. I don't go to those churches any more; there is no need of it. I don't know that I shall visit those churches again, unless it shall be to thank them." When shall the secretary of our Central Board of Missions have a similar tale to tell? Just when we Canadian Churchmen wake up to our responsibilities, and not before. May God give us all an interest in missionary work.

The remarks of the *Guardian* on one part of the Bishop of Rochester's Charge are exceedingly good. It says:—"It is less welcome to find that in a hundred of the Bishop's churches there are Evening Communion. For this practice he makes a defence and apology, frank and straightforward, like everything he says. When speaking of the question of legality, he appears to have overlooked the fact that the limitation of the hour for solemnizing marriage to twelve o'clock must undoubtedly be connected with the Celebration, which, according to the rubric, now ought to follow, and up to the last revision of the Prayer Book, always followed. But in truth, these evening communions seem inconsistent with the best instincts and traditions of the Evangelical party itself. There was nothing their forefathers insisted on more strongly than quiet, careful, reverent, preparation—collec-

WINTER SUITS - King-st. East, Toronto  
GOLDEN GRIFFIN, OPPOSITE THE MARKET

CHOOLO  
ON  
ETS,  
THE  
nd Sunday  
e Lesson

THE  
e, and sanctioned  
ese of Toronto.  
ED FOR EACH  
ommencing with  
to subscribers (pos  
advance.

Hutchison,  
TORONTO,  
ce at the rate of  
s for a year.  
and Collect Les  
ken respectively  
Our Lord, and  
cts. These two  
t ROWSELL AND  
ents each.