

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

March 26 FIFTH SUNDAY IN LENT.

Morning... Exodus 3. St. Luke 2 to v 21.
Evening... Exodus 5. 1 Corinthians 13, v 35.
(or 6 to v 14.)

† Ash Wednesday Collect to be used every day in Lent.

THURSDAY, MARCH 23, 1882.

THE new Eddystone lighthouse was lighted for the first time on the night of the 3rd ult.

It is believed that the "General Fund" of the Society for the Propagation of the Gospel will have an increase for the year of three or four thousand pounds.

Canon Liddon, who is Dean Ireland Professor of the exegesis of Holy Scripture at Oxford University, has been compelled to postpone his course of lectures from indisposition.

The late Dr. Lambert, of Bath, made the curious provision in his will that a legacy of £200 should be given to the trustees of those Colonial missions in which missionary labours have been most successful. The Colonial and Continental Church Society was the only society that replied to the advertisements that were issued making inquiries; and accordingly, Vice-Chancellor Hall, the Attorney-General consenting has ordered that, the legacy be paid to that society.

A lamentable deficiency of income is reported by the clergy in England, owing to the difficulty of collecting tithes and letting glebe land. One whose income should be £450 net, says this year it is only £40. Another whose gross income is nominally £190 shows that it is now reduced to £85. One whose gross income is £60 is stated to be £14 worse than no income at all. Another says that for the last year and a half he has been unable to get a tenant at half a crown (sixty cents) an acre for eleven acres of his glebe, and he lets the rest for a very low rent.

A bill has been introduced into Parliament with respect to "contumacious clerks." It empowers a judge of an ecclesiastical court to deprive a clergyman of his benefice in case of contumacy in disobeying an order for suspension or inhibition or in hindering an authorized clergyman from officiating in his stead. It also provides that any one committed to gaol under a writ *de contumace capiendo* shall be discharged after the expiration of six months. It substitutes three months for three years as the period, after which a clergyman would be deprived under the P.W.R. Act in case to an inhibition.

The appointment of the new Bishop of Rangon, the Rev. J. M. Strachan, M.A., is generally as satisfactory to all who are anxious for the success of missionary work. He is not the first missionary who has been raised to the Indian Episcopate, although he is the first *alumnus* of St. Augustine's who has received the honour, Bishop French, of Lahore, was a missionary, and also Drs. Cardwell and Sargent, who are coadjutors.

Here is a good example for Canadian cathedrals with their rich endowments, to follow:—"We have four services in the cathedral" (St. John's, Kaffria) "every day. Two are in English, and two in Kaffir. The natives are very fond of music, and have magnificent voices. As a rule their service is mostly choral; and on a Sunday evening, to see the cathedral crammed to the door with natives of the various tribes, mostly heathen, and a large surpliced black choir, the service being sung by the native deacon, Tsekoe, of St. Augustine's College, is a grand sight."

A paragraph which recently appeared in the *Morning Post*, headed "The Greek and Anglican Churches," and which stated that the Greek Church proposed establishing its hierarchy in England as a refuge for the "Ritualists" gave a large amount of comfort to the "Persecution Company." That comfort however was but of short duration, for it has been discovered that the story was a pure fabrication. The Rev. C. G. Curtis, chaplain of the Crimean Memorial church at Constantinople, writes on the subject to the *Levant Herald*:—"I am happy to be enabled to state, upon the best 'Greek' authority, that the Holy Synod of the 'Orthodox Church,' far from contemplating any action like that attributed to it by the *Post*, with a proverbial haste, purposes to send candidates for the ministry to England, that they may profit by such a course of Theological and Ecclesiastical study as the English Church can afford them, and thus become thoroughly acquainted with English Christianity. This is one of the many wise measures adopted by the Holy Synod under its able president, the Oecumenical Patriarch.

Christians as obstacles to the spread of Christianity afford evidence, though painful, to the truth of Christianity. Through their wicked lives the Name of God is blasphemed amongst the gentiles. The degraded Christian degrades even pagans. The Rev. Arthur Brittain in a letter from Norfolk Island, Melanesia, to the warden of St. Augustine's states,—“There are many plantations in Queensland for which it is difficult to procure white men, and so vessels traverse the islands to pick up whatever black men they can get to work there. Formerly the behaviour of these vessels was very free and independent. The natives were carried off by main force often, and if resistance was made were shot very summarily.” “If they” (*i.e.* the natives) “go to these places, Queensland, etc., they are thoroughly demoralized, which is a strange thing to say of natives going amongst English and so-called Christian people, which they would be quite free from in their own islands. We had here for a short time lately one or two men who had been away to work, and as they were in this house with me, I saw a good deal of them, certainly

they were most objectionable, with nothing whatever of the real native charms, but in their stead, inveterate smoking habits, and a general character of impudent boldness, covering no doubt many things hidden from our view here.” Fancy pagans—cannibal pagans—being demoralized by so-called Christians! The intensity of the sinful degradation of the degraded Christians shows up the greatness of those laws of Christianity, the transgression of which places the transgressing Christian beneath the pagans.

At a recent meeting in Manchester, the Earl of Lytton remarked that Mr. Gladstone's doctrine that India was to be governed in accordance with native ideas was a very dangerous one in the mouth of an English minister. “If native ideas and why the continent of Hindustan has gradually native notions of right are to prevail, it is not government, either English or native, it is anarchy and bloodshed to which they will lead. The reason passed under British rule is that the rule of all previous native dynasties had become incompatible with the primary conditions of settled society. It is the British rule alone that now keeps the peace from end to end of India. It is British rule alone that allows and enables every native of India to follow his own calling, profess his own creed, and eat the fruits of his own industry, undisturbed by his neighbours. The re-animating presence of the British power is now spread out over native India like the living body of the Hebrew Prophet over the dead child of the Shunamite, and everywhere beneath its touch the inertness of death is gathering warmth and motion. But do not let us forget that when the Prophet performed his healing work, he did not argue about his right to do it, or his right to be obeyed by those he was benefiting. He closed the door behind him, and suffered no intrusion on his authority. . . . The Government of India must continue to do what it knows to be right for India without reference to the passing popularity or unpopularity of its measures. In the next place the government of England must keep the approaches to India free from the disturbing influence of any other great European power.

LENTEN DUTIES.

TO those who intelligently entering into the spirit and intention of the Lenten season, and looking out from themselves upon the world in which they live, there will readily be perceived duties to be performed for the love of Christ and souls. Of the many duties disciplinary and strengthening which may be described as generally necessary, we do not now particularly speak. Our object is to call attention to one duty which though a very important one, is very strangely overlooked.

The common notion appears to be that, as regards Confirmation, the sponsors' duty has now become relegated to the clergyman, that upon him rests the responsibility of seeing that the child be brought to the bishop to be confirmed by him as soon as such child has been duly instructed. If it is the clergyman's duty to instruct, it is the sponsors' duty to bring forward for instruction, and the duty does not cease and determine there. It is the sponsors' duty still to see that the instructions