

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

- April 10. SUNDAY NEXT BEFORE EASTER:-
 Morning...Exodus 9. St. Matthew 26.
 Evening...Exod. 10, or 11. St. Luke 19, v. 28, or 20, 9-21
- April 11. Mon. bef. East. Morn. Lam. 1. to v. 15. St. John 11, to 13.
 Evening...Lam. 2, v. 13. St. John 11, verse 13.
12. Tu. bef. East. Morn. Lam. 3. to v. 24. St. John 15, to v. 14.
 Evening...Lam. 3, v. 24. St. John 15, verse 14.
13. Wed. bef. East. Lam. 4. to v. 21. St. John 16, to v. 16.
 Evening...Daniel 9, v. 20. St. John 16, verse 16.
14. Thur. bef. East. Hosea 13. to v. 15. St. John 17.
 Evening...Hosea 14. St. John 17, to verse 36.
15. GOOD FRIDAY: Proper Pass. M. 22, 49, 51. L. 49, 88.
 Morning...Genesis 22, to verse 29. St. John 18.
 Evening...Isaiah 52, v. 13, & 53. St. Peter 2.
16. Easter Even. Morning Zech. 9. St. Luke 23, v. 39.
 Evening...Hosea 5, v. 8, to 6, v. 1. Rom. 6, to v. 14.
- April 17. EASTER DAY: Proper Psalms. Morning, 2, 57, 111.
 Evening, 113, 114, 115. Anthems instead of the "Venite." Athanasian Creed to be used.
- Morning...Exodus 12, to v. 29. Rev. I, verse 10 to 14.
 Evening...Exod. 12, v. 29, or 14. St. John 20, v. 11-19.
18. Mon. in Easter-week. or Revelation 5.
 Morning...Exodus 15, to v. 22. St. Luke 24, to v. 13.
 Evening...Cant. 2, v. 19. St. Matthew 28, to v. 19.
19. Tuesday in Easter-week:
 Morning...2 Kings 13, v. 14. St. John 21, to v. 15.
 Evening...Ezek. 37, to v. 15. St. John 21, verse 15.
- April 24. FIRST SUNDAY AFTER EASTER:-
 Morning...Numbers 16, to v. 36. 1 Cor. 15, to v. 29.
 Evening...Num. 16, v. 36, or 17, to v. 15. St. John 20.
 25. St. Mark. Evangelist and Martyr: verse 24 to 30.
 Morning...Isaiah 62, v. 6. St. Luke 18, 31 to 19, 11.
 Evening...Ezekiel 1, to v. 15. Philippians 2.

TO SUBSCRIBERS.

A considerable number of our Subscribers not having paid up their arrears, we shall be very glad to have them forwarded at once. We trust this gentle reminder will be sufficient.

THURSDAY, APRIL 7, 1881.

THE Bishop of Salisbury is confined to his house by indisposition.

At Peterborough cathedral on Sunday afternoons and on Wednesday evenings during Lent, Haydn's Passion Music is sung in place of the Anthem. The congregation at these services is very large.

The Queen has expressed her entire approval of the inscription about to be placed at the base of the memorial to King Leopold in St. George's Chapel, Windsor, which is this:—"Erected by Her Majesty Queen Victoria, in loving memory of Leopold the First, King of the Belgians, her maternal uncle, who was a father to her, as she was to him as a daughter. A.D. 1879."

The learned Hebraist, Oriental, and Talmudical scholar, the Rev. Dr. Margoliouth, died suddenly on February 20th, at the age of 60, of heart disease. He had been vicar of a quiet little country parish, Little Linford, near Newport Pagnell, since 1877. The whole of the parish attended at Holy Communion at noon, and then at the funeral at three o'clock in the afternoon.

The Dean and Chapter of Windsor have just begun the restoration of the southern exterior of St. George's Chapel.

The Rev. T. Pelham Dale has accepted a living in the diocese of Lincoln; that of St. Vedast, Foster Lane will therefore be vacant.

The Irish Emergency Committee has sent a relief party to the assistance of the Rev. Canon Fleming, rector of Ballinakill, who has been boycotted for months, and on whose life an attempt was recently made. Canon Fleming farms a considerable quantity of land, and, finding it impossible to get labour in his own neighbourhood, he applied for assistance to the Emergency Committee. The relief party arrived at Ballinakill on Saturday, having been conveyed in a gunboat from Galway to avoid the risk of creating disturbances by marching through the country. The party consists of seventeen persons, all armed with rifles and revolvers, for which special licences have been granted. The party has settled in, and is at work on, the land.

