

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

March 12...THIRD SUNDAY IN LENT.—
Morning Genesis 37. St. Mark 10, v 32.
Evening Genesis 39. 1 Corinthians 4, v 18,
(or 40. (and 5.)

19...FOURTH SUNDAY IN LENT.—
Morning Genesis 42. St. Mark 14, v 27 to 33.
Evening Genesis 43. 1 Corinthians 11, v 2
(or 45. (to v 17.)

25 ANNUNCIATION OF THE VIRGIN MARY:—
Morning Genesis 3 to v 16. St. Luke 1, v 46.
* Benedictus occurs in the Second Lesson.
Evening Isaiah 52, v 7 to 13. 1 Cor. 15 to v 35.

26 FIFTH SUNDAY IN LENT.
Morning Exodus 3. St. Luke 2 to v 21.
Evening Exodus 5. 1 Corinthians 15, v 35.
(or 6 to v 14.)

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

THURSDAY, MARCH 9, 1882.

THE Bishop of Durham expresses a wish that as the time is drawing nigh for the creation of the see of Newcastle, the choice of a fit person as the first Bishop should be made the subject of prayer throughout the diocese.

The Rev. W. Walsh, vicar of St. Matthew's, Newington, and hon.-sec. of the London Diocesan Home Mission, who had consented to be mentioned to the Secretary of State for the Colonies for the bishopric of Sierra Leone, has been unexpectedly compelled on medical grounds to withdraw his name.

A final service was held on Sunday the 29th of January, notwithstanding heavy rain, within the walls of the ancient church of Temple, near Bodmin, which has been without a roof, for nearly a century and a half, but which is to be restored to its original condition and made available for public worship.

"Grip" has fallen foul of our article condemning the agnostic teaching of the "Canadian Monthly." Grip considers that our comparing the poisoner of men's souls to the poisoner of men's bodies is an abominable libel upon the destroyer of the soul. Grip thus declares that his body is more worthy than his soul, and that the mortal part of all men is of more value than the immortal. Now the editor of Grip knows best what his own soul is worth, and if he appraises it as practically without any value, we will not dispute the point; his pages have often given proof that he regards men who differ from him in religion no better than beasts, as he regards himself. We only object to his declaring the souls of other people to be as valueless as he thinks his own is, and personally we decline to regard the value of our own soul to be of the stated value of Grip's body!

The Baptist Standard replying to the Independent says, "John Wesley never appointed and ordained a bishop in his life. When those superintendents whom he sent over to this country took the name of bishop, he reproved them sharply. Men, he said, might call him any opprobrious name they pleased, but they should not call him bishop."

Commissioners have been appointed to make inquiries into the spiritual needs of the poorer districts of Bristol. Their report recommends the erection of six new churches, and three mission chapels with endowments, at the cost of £47,000, and an annual expenditure of £850 for the stipends of additional clergymen. At a meeting held in the city it was arranged that an appeal should be made among the citizens for this object, and the subscriptions in the room amounted to £4,000. The Bishop, the High Sheriff, and some others subscribed £500 each, a firm of corn-merchants £1,100, and Archdeacon Norris £250.

A Diocesan Sunday-school Society was commenced last year in Ely, the object of which is to promote the efficiency of Church Sunday-schools, not only through united services and conferences, but also by affording the most proper basis of union for parochial Church schools—the diocese; and making them more distinctly and officially recognized Church agencies. A roll is kept of the Sunday-school teachers of the diocese, and the Bishop proposes to acknowledge all of a certain standard as diocesan catechists. Securing this distinct ecclesiastical position, they will gain dignity, and feel their responsibility increased. In consequence of the school being part of a diocesan organization, the scholars feel the honour and the importance of being members of such an association, the isolation of small country schools becomes unknown, and many other advantages are gained. A central diocesan committee met for the first time on the 3rd of January; arranged for festivals, and conferences to be held during the year; nominated a sub-committee to give information about the best text books; and received the names of gentlemen willing to attend meetings, deliver addresses, give training lessons, and visit Sunday-schools when invited by the parochial clergy.

The Bishop of Llandaff has addressed a letter to the Archdeacons of his diocese, stating that on considering the moral and spiritual condition of the masses of people congregated in the mining districts, and the inadequacy of means at command for their religious instruction, he is surprised the clergy do not avail themselves of the liberty given them by the Act of Uniformity Amendment of 1872, of preaching sermons to the people without previous services of Common Prayer, which provides that a sermon or lecture may be preached if preceded by any service authorized by that Act, or by the bidding prayer. He says that colliers and others return from their work late in the evening, wearied with the day's labour, and cannot attend to long services. The hearers on such occasions may have no desire for common prayer. But since "faith cometh by hearing," if, by God's blessing on these addresses, their hearts are impressed with the doctrines that are preached, they will find

out ere long that prayer is the breath of spiritual life, and will be disposed, it is hoped, to worship with us in spirit and in truth.

The Bishop of Lichfield's prizes for the two best essays on "The Arian Heresy; its rise, development, and decay," have been awarded to the Rev. George B. Vaux, curate of St. James's, Wednesbury, and to the Rev. John Louis Spencer, curate of Wem. The Bishop proposes as the subject of the Essay this year, to be sent in before October 31st,—The Romish system; an inquiry into the circumstances which favoured its growth, and the causes which led to the gradual development of its errors."

The Edinburgh Scotsman a Presbyterian paper dilates on the subject of Christmas cards, uttering a warning against their use. "In spite of the Revolution settlement, in spite of the Act of Union, Episcopacy, as is well known, has made greater progress in Scotland during these years of peace than she did under the highest pressure of 'the killing time.' Now she has her pretentious cathedrals in our great cities, and her neat and trim churches in provincial towns, and even in remote highland glens and lowland dales. Her ramifications are as deep as they are far reaching. There is reason to think that an earnest attempt is on foot to follow up these victories.

The Richmond Religious Herald is authority for the statement that nine-tenths of the Methodists of the south repudiate infant baptism. It is a logical result of the "conversion" theory and practice. The Baptists are the only consistent sect in all the varieties of Protestantism, and they have the courage of their opinions. A Methodist minister once assured the writer that he had no idea that Baptism was of any spiritual value or importance, but was to be continued simply in obedience to a Divine command. Why a mere form should have been enjoined upon the Church by a Divine authority, he could not explain.

A social meeting of the congregation and friends connected with the mission room in Fleet Road, and its various agencies, was held in the vestry hall, Haverstock Hill. The mission room is situated in a thickly populated part of the parish of Hampstead, within the district of St. Saviour's church, and its services are gratuitously and efficiently conducted by Mr. Charles Mackeson, who holds the Bishop's commission as lay-reader, and works most harmoniously with the vicar of the parish. The work thus carried on is highly appreciated by multitudes of working men and women living in the district. Mr. Mackeson is well known in the literary and musical world, and he is enabled to utilize these circumstances in the work he has undertaken. Six hundred people partook of tea on the occasion. In opening the proceedings Earl Nelson addressing the large audience as "fellow Churchmen and Churchwomen" said he was much pleased to find he was able to come when Mr. Mackeson wrote to ask him to preside over that meeting. He expressed his pleasure at the position the Church held in relation to the working classes, and contended that, on historical