

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 13...TWENTY-SECOND SUNDAY AFTER TRINITY:—
 Morning...Daniel 6. Hebrews 7.
 Evening...Daniel 7, 9; or 12. St. John 3, 22.

20...TWENTY-THIRD SUNDAY AFTER TRINITY:—
 Morning...Ecclesiastes 11 and 12. Hebrews 12.
 Collect, Epistle, and Gospel for the 23rd Sun. to be used.
 Evening...Haggai 2 to 10. St. John 6, 41.
 or Malachi 3 and 4.

27...FIRST SUNDAY IN ADVENT:—
 Morning...Isaiah 1. 1 St. Peter 1 to 22.
 Evening...Isaiah 2; or 4, 2. St. John 10, 22.

30...SAINT ANDREW, Apostle and Martyr:—
 Morning...Isaiah 54. St. John 1, 35 to 43.
 Athanasian Creed to be used.
 Evening...Isaiah 65 to 17. St. John 12, 20 to 42.

THURSDAY, NOVEMBER 10, 1881.

THE instalation of the Dean of Westminster took place on All Saints' Day.

The new Sheriff of the city of London, Alderman Hanson, puts on a surplice and takes an active part in the services of the Church.

The Archbishop of Canterbury has written to the Rev. F. Lawrence, rector of St. Mary's, Castle-gate, York, Hon. Sec. of the Church Funeral and Mourning Reform Association, to state:—"I take much interest in the objects of your society, as set forth in the papers you forwarded to me; and in giving my name as one of your Presidents, allow me to say that I shall do all I can to promote the cause which you have in hand."

The Archbishop of Canterbury has recently opened the new building in Serjeants' Inn, Fleet street, which, as the result of the centenary celebration, has been acquired by the Committee of the Church Sunday-school Institute for carrying on their work. The opening ceremony was preceded at 8-30 by Holy Communion in Henry VIII's chapel, Westminster Abbey, and by a shortened service at four o'clock at St. Bride's, Fleet street, when a sermon was preached by Canon Barry.

On the 8th ultimo, the Bishop of Ely admitted a lady to the office of Deaconess and as a Sister of the community in the oratory of the Ely Deaconess Home, established at Bedford. She was presented to his Lordship by the chaplain, Canon Macaulay, and the ceremony took place in the presence of a number of clergymen, associates, and friends. An orphanage is attached to the Home, which is now enabled to increase its work through its removal to a larger house, the gift of the late Mr. W. Gibbs, of Tyntesfield.

Canon Tristram, the Rev. F. Lawrence, and Mr. J. Glaisher, have been appointed as a committee by the British Association, for the purpose of promoting the survey of Eastern Palestine, now on foot in connection with the Palestine Exploration Fund.

St. Matthias's, Malvern Link, was reopened after enlargement, on Sept. 27th. The cost of the enlargement will amount to £3,500, of which Earl Beauchamp, Lord-lieutenant of the county and patron of the living, contributes about one-third. On the opening day there were two celebrations of the Holy Communion at seven and at eight o'clock in the morning respectively—the latter full choral. At the opening service the Bishop of Worcester preached on 1 Cor. xiii. 8. At a public luncheon afterwards, Earl Beauchamp presided. He took occasion to expose the various fallacies which cluster around some people's notions of the relations between Church and State, and to point out that the State was rather the offspring, or at most the twin, than the creator of the Church of England. The Bishop said it was worthy of remark, as showing one result of the revival of fifty years since, that the work of Church restoration throughout the country might now be regarded as almost complete. On the other hand, he added, that to keep pace with the wants of our ever increasing population was a labour of constant difficulty. He instanced the case of Birmingham, where 10,000 persons are annually added to the population.

At the Carlisle Diocesan Conference held Sept. 27th and 28th, the Rev. C. M. Preston moved the following resolution, which was carried by thirty-four votes to fourteen:—"That this conference regrets the whole course of the Public Worship Regulation Act, deprecates the recent action of the Church Association; and desires that some means may be devised for the immediate release of the Rev. S. F. Green." In the course of the discussion, Canon Batterby said that, "While he wished to say a word in favour of the 'Church Association,' he agreed with the resolution that the recent action of the Church Association was to be deprecated." For a long time he had supported the Church Association with his money and the money of others who were willing to dispense it through him. He did so because he felt it was of the utmost importance that the points at issue in the Church needed to be settled, and settled by the courts of law, the Judicial Committee of the Privy Council being the court which he believed ought to settle those matters; and he still thought that that court most fully deserved the submission of the Church to its decisions. But when the Association proceeded to prosecute individual clergymen in the manner it had done, bringing them under temporal punishment, he could no longer feel any sympathy with the Association. He must also add that he never felt any pleasure or satisfaction in the Public Worship Regulation Act. That was not the way to meet the evil. He felt strongly the importance of the freedom of the Church from State control in matters of religion, and from the first he saw that this rough-and-ready device for getting rid of the matters which were troubling the Church would be a failure."

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

THE forgiveness of injuries is a moral virtue most frequently inculcated by our Blessed Lord, and nowhere more impressively than in the Gospel of this morning's Communion office, where their infinite compassion of God in forgiving men the multiplied and aggravated offences is contrasted with the unforgiving disposition of men in refusing to forgive their brethren the little grievances they suffer from each other. The ten thousand talents owing by the servant to his lord representing an almost inconceivable sum in magnitude, and the one hundred pence owing by the fellow-servant expressing a very small amount—According to the lowest calculation, the ten thousand talents would equal more than a hundred million dollars, while the hundred pence would be about fifteen dollars of Canadian money.

The words of the debtor:—"Have patience with me and I will pay thee all," are expressive of the extreme fear and anguish of the moment, which made him ready to promise impossible things, even mountains of gold, if only he could be delivered from his present danger. When words of a like kind escape from the lips of the sinner, they show that he has not yet reached a full knowledge of his relations with God; and that he has yet to learn that no future obedience can make up for past disobedience; since God claims the future as His right, and if it were perfect, it could not make compensation for the past. The words are the voice of self-righteousness, imagining that, if only time were allowed, it could make good all the short comings of the past. He had therefore never come to a true estimate of the largeness of his debt. He did recognize his indebtedness, and therefore "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." And thus the very reckoning with him, which at first threatened him with ruin, may have been the chiefest mercy of all. And so it is with men: God will have the sinner know how much he is forgiven. The sinner must have the sentence of death in him first, for only so will the words of life and pardon have any meaning for him at all.

But the servant forgot the benefit: he went out from the presence of his lord, and found a fellow-servant who owed him so small a sum that it was but as a drop of water to the boundless ocean. He seized him by the throat and exclaimed, "Pay me that thou owest." And here we see what is evidently intended to be taught, that, it is not always right, but often most wrong, to press our rights. Each man must make his choice. He may dwell in the kingdom of grace. But then receiving grace he must show grace; obtaining love, he must exercise love. If, on the contrary, he exacts to the uttermost, pushes his rights as far as they can be made to go, he must look to have the uttermost exacted from him, and in the measure he has meted, to have it measured to him again. But the servant in the parable, as an ancient writer observes, refused to recognize the port in which he had so lately escaped shipwreck, but delivered over his fellow-servant to the extreme penalty and severity of the law; and, which is the point of the parable, he was unconscious that he was condemning himself, and revoking his own mercy. Ignorance or forgetful-

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