

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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## LESSONS for SUNDAYS and HOLY-DAYS.

July 1. SIXTH SUNDAY AFTER TRINITY.

Morning—2 Samuel i. Acts ix. 23.

Evening—2 Samuel xii. to 24; or 2 Samuel xviii. 1 John iv. 7.

THURSDAY, JUNE 28, 1883.

## CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

**ROMANIST EPISCOPAL STATISTICS.**—The *Church Review* says:—According to the new edition of the "Gerarchia Cattolica," the dignitaries composing the Roman Catholic hierarchy number 1,229, including 62 Cardinals, one of whom, however, Cardinal Antici-Mattei, died after the edition was printed; nine Patriarchs of both rites, 787 Archbishops and Bishops of the Latin rite, and 46 of the Oriental rite, holding sees; 848 Archbishops and Bishops in *partibus*, 26 Patriarchs, Archbishops, and Bishops without sees, and six prelates *nullius diocesis*. During the twelve months since the last edition was published 4 Cardinals, 11 Archbishops, and 38 Bishops have died. Of the 61 Cardinals living, one was created by Gregory XVI., 40 by Pius IX., and 20 by Leo XIII. Counting one more reserved in *peto* at the Consistory held on December 13, 1880, whose name has still to be declared, there remain eight hats vacant.

**CATHOLIC EPISCOPAL STATISTICS.**—The above figures look imposing, and really are remarkable; but there are others still to be addressed not less so. Let us endeavour to supplement the "Gerarchia Cattolica," in the matter of a few omissions from its pages. The work of Catholic branches of the Church outside the pale of the Roman Communion seems to us to be at least equally worthy of mention with that of 400 prelates in *partibus* whose work as such must of necessity be infinitesimal. Beginning with the Anglican Communion, there are in the Churches of England, Ireland, Scotland, America, and the colonies, no less than 216 Bishops, including 24 suffragan and demissionary Bishops, the area of whose jurisdiction is more than twelve times that of the exclusively Roman hierarchy. Then there are 59 old Catholic Bishops, four of whom have canonical jurisdiction. With regard to the Orthodox Eastern Churches, we find that the Church of Constantinople (including the sees of Larissa, Arta, Demetrias, and Phanariis and Pnar-salus—transferred to the Hellenic Church in June, 1882) possesses one Patriarch and 80 Metropolitans;

50 Bishops under the Metropolitan of Ephesus (including the sees of Platamon, Tricca, Stagon, Thaumicus and Gardicon—transferred in 1882 to the Church of Greece); and 29 Bishops without sees, and retired acumenical Patriarchs. The Church of Alexandria possesses a Patriarch and 7 Metropolitans, Antioch, a Patriarch, 11 metropolitans, and 3 assistant Bishops. Jerusalem, a Patriarchate, 4 Metropolitans, and 7 Bishops. Russia, Austria, Cyprus, Montenegro, Greece, Roumania and Servia, contribute 21 Metropolitans and 72 Bishops. Other Churches, such as those of Sweden, Finland, Unitas Fratrum (or Moravian), Bulgaria, America, Syria, the Coptic Church, the Abyssinian Church, and the Assyrian (or Nestorian) Church, all claiming valid orders, contribute nearly 200 more. Altogether, numbering nearly 700 working Bishops.

**ROME NOT WITHOUT DIVISIONS.**—The average Romanist would smile at the above figures, representing as they do a great variety of uses, and perhaps some differences in creed. But do the Roman figures represent a rigid uniformity? Nothing of the sort. The true principle of *diversity in unity* is recognised even by Rome herself. She has a special chapel at Toledo, in Spain, for the perpetuation of the use of the old national Mozarabic Liturgy. In Italy she permits the use of the Ambrosian Liturgy in Milan, although that, too, cost hundreds of years of effort in order that the Roman use should be made dominant in Milan. Still more remarkable instances are those of the Uniat and Oriental Churches, which in accepting communion with Rome, have been wisely permitted to retain their own Liturgies and usages unaltered. Even amongst Ultramontanists there is diversity; for the Dominicans use a Liturgy of their own, which differs in important points from that contained in the Roman Missal. We happen to know that this Liturgy is set to very peculiar and very difficult music, and that no R. C. Priest, other than a Dominican, can celebrate the Mass according to the Dominican rite. There is no such absolute difference in the English Church.

