

Dominion Churchman.

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THURSDAY, AUGUST 5, 1880.

THE Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Rev. Chas. Egbert Kennett, Principal of the Theological College at Madras, on account of his missionary services in India, especially among the Tamil-speaking population.

On Sunday, the 4th ult., the Bishop of London took the step to put in force the sequestration against Mr. Mackonochie, by the publication of the sentence on the doors of the church. Early in the morning, a clerk from the Diocesan Registrar produced a legal parchment document reciting the sentence, and appointing the Registrar to receive the emoluments of the Church of St. Alban's, Holborn, and to provide for the performance of Divine service.

Canon Miller, a well known leader of the so-called Evangelical party, and who was nominated to a canonry at Worcester in 1871, died on the 11th ult. He was recently appointed Vicar of Greenwich and Canon of Rochester. Age 65.

Mr. Tom Taylor, editor of *Punch* for the last seven years, has recently died suddenly at the age of sixty-two. He was also an art critic for the *Times*, and a skilful dramatic writer.

Colonel Tottenham has protested on behalf of the Irish landlords, and, as he thinks, on behalf of the English ones too, as he believes the present act brought forward by Mr. Gladstone, is utterly subversive of all the rights of property. The number of evictions in Ireland, after all, is only about one in six hundred; and he thinks that a comparison with England, both in respect of tenants leaving their holdings, and to farms unlet, would be greatly in favor of Ireland. The evictions in Galway, Mayo, and Sligo, where most of the disturbances took place, were 480 last year as against 497 in the rest of Ireland.

The Cambridge Commissioners have resolved that Fellows shall be required to take Holy Orders only to the extent absolutely necessary for the work of each college. Mr. Roundell proposed in the House of Commons to throw open to laymen all Fellowships and Headships of colleges at both Universities. Mr. Gladstone expressed no disapproval.

The First Chancellor's living which has fallen vacant since the change of government, is the incumbency of the native parish of William of Wainfleet, a former occupant of the Woolsack. The new Incumbent is the present active secretary of the Central African Mission. Wainfleet is in the marsh district of Lincolnshire. Both Bishop Tozen and Bishop Steere were formerly incumbents of neighboring parishes.

The annual meeting on behalf of the Church of Ireland Sustentation Fund was held in the library

of Lambeth Palace, the Archbishop of Canterbury in the chair. The ninth report showed that the amount received from all sources in England only amounted to £2,090. This made a total £61,274 received since 1871, when the fund was formed. Of this sum, £10,750 has gone to the Episcopal Endowment Fund of various Dioceses. The sum of £37,000 had been remitted to the Representative Church Body for distribution among the necessitous parishes. There was left to be invested for interest, £5,201.

It is stated that the action of the Bishop of London's officer, in issuing the writ of sequestration against Mr. Mackonochie was a purely formal act, to complete the terms of Lord Penzance's judgment of 1878, now under appeal to the House of Lords, and has no reference to any ulterior measures of persecution, to which it was, at one time, supposed that the Bishop had, under pressure from the Persecution Company, lent himself.

Should Chancellor Harrington persist in resigning the canonry of Exeter Cathedral, the emoluments of the office are expected to be devoted towards the endowment of a deanery at Truro of £500 a year, and two canonries of £250 a year each.

The curate of St. Columb Major, Cornwall, states that a Sunday School appears to have been in existence in that parish as far back as 1587. The parish records show that from that date there was continual expenditure on the school building, but no payment of any kind for teachers. The Rev. Francis Partridge therefore believes that his parish Sunday School can claim an antiquity as great as the Milan schools of St. St. Charles Barromeo, and far greater than the schools of the Rev. Thomas Stock and Robert Raikes.

Miss Grant has finished the reredos for Edinburgh Cathedral. It is to be an exceedingly beautiful composition, very delicately and gracefully worked out. The subject is the Crucifixion. The central figure of Christ is in complete relief, the cross being only raised on the background. At the foot of the cross, also in complete relief, is Mary Magdalene kneeling and weeping. The other figures are in more or less prominent relief as their importance would appear to demand. It is executed in white marble. All the figures are about four feet high.

