

Dominion Churchman.

THURSDAY, JANUARY 24, 1878.

TO SUBSCRIBERS.

WE find it necessary to give a word of explanation to our subscribers, many of whom have been sued for accounts said to be owing to the late Church Printing and Publishing Company. It is believed that these suits, which are doing us a great deal of injury, have been entered by the late manager of that Company, the Rev. E. R. Stimson, who was virtually the proprietor of the *Church Herald*.

We beg to say that we have nothing whatever to do either with that Company or with the late manager of it. These suits have not come from us, nor have we anything to do with them; although they are inflicting on us a great amount of damage, because many seem to suppose that they are more or less connected with this office, whereas we are in no way connected with them, nor are they in any way connected with us.

THE WEEK.

THE arrival of Captain Burton at Cairo is announced. His present objects are of an exceedingly interesting nature. He is making preparations to start for the country along the east coast of the Gulf of Akaba, in order to complete the explorations which he has undertaken for the Khedive. It is a remarkable fact that during last spring Captain Burton discovered in the short space of three months traces of all the metals mentioned in the Book of Numbers as being used by the Midianites. The Khedive has determined to have several tons of the metalliferous rocks of this region sent to Paris for analysis. They are thought to contain gold, silver, copper, tin, lead, tungsten, and some other metals. The present expedition will consist of the same four members who went last spring, with the addition of an artist and a European chief of miners. Thirty native miners will be taken and twenty-five soldiers. The party will land at Muwaglah, and will work a large vein of iron containing silver, two marches to the northward of this spot. They purpose making two long trips into the interior, each of 150 miles; and Captain Burton hopes he will shortly be able to announce the discovery of the origin of the washings which have been so extensively made on the coast.

The resignation of the Suffragan Bishop of Nottingham and the presentation of a Testimonial to him on the occasion, have given occasion for the remark that the much respected prelate who has resigned his office through advancing years and declining health, is the first Suffragan Bishop in the Church of England for more than three centuries. The Act of Henry the Eighth fell into abeyance very soon after it was placed on the Statute-book; and from length of time and habitual desue-

tude it came to be universally regarded as a dead letter. It appears that it was Dr. Newman—the restoration of whose name to the rolls of the University with which he must ever be identified, has in the last few days startled as well as gratified the world—who called attention to the expediency of a revival of the suffragan system as a remedy for the acknowledged inadequacy of the existing Episcopate to cope with the wants of the rapidly growing population of the country. It is Dr. Wordsworth, Bishop of Lincoln, however, who has established an additional claim to the gratitude of the Church by converting the idea into a reality, and by reviving this long suspended Order in the Church. Nor may the late Prime Minister, who advised the Crown to give its sanction to the experiment, be refused his share in the meed of praise to be awarded to those who have done so much good in this way. And few fitter men than Bishop Mackenzie could have been found to inaugurate the restored office. He has displayed the same loving zeal, self-sacrificing labor, courtesy, and discretion which have made him honored and beloved in the many and diversified fields in which he has been called to work. Few men could have done more to dignify and illustrate the revived office of Suffragan Bishop than Bishop Mackenzie has done, and he retires from his episcopal duties regretted by all among whom he has ministered, leaving to his successor a pattern of kindliness of heart and untiring devotion to duty.

The Queen's speech, and debates upon it, have calmed the apprehensions of numbers whose imagination had conjured up many a wild and unauthorized motive, supposed to be at the bottom of every cabinet council and of every trifling order issued by the Government. The speech states that the Queen summoned Parliament before the usual time that it might become acquainted with the efforts she has made to terminate the war, and that she might have its advice and assistance. She alludes to her having declared her intention at the outbreak of the war to observe a strict neutrality, which she had lamented but had been unable to prevent—so long as the interests of her empire, defined by her Government, were not threatened. The Russian successes have convinced the Porte that it should endeavour to bring hostilities to a close. The Sultan's government accordingly addressed to the neutral powers, parties to the treaties relating to Turkey, an appeal for their good offices. It did not appear to the majority that they could usefully comply, and the Porte was so informed. The Porte then determined to make a separate appeal to her government, and she at once agreed to inquire of the Czar whether he would entertain peace overtures. The Czar expressed an earnest desire for peace, and stated his opinion as to the course which should be pursued to obtain it. Upon this subject communications have taken place, and she earnestly trusts they

will lead to a termination of the war. She will spare no efforts to promote that result. Hitherto neither of the belligerents has infringed the conditions on which her neutrality is founded; and while that continues to be the case, her attitude will continue unchanged. She cannot, however, conceal from herself that, should hostilities be unfortunately prolonged, some unexpected occurrence may render it incumbent on her to adopt measures of precaution. Her relations with all foreign powers continue friendly.

The Marquis of Salisbury stated, in his speech on the address, that the Government would not do anything to imperil British subjects or their interests *for the sake of all other Christians in the world*.

There are discouragements in entering the ministry of the Church, and so dangerous is it to become a clergyman, that any exception to the general falling off of candidates both in England and America, deserves to be carefully noted. At the recent ordination at Lincoln the number ordained—thirty, including nineteen priests and eleven deacons, is very largely in excess of the usual average. It is said to be nearly thirty years since so large a number presented themselves for ordination. The fact requires attention also, because it shows that, notwithstanding the Bishop's strenuous and persistent assertion of a certain amount of Church principles, which to some appear arrogant, to others illiberal, and to all they are seen to be anything but pandering to the latitudinarian spirit of the age—notwithstanding all this, the work of the Church is progressing, and the good Bishop has the sympathy and the sanction of the active and zealous portion of the Lord's vineyard. Seven of the Priests and six of the Deacons were trained at the "Cancellarii Scholæ," called into existence by the Bishop of Truro, when Chancellor of the Cathedral. In preparation for the ordination there was an early celebration of the Holy Communion in the cathedral for the candidates in Lincoln, in addition to that in Riseholme Palace Chapel, for those staying with the Bishop.

Seventeen ministers of the "denominations" on Sunday last, in Chicago, and about the same number the Sunday before in New York, discussed the subject of eternal punishment. Whether eternity is the same as endlessness with regard to the future retribution of the ungodly, appears to give a considerable amount of difficulty to determine in other parts of the world also. We wonder that more stress is not laid on the fact that, so strong is the tendency of human nature to walk by sight and not by faith, that we cannot afford to part with any motive, even the smallest, to a life of holiness. And that the least amount of doubt upon so tremendous a subject should lead us rather to magnify our dangers if it could be possible to do so, than to reduce them in our estimation one hair's breadth below the truth. When we are

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