

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

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Alex. S. Macrae, M.S.A., (of London, England)
BUSINESS MANAGER.

MOON.		SUN.	
1 First Quarter, ...	8 45 a.m.	Rises 5 23, sets 6 26.	
7 Full Moon, ...	11 23 p.m.	" 5 30, " 6 25.	
15 Last Quarter, ...	2 44 a.m.	" 5 39, " 6 11.	
23 New Moon, ...	6 37 a.m.	" 5 48, " 5 56.	
30 First Quarter, ...	4 31 p.m.	" 5 56, " 5 42.	

LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 11...THIRTEENTH SUNDAY AFTER TRINITY:—	
Morning...2 Kings 5.	2 Cor. 9, v 14, and 3.
Evening...2 Kings 6, to v 24; or 7.	St. Mark 10, v 32
18...FOURTEENTH SUNDAY AFTER TRINITY:—	
Ember Collect to be used daily this week.	
Morning...2 Kings 9.	2 Corinthians 10.
Evening...2 Kings 10, to v 32; or 13.	St. Mark 14.
[verse 27 to 53.]	
21...St. MATTHEW, Apostle, Evangelist, and Martyr:—	
Morning...1 Kings 19, v 15.	2 Cor. 12, v 14, and 13.
Athanasian Creed to be used.	Ember Day.
Evening...1 Chron. 29, to v 20.	St. Mark 15, 42 & 16.
25...FIFTEENTH SUNDAY AFTER TRINITY:—	
Morning...2 Kings 18.	Galatians 4, to v 21.
Evening...2 Kings 19; or 23 to 31.	St. Luke 2, to 21.
29...St. MICHAEL and ALL ANGELS:—	
Morning...Genesis 32.	Acts 12, v 5 to 18.
Evening...Daniel 10, v 4.	Revelation 14, v 14.

THURSDAY, SEPTEMBER 8, 1881.

THE Bishop of Tasmania is engaged in raising money for his cathedral, and is about to return to his diocese.

It is said that the Rev. John B. Eskridge, ordained a couple of years ago by the Bishop of Ghichester, has been received into the Roman communion by Cardinal Manning. Mr. Eskridge comes from a nonconformist family. Another illustration of the fact we have so often observed that, "Extremes are very apt to meet," and also helping to show that great caution should be manifested in ordaining men who come to us from the nonconforming bodies—they so often go over to Rome!

In a letter to an English contemporary, the Hon. C. L. Wood says:—"In the reign of Queen Elizabeth it was death to celebrate the Holy Eucharist in Latin, according to the old English Use, with the Ornaments legal in the last year of Henry VIII. In the reign of Queen Victoria it is now imprisonment and deprivation for a priest to celebrate the Holy Eucharist according to the Use prescribed by the Book of Common Prayer, with the Ornaments legal in the second year of Edward VI. Yet only the other day, Mass in Latin was said publicly in the Tower itself, the scene of so much suffering for conscience sake, for soldiers in Her Majesty's army, belonging to the Roman communion; while a priest like the Rev. S. F. Green, at the instigation of an association, and informers as odious as those who hunted the Servinary priests to death, is shut up in Lancaster Castle with no prospect of release.

The first anniversary of the Cathedral Mission Guild was commemorated at Salisbury Cathedral on the 11th ultimo, when the Dean delivered an address.

The clergy of the Mold Rural-deanery held a series of devotional services on the 11th and 12th ultimo. The addresses were given by the Warden of Keble College, Oxford, and dealt with the subject of "reality" as bearing on a clergyman's life. A conference of the clergy was held, under the presidency of the Rev. Rowland Ellis, vicar of Mold, who introduced the subject for consideration, "The difficulties of our pastoral work." The discussion was unusually interesting. The Revs. the Warden of Keble College, S. E. Gladstone, W. F. W. Torre, T. E. Jones, and others took part in it. The result was most satisfactory, as many useful suggestions were made and thoroughly discussed.

An anonymous donation of one thousand pounds sterling has been made to the Church Missionary Society, for a missionary to the Mackenzie River and the Polar sea. The Rev. T. Canham has been appointed.