THE ELEVENTH SUNDAY AFTER TRINITY.

THE Pharisee was the typically religious man of his time. Had he lived in our day he would have been almost idolized. He would have attended the "May Meetings" in Exeter Hall and elsewhere, would have subscribed to benevolent institutions and have been foremost in every showy public work. He would have had none of the unbelief of the Sadducees, none of the worldly Erastianism of the Herodians, none of the exaggerated asceticism of the Essenes; but he would have been assiduous in all good works, regularly attentive at church, and a bright example in very many respects to his fellow men.

The Publican—the tax-gatherer—was the typically irreligious man of his period, who had preferred base, earthly gain to sharing the lot, sometimes the very hard lot, of the children of the promises. But in the parable the Pharisee is seen to compare himself approvingly with others, reflecting with satisfaction

upon himself; while the Publican thinks of nothing to plead on his own behalf. One thought only possesses his spirit—that he is a guilty sinner standing before the One all-holy God. The Pharisee is not thought of, by him, in any way of comparison or contrast, because he is absorbed with a sense of his prostration before the Being who has filled his mind with a sense of his unworthiness. And this is the spirit which receives now, to real purpose, the Gospel of the Lord Jesus Christ. As long as the Jews of old, being ignorant of God's righteousness, went about to establish their own righteousness, they could not submit themselves to the righteousness of God. And as long as men think little, and care to know little, of their sins, and fix their attention on their presumed excellences, they are not likely to resort to the sacrifice of the Saviour. As long, too, as they imagine themselves able, by their own natural strength, to reach the standard of virtue which the current opinion of the times approves, they are not likely to care for the graces of the Spirit of Jesus, or for the power of the sacraments of Jesus. The soul must learn to feel with the Publican, "I am nothing, I have nothing. Be Thou in grace and mercy my all in all." Therefore in prayer the first cry is for mercy, the mercy which all of us need. And in all our public services, the principal petition the Church teaches us to offer, is for mercy at the hands of Him whom we have so unrighteously offended. The Pharisee felt no need of mercy, while it was the only blessing the Publican asked; and therefore he "went down to his house justified rather than the other."

THE PROPOSED CONSTITUTION FOR THE DIOCESE OF TORONTO.

THE altering of a Constitution is a very grave matter, and it may justly be presumed is not contemplated without some reason, real or imaginary. At the late Toronto Synod, the Ven. Archbishop Whitaker, we believe, remarked that the present Constitution was the result of the careful legislation of many years, and so was not lightly to be changed. We perfectly agree with the remark; and we are also decidedly convinced that, if the Church is to be governed by Diocesan Synods as recently invented in the United States and as now carried on in Canada and elsewhere, the Constitution of the Toronto Synod is based upon wise and just principles.

The Diocese of Huron has been referred to as an example worthy of imitation in respect to Constitution, and as justifying the proposed change. We will look at the matter, therefore, both as to the abstract principle, and also in its practical working, as exemplified in the above Diocese. The present Constitution provided for an Executive Committee composed of ten clerical members, and ten lay members of the Synod. The duty of the Executive, among others, is that of naming the Standing Committees of the Synod, afterwards enumerated. The new Constitution also provides for the creation of an Executive Committee. This Committee consists of sixty members, nominally. Fifteen of these shall form a quorum. The great difference here is that this Committee, itself, has the entire control and direction of all the interests of the Diocese.

Now, what is the great difference in principle in the two cases? It is this: There are, in a large body of men, specific interests, as well as specific qualifications. The Toronto Synod recognizes this, and refers to a select body the responsibility of naming those to the fulfillment of the several trusts, from the classes so interested as well as so capable of fulfilling those duties. So of the Clergy Commutation Fund. The clergymen to deal with that are those specially connected with the fund that is to be dispensed. In the case of the Mission Board, &c., &c., the committees named are to be so in view of fitness to re-

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