

Dominion Churchman.

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THURSDAY, JANUARY 6, 1881.

IN the room of Canon Barlow, deceased, Canon Fenn has been elected as Proctor of Convocation for the Diocese of Gloucester and Bristol.

The Convocation of Canterbury has been formally prorogued till Friday, the 7th January. It is expected to meet for the despatch of business in February. The Convocation of York has also been prorogued till the 7th January.

Mr. Bridge, minister of the Cumminsite schism at Farmersville, together with his congregation, has returned to the communion of the Church. He will in due course be ordained deacon by the Bishop of Ontario.

In the course of a sermon on the anniversary of Knutsford church, the Bishop of Manchester said he thought there was reason in the complaint that the ecclesiastical laws seemed to deal much more hardly with men for offending in matters of ritual, than against men who were guilty of some moral offence.

The fleets forming the international squadron at Cattaro have separated, at the suggestion of Her Majesty's Government, after communicating to each other their respective destinations. The British ships had orders for Malta; the Italian for Brindisi; the French for Toulon; the German for the East Indies *via* Malta; the Russian for Naples.

It is stated that the Bishop of St. David's has been obliged to decline receiving literates as candidates for ordination, owing to the number of applications he has received from Nonconformist ministers, and persons leaving Nonconformist colleges. The Bishop of Lincoln has obliged to make a similar rule for the same reason.

The Archbishop of Canterbury has issued an appeal on behalf of the National Society. For seventy years it has promoted the education of the people in the principles of the Church. Two millions of children are under instruction through its instrumentality. One of the most important functions of the Society consists in the maintenance and regulation of Church training colleges under the sanction of the Archbishop.

Several proposals have been made to meet the Irish difficulty. One is, that small tenants in Ireland should hold their farms subject to a rent not more than 20 or 25 per cent. in advance of Griffith's valuation; and that landlords dissatisfied with this arrangement should be entitled to call on the State to purchase their property. The other proposal is from Colonel Gordon, who brings forward a bold plan for paying off, at a cost of eighty million pounds sterling, the landlords in eleven Irish counties.

An application made to the Irish Queen's Bench for a postponement of the State trials has been rejected.

The Royal Court of Jersey has refused to register the English Burials Bill, so as to give it force in that island, and the subject has been referred for consideration to the States Assembly, which has already passed a measure bearing on the subject, and is opposed to the introduction of the Act passed by Parliament.

Dr. Duff, son of the late Presbyterian Moderator, and an able advocate of missions, has, with his wife and family, been received into the Roman communion at Dunedin, New Zealand. This is another illustration of the well known, but sometimes disputed fact that "Extremes are very apt to meet."

A Parochial Mission was held at Haddenham, from Saturday, November 13th to Tuesday, Nov. 23rd. The Missioners were the Rev. Rowland Ellis, vicar of Mold; the Rev. W. H. Jackson, vicar of Thorp Arch, York; the Rev. E. T. Marshall, rector of Coveney, Ely; and the Rev. W. Westmacott, vicar of Highbridge, Somerset. Though a mission was a new thing in the Isle of Ely, and a large proportion of the inhabitants of the parish of Haddenham live at a considerable distance from the church, the success of the effort was remarkable. All the services were well attended; some persons were present regularly who had not been in a place of worship for years.

The feast of dedication of *St. Andrew's, Wells Street*, London, was celebrated this year with unusual solemnity, on the occasion of the dedication by the Bishop of London of a peal of eight bells, recently presented to the church. The Bishop attended Evensong on the eve, and immediately afterwards went in procession to the tower, the choir singing the eighty-first Psalm. The singers the clergy of the church, Bishop Tozer and his chaplain, and the Bishop of London with his chaplain, accompanied by such of the clergy present as had been previously connected with the church, and followed by the two churchwardens, Mr. Beresford Hope, (Mrs. Imbert Terry) who was the donor of the bells, went up to the ringing chamber, where the ringers stood, rope in hand, ready to begin. The service of dedication was the same that was used for the dedication of the new bells of St. Paul's Cathedral.

THE FIRST SUNDAY AFTER EPIPHANY.

THE Manifestation of Christ to the Gentiles must be a festival to be regarded as of very high importance by the thoughtful Christian, for it not only commemorates one of the most interesting events of the infant life of Christ, but it asserts one of the most vital facts of the Christian religion, the great distinction indeed between Christianity and Judaism. The Jewish faith was the religion of a race. If a man was born of the seed of Jacob, and was circumcised, he was in covenant relationship with God. If he was a Greek, Roman, or Chinese ancestry, he was a stranger to the covenant of promise. Under the most favourable cir-

cumstances, he could only to an external connection with the religious system of Israel, as a proselyte of the gate. When Judaism was no more the Divine Religion, because it became not so much supplanted as completed and fulfilled in Christianity, St. Paul asked, as if with indignation whether God is the God of the Jews only, and whether He is not the Gentiles also. He seems to have desired to ask whether this religion was a full unveiling of the mind of the Almighty Father of Angels and of men; and was His eye ever to rest in love and favour only on the hills and valleys of Palestine. He wished to inquire whether there was no place in His heart for all those races which lay East and West, and North and South of the favoured region. Or was the God of Israel, like the deities of the heathen world, really the God of Israel in such a sense that that nation could monopolise all His care, His protection, His love, while the rest of the world was to lie in darkness and the shadow of death for ever, without hope of being admitted to share His embrace? The events the Church brings before us now contain the elements of an answer to these inquiries; and the Jewish system itself contained the reason of its vanishing by absorption into the brighter light which succeeded. The Jewish ritual when examined had the sentence of its own destruction, by foreshadowing the perfect work of the one atoning Victim which it could not itself possibly achieve. The first real step towards the fulfilment of the anticipations of the ancient prophets was made when the wise men crossed the desert on their way to the manger of the infant Jesus. That visit opened nothing less than a new era in the religious history of the world, and we Gentiles of to-day owe all that we have received from Him hitherto, all that we hope from Him in the time to come and in the eternity beyond it, to that Grace which led these Gentiles of old to come to Christ's light—these kings to the brightness of his rising.

THE UNITED STATES CHURCH.

"THE Holy Church throughout all the world doth acknowledge Thee," sing we in that glorious hymn the "*Te Deum*." Yet how apt we all are to forget this in our every day life, and to look over-much at our own surroundings and to be unduly depressed because the Church does not appear to be making that rapid progress which we, in our zeal, think she ought. Under such circumstances as this it is well for us to look abroad, for the simple reason that as outsiders we may judge impartially of the work advancing under other auspices than our own. The growth and prosperity of the United States Church is, without doubt, one of the marvels of the nineteenth century. Before the Revolution, almost crushed out of existence by the persistent denial of the Episcopate; after the Revolution, reduced almost to the "shadow of a shade," it appeared a forlorn hope to attempt to resuscitate a dying cause. The little band that was left had not only to struggle against Puritan prejudice opposed to Catholic doctrine and practice, but also had to submit to uncompromising political opposition, because in the minds of the great mass of the people a Churchman was considered a concealed Royalist. In spite of all opposition, in firm faith that the promise given to St. Peter would not

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