

# Dominion Churchman.

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## LESSONS for SUNDAYS and HOLY-DAYS.

August 14...NINTH SUNDAY AFTER TRINITY:—  
Morning...1 Kings 10, to v 25. Romans 11, v 25.  
Evening...1 Kings 11, to v 15; or 11, v 26. Saint  
Matthew 24 to v 29.

21...TENTH SUNDAY AFTER TRINITY:—  
Morning...1 Kings 12. 1 Corinthians 1, v 26 & 2.  
Evening...1 Kings 13, or 17. St. Matt. 27, to v 27.

24...St. BARTHOLOMEW, Apostle and Martyr:—  
Morning...Genesis 28, v 10 to 18. 1 Cor. 4, v 18 & 5.  
Athanasian Creed to be used.  
Evening...Deut. 18, v 15. St. Matthew 28.

28...ELEVENTH SUNDAY AFTER TRINITY:—  
Morning...1 Kings 18. 1 Corinthians 8.  
Evening...1 Kings 19, or 21. St. Mark 2, v 23,  
(to 3 verse 13).

THURSDAY, AUGUST 11, 1881.

## TO SUBSCRIBERS.

A large number of subscribers are in arrears and others are just falling due. We expect all to make a prompt remittance.

THE Rev. D. L. Thomas, M.A., vicar of Meifod, has been collated by the Bishop of St. Asaph to the canonry of Galfridi Ruthin in St. Asaph cathedral. Mr. Thomas is a celebrated Welsh scholar and has published a number of Welsh books on Church matters.

The Rev. E. P. Armstrong, who has recently vacated the vicarage of Skellingthorpe, Lincoln, was forty-three years vicar of the parish. The benefice was only worth £200 a year; but the vicar was always remarkable for his liberality to the poor; he also procured the restoration of the church in admirable style, built excellent schools, and a superior parsonage house.

Chancellor Harrington died at the age of seventy-six, on the 15th ult. He was appointed Prebendary of Exeter Cathedral in 1845, and Chancellor in 1847. As chancellor he gratuitously delivered a series of lectures in theology for many years, at the Training College, and has left a permanent endowment for the continuance of the lectures. He was a frequent contributor to theological literature in the form of sermons and essays. He was also a frequent contributor to "Notes and Queries." His munificence was almost without limit. His contributions to the restoration of the cathedral swelled to several thousands of pounds, and the expense of fitting the nave with chairs, and one half the cost of the reredos were borne by him. The *Western Morning News* says that, "For ready wit, for bright yet never scorching humor, for imperturbable good temper, for unvarying courtesy, for sincere and deep wisdom, for deep Christian humility, it will be long before his equal will be found."

Signor Raggi is to execute a statue of Lord Beaconsfield. Mr. W. Day Keyworth, who executed the bust of Sir Rowland Hill in Westminster Abbey, is to model a bust of the late Lord Hatherly.

A scheme is in preparation for the promotion of missionary work in India, but without trenching on the operations of the two great missionary societies. It will aim to do for India what the Universities' Mission and other agencies have sought to effect in Africa. The movement has grown out of an annual gathering of Indian Churchmen, which recently celebrated its second anniversary, as an association, by a service at St. Peter's, Eton Square, and a meeting afterwards.

The clergy who had been ordained by the Bishop of Lichfield to the order of the Priesthood up to Christmas last, were invited by his Lordship to spend a Quiet day with him at Lichfield on the 4th ult. Out of eighty clergy about sixty were able to attend. The proceedings of the day began with a celebration of the Holy Communion in the Lady chapel of the cathedral. The Bishop delivered an address urging on the clergy the necessity for entire consecration to their work, and for a high standard of spiritual life. A conference was then held in the Chapter-house, when the clergy were invited to discuss freely the difficulties and hindrances which they had met with in their work, and to submit them for the counsel of their bishop. The Bishop afterwards entertained the clergy at dinner. This was followed by an interval of leisure affording an opportunity for the clergy to converse with their Bishop or among themselves. After a time two short suggestive addresses were given—by Canon Lonsdale, on "The encouragements and discouragements of pastoral work"; and by Canon Curteis, on what he termed the "the Spiritual destitution of the clergy in their need of help and counsel for their own spiritual life." This was followed by the usual evensong of the cathedral, after which the clergy returned to the Bishop's garden for tea. A short valedictory service in the private chapel closed a most profitable day.

On the late Dean Stanley, the *Times* says:—"The chief charge brought against the late Dean is that he has sought to ignore the very basis of his own professional position, and to leave it a question, if indeed a question, whether there is such a science as theology. Stanley found he had a vast field of history, literature, biography, criticism, antiquities, whether sacred or classical, not only quite open to him, but fertile in daily discoveries, and new lights. In this he found enough to occupy his time and strength most pleasantly to himself and to his readers. Any one even casually acquainted with his numerous works will be disposed to thank Providence that he was early warned away from polemical divinity, and driven to do the work he could do so much better than others, upon human affairs." The *Standard* says:—"His scholarship was rather graceful than profound. In the pulpit he touched the hearts as well as the taste of his hearers. Though he did not possess the power of John Henry Newman, he often affected his audience in a somewhat similar manner." The *Daily News* says:—"Dean Stanley's power, on the

whole, was a power of rapid perception, of picturesque arrangement, and of exquisite portraiture, rather than a power of original thought and novel speculation. He was less a theologian than an ecclesiastical historian. In this character he ranks among the graphic and brilliant writers who have rescued history from the old charge of dullness. He, like Mr. Froude and Mr. Green, has seen the past in a light and in colours which are brilliant and distinct, even if the light never really was on sea or land, even if the colours are more gay than those in which the past chose to drape itself."

## NINTH SUNDAY AFTER TRINITY.

THE proper use of temporal blessings is a subject which very much concerns every Christian man, but which, in its application to the every day occurrences of life, is apt to be very much misunderstood, and the reasonings upon it to be misapplied. The present age especially is so marked with the most intense selfishness that men who profess to take the Bible for their guide, seem to be absolutely blind to the injunctions we find on every page of it. In the "dark ages" Christian men built churches and endowed them, thereby reducing the demands that might have been made upon the purses of our modern worldly-minded Christians. In these "dark ages" Christian men built and endowed hospitals, infirmaries, and a multitude of other charitable institutions. They also conducted successful missions into foreign countries. When the enlightenment of modern selfishness and greed came on, large numbers of charitable buildings were dismantled and the endowments were seized by creatures of the reigning sovereign. It is true that in the mother country, since the year 1832, churches, endowments, charitable institutions, and most other temporal requirements of Christianity, have multiplied to a very considerable extent, and a very large amount of the stigma which branded the Church for the previous century has been obliterated by the piety, the fervour, and the zeal of the last fifty years. But in this country, we have not yet recovered from the incubus of the previous three or four ages. Although something has been done by the Church and in the Church, still we have nothing here to correspond with the awakening which has taken place in England. We pray and hope, however, for better times, when the mammon of unrighteousness will be applied to its true and proper use—not the gratification of worldly selfishness, but the glory of God and the prosperity of the Church, which the Lord valued so highly that He purchased it with His own blood.

But even with regard to the efforts—ecclesiastical, charitable, missionary—which the last half century has seen in Great Britain, a recent writer asks:—"Can they admit of a comparison with the Apostolic Church at Jerusalem, and their Godlike institutions, of which it is said, 'that the multitudes of them that believed were of one heart and of one soul; neither said any man that ought of the things that he possessed was his own; and if they were possessed of lands, or of houses, they sold them and brought the price thereof, and threw it into one common treasury for the relief of the brethren, and for the furtherance of the Gospel? How con-