We particularly mention this important piece of missionary news in order, with the more effect to ask the question, "What is the Church in Canada doing for the settlements which are opening in the North-west? A letter appeared in the *DOMINION CHURCHMAN* two or three weeks ago, signed, John Wenman, in reference to the church in the North-west. Vast fields, white for the harvest, are opening up in the great territory in which the writer of that letter is located. The writer himself and others near him are thoroughly warm-hearted Churchmen. They have the Church service every Sunday regularly conducted by a layman; but no priest or deacon of the Church can be sent to minister to their spiritual necessities; although Presbyterians, Methodists, Baptists, Independents, Roman Catholics, and other schismatics are crowding into every new settlement in these regions to the north-west of us.

A diocesan conference for the Diocese of Liverpool will be held on the 16th and 17th of November, in the concert room of St. George's Hall. The subjects for discussion will be of great local interest, and will be introduced by those who have made them a special study.

It were much to be wished that a diocesan conference could take the place of that unscriptural and uncatholic institution, the diocesan synod, as we have it in Canada—at least in alternate years. Perhaps the greatest hindrance to the progress of the Church in the Dominion has been the introduction of the present novel system, which had its origin in the United States, simply because Churchmen there could not trust in the Providence of the Great Head of the Church for the continuance of His own institutions. They were untrustful enough to suppose that in so republican a country, the people would not accept Episcopacy unless with a strong flavour of the popular element. The great evil of the Synod as contrasted with the "Conference" is that it leads churchmen to busy themselves more about Church politics than about

Church work—thus sacrificing the useful and the essential element to the distracting and the mischievous.

The Bishop of St. David's recently preached at Abergwili, on Job i. 10, before the associates of a number of Welsh branches of the Girls' Friendly Society, whom his lordship afterwards entertained at the palace. Addresses were also given by the Bishop, Canon Williams, the Rev. D. P. Evans, and Archdeacon James.

A thanksgiving service has been held at West Ilsley, Newbury, on the completion of the parish church. A north aisle was added in 1876; the chancel was partially rebuilt and beautified in 1878, on which occasion the Princess Helena laid a dedication stone; and now the vestry and organ chamber have been built by the architect, Dr. Dolby, of Abingdon.

It appears that four Raikes' Memorial schemes have been attempted in the city of Gloucester; but the only one which has so far been brought to a successful issue is the restoration of the old crypt school. The completion of it was marked by a special service in the adjoining church, St. Mary's de Crypt. The sermon was preached by the Hon. and Rev. Canon Legge, vicar of Lewisham.

The Bishop of Lincoln was present a few days ago at the opening of a new organ at Fiskerton, and preached on the religious uses of music. There was a large attendance of clergy. The choir was vested for the first time in cassocks and surplices. The procession was headed by a cross bearer, and accompanied by the processional hymn. The Bishop carried his pastoral staff.

At a meeting of the Board of Management of the Bishop of London's Fund, it was stated that nine city churches had been pulled down within the last ten years; ten unions of benefices had been effected; and twelve new churches had been wholly built under the provisions of the "Union of Benefices Act" of 1860. The Bishop stated that, "With every disposition to pay due regard to the reverential feelings of those who wished in every case to retain the ancient churches and churchyards, and to preserve as far as possible, works of architectural and antiquarian interest, he should always feel he had a superior duty to take such steps as might be necessary to provide for the spiritual wants of the vast population displaced from the centre of London, but reappearing in the suburban districts, where no churches have been raised." The Bishop does not appear to recognize the fact that in demolishing sacred buildings in one place in order to build in other places, he is only encouraging the worldliness and cupidity of the wealthy inhabitants of the suburbs who ought to raise churches there without demolishing the time-honoured structures of the city. He also forgets that the vast population to which he refers spend the greater portion of their waking hours in the city; and that they should be taught to devote some portion of their business hours to the worship and service of God. Another fact he also ignores, which is that, there is still a large and permanent population in and near the city.