**A JUST REBUKE.**—The *Church Chronicle* published at Honolulu, thus justly rebukes a would-be-thought Church paper. "The \* \* \* \* \* has very severe and unjust paragraphs on the 'Ritualists.' 'Live and let Live.' Give to your Ritualistic brother the same credit for honesty of purpose as you wish him to give to you. You are both working in the same cause. It is positively wicked for professed Christians to malign each other and to apply those adjectives to deeds done in love, which ought not only to be used to qualify the basest crimes." What a long lash the Press has, this whipping is administered in the Southern Pacific, yet the victim it will cut the skin of is in Toronto—that is if he is not a pachyderm.

We take the opportunity of thanking the friend who sends us this most interesting periodical from so distant a diocese. We note the singular fact that amongst the names of the Cathedral Building Committee, of Honolulu is that of "His Majesty, the King."

**AN OLD ACQUAINTANCE.**—We note in the *Chronicle* that the Church of the Holy Innocents, Lahaina is served by the Rev. L. H. Turton, who has Matins and Holy Communion on Sundays and Holy-days at 7 a.m. evensong on sundays at 7 p.m. and morning service monthly and at high festivals at 9.30 a.m. During the hot term in Canada we should act wisely in holding services much earlier than in the noon-tide.

**WHAT IS NEEDED FOR MISSIONS.**—The great need of our missions is that Christianity must be presented to the heathen as a *living religion*, a religion of self-denial, by "living epistles" if we are to convince them of its truth. And we fear that one cause why so little interest is taken in this work, and why so many reasons and excuses are given for not contributing to the work, is that we at home feel too little ourselves the "power of Christ." No

doubt scepticism and agnosticism have much to do with it—an idea that the heathen can do quite well without Christianity, and will be eternally saved with just as great certainty—though those who give this reason must first settle with themselves the question—Why did our Lord send out missionaries at all, and expose His disciples to death in doing so unnecessary a work as preaching the Gospel to all nations? But undoubtedly one reason why contributions are so wretchedly small is, that we know so little of what is going on in the mission field. We would suggest that our clergy and laity interested in this question should endeavour to learn as much as possible about mission work in general, and in particular about the fields in which we take special interest—Kaffraria and Chandah. When we are told that more money is spent upon Christmas cards in Great Britain than is given to all missionary societies put together, when we know that the excise duty upon the luxury of tobacco is nine times as much, we are able to form a better opinion as to whether we are doing our duty in this matter. If foreign missions are a work commanded by Christ Himself, we are bound as loyal followers of the Master to take it up heartily—not by any means to the neglect of home mission work, which need not suffer the loss of a single sixpence by the larger sums given to this cause.

**THE DISSIDENCE OF DISSENT.**—At a recent meeting of the Congregational Union, a resolution was passed with but three adverse votes, expressing extreme regret that the blasphemer Bradlough was not admitted into the legislature of a Christian nation. The Rev. T. Arnold, of Northampton, like a brave, high-minded man moved an amendment amid a storm of opposition; He said: "I do this as a matter of duty to the Lord Jesus Christ." Well said and well done, but Mr. Arnold should clear out from a body of nominal Christians who think more of political aims than their duty to the Lord Jesus Christ, as is manifest from their agitation to get a blasphemer into Parliament.

**A CONVERT FROM ROME.**—After a recent evening service at St. Thomas's church, Chester, the Rev. W. H. Cogswell, the rector, admitted into the Church of England a young man named Louis Braechi, a convert from the Church of Rome. The formula of profession and recantation was drawn up under the direction of the Bishop of the diocese. On the conclusion of the service the convert went up to and knelt on the altar steps, where the vicar received him. After prayer a portion of the 119th Psalm was sung, and the vicar then called on the convert to make his declaration of belief in the principles and faith of the Church of England, and renounce the errors of the Church of Rome, which was done by questions and answers; at the termination of this ceremony the vicar gave him the right hand of fellowship, accepting him as a member of the Church, and admonishing him to receive the Sacrament upon the first possible occasion.

**PAPAL SUPREMACY.**—Professor Funk, a member of the Roman Catholic Theological Faculty of the University of Tübingen, and one of the editors of *Theologische Quartalschrift*, has just published in that review an examination of the relation of the Bishop of Rome to the early Councils of the Church. We quote from the *Quartalschrift* the conclusions to which he arrives:—"Of the testimony which is usually adduced in favour of Papal confirmation of the eight General Councils of antiquity, nothing has been found that will stand the test of a strict examination. On the contrary, we have seen that several Synods so expressed themselves with reference to their relation to Rome as directly to exclude Papal approbation. I have, therefore, as I believe, every reason for a rejection of the theory in question." This is a remarkable *testimonium adversarii*. Strange that Dr. Funk can nevertheless abide in the Vatican communion. However, he may be encouraged by the example of his diocesan, Bishop Hefele of Rottenburg, the recreant friend of Dollinger.—*Irish Ecclesiastical Gazette*.