In a correspondence with the Archbishop of York, a member of the Sheffield branch of the English Church Union replying to some of the objections made by his Grace, to proposals that had been offered, says:—"Let Convocation be restored to its rightful position. Let the Upper Houses of both Convocations, after conferring with, and taking the advice of, the presbyters assembled in the Lower Houses, be made the final judges in all matters affecting doctrine and discipline. . . . What we desire is that the Episcopate should be ultimately responsible for the government of the Church, and not the Prig Council. As spiritual rulers governing the Church according to her own rules and canons, we owe the Bishops every obedience: as State officials enforcing the decisions of the Judicial Committee, we owe them none.

In a recent lecture on the New Testament revision, Archdeacon Palmer said: "He thought it was necessary to undertake the revision of the New Testament because they could get nearer the true Greek than was possible in the sixteenth or seventeenth centuries; and it was considered convenient to undertake the revision of the Old Testament at the same time. The two Universities had agreed to find the necessary sum of money to defray the expenses of the work on condition of acquiring a copyright, and therefore it was the just property of these two bodies." The Archdeacon also said "as to the future of the book nobody need be afraid that their Old Bible would be suddenly and violently taken out of their hands. What would happen would be that the book would be to a good many people a sort of commentary to the Bible, and they would read their Bibles continually to see whether it threw any additional light. If it became very largely appreciated the book might rise to its taking the place of the Authorised Version, but that must be the general opinion. It might remain simply a literary work, but if it assisted persons to approach nearer to an appreciation of the last and best translation, not one of them would think their labour in vain."

Dr. Dollinger reached his eighty-second year on the 28th of February.

The Rev. R. W. Enraght has been served with notice of motion, to be made before Lord Penzance for his recommitment to prison.

As part of a supplementary estimate for the Civil Service and Revenue Departments there is an item of £4,200, almost entirely made up of costs in the cases of Mr. Pelham Dale, Mr. Enraght, and other clergymen.

The Rev. T. G. Horwood, the new Vicar of Tetbury, has announced his intention of continuing the use of "Hymns Ancient and Modern," in accordance with the urgently expressed wishes of his congregation.

An ancient Babylonian city has been discovered near Bagdad, on the ancient canal Nahr-Malka, (Kings' River) by Mr. H. Rassam, who is prosecuting the British Museum archaeological researches at Ninevah and Babylon. Mr. Rassam has unearthed a valuable collection of inscriptions in the cuneiform and hieratic characters.

In reference to the late Rev. W. F. Scudamore, rector of Ditchingham, the *Guardian* says:—"The Ditchingham House of Mercy, with its sisterhood, orphanage, and hospital, if not originated by him, at least owed much of their success to his energy and care. For many years he was chaplain, as well as warden to the House of Mercy, and he retained the wardenship until his death. But it is for his writings that Mr. Scudamore's name will chiefly be remembered. Among the earliest of his works, in 1846, he published the "Steps to the Altar," which has passed through sixty-one editions, has been translated into Hindustan, and is as highly valued in our colonial Churches and in America as it has been at home. Another devotional work, "Words to Take With Us," has passed through four editions, and is stereotyped. In 1851 his strong repugnance to the theology of Rome led him to write a series of letters to a young friend, which were afterwards published by request, under the title "Letters to a Seceder from the Church of England." "England and Rome," and "The Communion of the Laity," were written in 1855, and both attracted considerable notice. But his principal literary work was the "Notitia Eucharistica," printed in 1872. A second and enlarged edition was called for in 1876. In this essay, which is a storehouse of information on all doctrines connected with the Holy Eucharist, he aimed at proving that the practice of the early Church was opposed to the attendance of non-communicant worshippers at the celebration of the Holy Communion, that the elevation and worship of the Host were of late introduction, and plainly condemned by our Church; and that previous private confession and absolution were not to be required, as necessary, of recipients of the Lord's Supper. Here, as in all his religious opinions, he closely followed the guidance of the early Father and of the greatest of our Anglican divines—Hooker, Andrews, Bull, Cosin, and Jeremy Taylor.

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