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THURSDAY, FEBRUARY 17, 1881.

It appears from the *Tablet*, the organ of the Roman schism in England, that the total number of Romanists in England and Scotland at present does not exceed 1,250,000.

A stained glass window, by Messrs. Ward and Hughes, has recently been placed in Eastbury church Berks, by the parishioners and other friends to the memory of its founder, Bishop Milman. This is the seventh memorial window to the Bishop in England and India.

The council of the Society for the Maintenance of the Faith has come to the resolution, in consequence of the recent alteration in the Burial law, that one of the objects the society shall seek to promote is the acquisition of land to be vested in the trustees of the society, for burial according to the rites of the Church, and that the necessary alterations in the constitution be made as soon as possible for this purpose.

In the last work published by Cardinal Newman before his elevation to that position, he bitterly laments that the Roman Communion "presents just that aspect to his countrymen which is most consonant with their ingrained prejudices, and most unpromising for their conversion." Three years before, in his letter to the Duke of Norfolk, he denounced in language as strong, "the chronic extravagances of knots of Catholics here and there," by which the public mind had been deeply prejudiced against the church to which he had 'gone over.' Among those whom they repelled, Cardinal Newman apparently reckons the present Prime Minister. He says, "I own to a deep feeling that Catholics," (that is, Roman Catholics) "may in a great measure thank themselves, and no one else, for having alienated so religious a mind."

The Islington Clerical Meeting was held on the 11th of January, at the Memorial Hall, under the presidency of the Vicar, Prebendary Wilson. Upwards of three hundred clergymen and laymen were present, including the Bishop of Rochester, Bishop Perry, Bishop Ryan, the Bishop of Auckland, the Dean of Ripon, Dean Bagot, &c. In his opening address Mr. Wilson said, "the tendency of the present day was to lower the importance of the ministry of the Word." But we would ask, Who has done more in that direction than the entire mass of the Islington "party"? Mr. Wilson also remarked that "if some of our venerable fathers in the faith, Simeon, and Newton, and Romaine, and Cecil, were to rise from their graves and resume their ministry among us, I doubt whether they would be listened to with that thrilling interest which once attended their ministrations.

The ancient church of Keston, Kent, which dates from the twelfth century, and which during the last year has been restored and enlarged, was formally re-opened on the 9th ult. by the Archbishop of Canterbury.

The Lord Chancellor has a Fund derived from the sale of livings in his gift of the value of between £200 and £500 a year to owners of land, within the respective parishes. Out of this fund he is empowered by an Act of 1866 to augment any benefice in his gift, with the restriction that he may not make the annual value exceed £400, or £1 for every four inhabitants within the limits of the parish. A bill introduced by Lord Selborne has passed the House of Lords, enabling the Lord Chancellor to augment any of his benefices out of this fund to an annual value of £200 free from any restriction as to the number of the inhabitants. The bill also empowers the Lord Chancellor to make a grant out of the fund towards purchasing, building, or rebuilding, a parsonage on certain conditions, for any benefice in his gift.

In connection with "the present distress," the Venerable Archdeacon Allen has counselled each clergyman to obey his Bishop. In reply to this it has been asked, On what grounds and to what extent? And it is added, What the Bishop is entitled to is, canonical obedience; and that would be deemed such which would be required under these conditions:—1. After consultation with the Bishop's co-provincials, or better still, with both Houses of Convocation. 2. Acting with the advice of his presbyters tendered at his diocesan Synod. 3. Sitting in his own Court, and ruling, irrespective of the unhappy decisions which have been given by a mere Act of Parliament Court, with the advice thus indicated. With these aids to a right judgment, rulings on questions of doctrine and ritual would be tolerably uniform; and every loyal clergyman would, it is believed, render cheerful obedience.

The Baroness Burdett-Coutts and Mr. William L. Ashmead Bartlett were married on the 12th instant at Church. The marriage was performed by the Rev. Henry W. Cardwell, assisted by the Rev. Mr. White, chaplain of the Savoy Chapel Royal. The marriage was as private as possible. Sir Francis Burdett gave away the bride. The wedding party were afterwards entertained at the residence of Mrs. Trevannion, eldest sister of the bride. It is understood that legal proceedings will be taken in the Court of Chancery to restrain the trustees under the will of the Duchess of St. Alban's from permitting the Baroness to continue to receive the income heretofore paid her from the property owned by the Duchess, in consequence of the Baroness having married an alien, although naturalized. If she lose the contested property she will still have about two million pounds sterling, which will devolve on Mr. Bartlett, should he survive her.

The Dean of St. Paul's, London, and a large number of other distinguished ecclesiastics, including some bishops, archdeacons, canons, &c., &c., have addressed a very important Memorial to the

Archbishop of Canterbury in reference to the present exigences in connection with the Church of England. The Memorial sets forth that inasmuch as his Grace has invited those of the clergy who feel dissatisfied or alarmed at the present circumstances of the Church, to state what they desire in the way of remedy, they venture to submit some suggestions. First of all they desire toleration with regard to ritual, as demanded by justice and the best interests of religion. They say, that justice requires that recent interpretations of rubrical law should not be exacted of one party alone and that in consequence of uncertainties in recent interpretations, certain diversities of ceremonial should be tolerated, having special regard to congregations placed in dissimilar circumstances. They also express their conviction that the recent troubles are likely to recur unless the Courts for settling ecclesiastical questions be such as the clergy can obey, as being in accordance with recognized principles of the constitution;—such clergymen believing the Church to be of Divine appointment, and protesting against the State's encroachment upon rights assured to the Church by solemn Acts of Parliament. Altogether the document is a most important one, and has already been very numerously signed by a large number of the most prominent men of the Church in England.

SEXAGESIMA SUNDAY.

ONE of the noblest examples of zeal and suffering for Christ's sake is seen in that of St. Paul who could not be moved to depart from a course he had once undertaken by anything less than a supernatural power. But when that supernatural power was exerted in aid of the cause in which the great Apostle had been already enlisted, his determination, his energetic efforts, his sublime fortitude were increased in a tenfold degree. He had always been prepared to face danger when acting in behalf of what he believed, however erroneously, to be the truth; but more especially when he had declared himself on the side of the Gospel of the Son of God, then, though bonds and imprisonments awaited him; though death itself should be his lot, he was equally ready to proclaim the everlasting truths of redemption to all within reach of the sound of his voice or the writing of his pen. Nor was he found wanting when the hour of trial came. He did not flinch when the fetters were put upon him, nor when the axe of the executioner was prepared to deprive him of life. Indeed, throughout the whole of his eventful life he was "in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft." And when in the immediate prospect of death, the lofty eloquence of his language was some of the noblest ever uttered by mortal man. The dying words of great men are often treasured up with the greatest care; and these were St. Paul's: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."