

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

April 30...THIRD SUNDAY AFTER EASTER:

Morning...Numbers 22. St. Luke 21, v 5.
Evening...Numbers 23, or 24. Colossians 2, v 8.

May 1...St. Philip and St. James, Apostles and Martyrs:

Morning...Isaiah 61. St. John 1, v 43.
Evening...Zechariah 4. Colossians 3 to v 18.

THURSDAY, APRIL 27, 1882.

A WINDOW has been inserted in the Priory church, Brecon, in memory of the men of the 24th regiment, who fell in the South African campaign.

Bishop Crowther, of the Niger district, Western Africa, is visiting England to confer with certain authorities on matters affecting his diocese.

Arrangements have been made for lay-readers to go through a course of training at Keble College, Oxford, on similar lines to the very successful effort made last year.

The Rev. Arthur Robins and his parishioners are about to place a memorial window in the chancel of Holy Trinity, Windsor, as a thank-offering for the deliverance of the Queen from assassination.

The Archbishop of Canterbury formally admitted seven readers. The Bishop of London recently admitted thirteen laymen into the office of reader, two of whom were generals in the army. The Bishop of Rochester had previously admitted no less than eighty to the same office. Surely it can no longer be said that the Church discourages lay-help of any kind.

The consecration by the Bishop of Rochester of the new chancel of the parish church of Lewisham took place on the Feast of the Annunciation. Mr. Parker, of Lewisham House, defrayed the cost of the alterations in the nave; and the Earl of Dartmouth, lay-rector and patron of the living, has built the new chancel. A beautiful white altar frontal and a very handsome superfrontal of dark purple velvet have been contributed by the ladies of Sydenham.

We believe that there are few Confirmations in which one or two dissenters are not reconciled to the Church, but the proportion thus admitted the other day in the Church of the Ascension, Baltimore, is almost unique—out of fifty confirmed seventeen had been Methodists, two Universalists, two Friends, two Lutherans, four Presbyterians, three Moravians, four Romanists, and one Baptist. Facts like this show us how it is that while the population of the United States has increased

three-fold since 1835, the clergy of the Church have in the same period increased five-fold, communicants nine-fold, and contributions eight-fold.

An old friend of the Church Missionary Society has offered to guarantee for the next five years the sum of five hundred pounds per annum as a mark of his approval of the action of the Society with regard to the Japan bishopric.

A couple of two-light windows have been inserted at the west end of the parish church of Radwinter, near Saffron, Walden. They illustrate by means of four subjects in each window Baptism and the Holy Eucharist.

See what a dissenting paper *The Christian at Work* says:—"Poverty of thought is very quick to fly out of the open window of impoverished prayer; it would be a blessed thing for the Church if some ministers would avail themselves of liturgical prayers instead of the salmagundi of irreverence, familiarity, philosophy, and oblique preaching, and strained metaphor, so often offered in the sacred name of prayer."

We have much pleasure in announcing five additional dissenting ministers who have just renounced schism and returned to the bosom of the Church. Rev. J. R. Mundy, Baptist, Syracuse, New York; Rev. Thomas Hines, Methodist, Maroa, Ill.; Rev. W. H. Goodisson, Presbyterian, Unionville, Ohio; Rev. — Metcalf, Methodist, Sauk Rapids, Min., and Rev. David Cherbulier, Reformed Episcopal. Rev Joseph Tinton Partin, who has just been ordained deacon by the Archbishop of York, was a few months ago a Wesleyan, and organist of a Wesleyan Chapel at Sheffield. Thus mightily grows the word of God and prevails.

Our Lord said the poor ye have always with you. This is the way New York remembers His saying. The offerings made by the various religious bodies on Hospital Sunday, 1881, were as follows:—

The Church \$17,769.25; Presbyterians \$2,521.71; Jews \$1,368.72; Dutch Reformed \$1,071.74; Baptist \$299.70; Methodist \$157.77; Various \$654.84; Total \$23,843.73.

Thus the Church alone gives nearly three times as much as all the other religious bodies put together for the fourteen general hospitals, and in addition supports at her sole cost, five hospitals in New York, including the only homes for Consumptives and Incurables, and the only Child's hospital in the city. From this picture which looks most like the Bride of Christ? The Church or the sects? Which seems to believe most the words of Him who said—"Inasmuch as ye did it unto one of the least of these my brethren ye did it unto Me."

We are glad to learn that the circular of the Archbishop of Canterbury, to which we recently called attention, has already borne good fruit. Large numbers of emigrants are leaving the kingdom furnished with commendatory letters from their parish clergymen. Chaplains have been appointed at the various ports of embarkation, and both at New York and Quebec arrangements are being made for the emigrants to be met on their ar-

rival by a chaplain specially appointed for the work. The Rev. J. Bridger, St. Nicholas church, Liverpool, is the superintendent appointed by the Society for Promoting Christian Knowledge, to organize the scheme sketched out by the Archbishop of Canterbury. He left Liverpool on the 29ult. in the Allan steamer "Circassian" with more than two hundred emigrants who are proceeding to various parts of Canada—many going on to Manitoba. They are a fine class of emigrants, and consist of farmers, agricultural labourers, domestic servants, etc.

The Living Church has some remarks on Infant Baptism, showing the great neglect of that sacrament among the Presbyterians and other religious bodies in the United States; and it might also have included Canada, we fear, as guilty of pretty much the same amount of neglect of the initial institution of the Christian religion. The writer says that in the whole Presbyterian body, the infant baptisms for a year average about three and a half to each minister. As to adult baptisms, the official record is that they amount to about half as many as those of infants. He adds:—"To such an extent has the theory of 'sensible conversion' taken possession of the denominations, that Infant Baptism is practically abolished. Its administration is the exception and not the rule. The conception of religion among the sects is inconsistent with the catholic usage and Gospel ordinance of Infant Baptism stated fairly, it reads: 'Unless ye (children) be converted and become like us, ye cannot enter into the kingdom of Heaven.' It is also worthy of note that the lamentable lack of bringing children to baptism attracts the attention of the secular papers; and that these are impressed by the fact chiefly in connection with the Presbyterian body. Not that the Presbyterians are more remiss in this respect than many other Protestant bodies, but because the departure from Standards in their case is more remarkable than in any other. The 'Confession of Faith' teaches that Baptism is 'a sign and seal of regeneration;' and that 'not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized;' that it is 'a great sin to neglect this ordinance;' and that, 'by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.' Baptismal regeneration is as clearly defined by the Presbyterian Standard as in the Prayer Book; and the right and duty to baptize infants of a certain class is taught. But the Presbyterians have long since departed from their standards in this and other particulars. They seem to be as oblivious of the Calvinism on which they were founded, as they are hostile to the 'Sacramentarianism' in which their infancy was cradled."

APPOINTMENTS TO VACANT PARISHES.

AS this subject is now considerably discussed, especially in connection with the appointment of a rector to St. James's church, Toronto, it is highly desirable that our readers should re-