

# Dominion Churchman.

THURSDAY, MAY 6, 1880.

The DOMINION CHURCHMAN, only one dollar a year if paid strictly in advance. If not paid strictly in advance the price will be two dollars a year; and in no instance will this rule be departed from. Subscribers can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Wootton, Editor and Proprietor, P.O. Box 449, Office, 11 York Chambers, Toronto St., Toronto.

THE ancient and historic parish Church of Ashby-de-la-Zouch has been re-opened after undergoing extensive repairs and indeed almost entire restoration, changing the once dark "old Church," with its cumbrous galleries, high-backed pews, and mutilated masonry, into one of the grandest and noblest of England's great parish Churches.

The Rev. T. T. Carter, has resigned the Rectory of Clewer. He will still remain there and will do all he can for the welfare of the Church in his old parish.

Bishop Oxenden has declined to be nominated as Proctor in Convocation for the Diocese of Canterbury.

On Easter Thursday, the Rev. A. Styleman Herring, the Vicar, baptized at St. Paul's New Parish Church, Clerkenwell, 285 children and adults.

Mr. Martin, the nominal prosecutor in the St. Alban's case is dangerously ill.

The Churchwarden at Bordesley who was concerned in the notoriously sacrilegious act which caused so much sensation in the country, was ignominiously driven from office by a very large majority at the Easter Vestry.

Lord Cairns, the late Lord Chancellor of England, and Lady Cairns, attend the "Salvation Army" routs in London. His Lordship sometimes holds forth himself.

At the recent Parliamentary election the ladies in various localities took an active part in the proceedings. The Liberal women of Leeds subscribed £500 towards the expenses of the contest, the contributions including sums as low as six cents. The Baroness Burdett-Coutts was applied to for a subscription, which she declined to give, but wrote two letters giving her opinions as to what was best for the country. There are about 125 new members elected, among whom are Henry Labouchere, editor and proprietor of *Truth*, and past proprietor of the *Daily News*, Daniel Grant, a printer, Samuel Morley, of the *News*, Mr. Macliver, of the *Plymouth News*, and a number of other literary gentlemen. In fact, the newspaper and literary element was never so numerous and strongly represented in the House of Commons as in the new Parliament.

A short time ago there came a rumour that the world was happily relieved of that cruel and dissolute monarch, the King of Burmah, but unfortunately the rumor was not true. There is little doubt, however, of the truth of the report that King Theebau has caused seven hundred people to be buried alive beneath the walls of Rangoon as a

sacrifice for the restoration of the king's health. The whole reign of Theebau has been a series of revolting barbarities, and no one seems to question that he is quite capable of such a massacre.

A strong evidence of the decline of idolatry in China is the fact that many of the temples once regarded as most sacred, are now offered for sale, and many of the idols have been sold for the value of the metal of which they are composed. "The Altar to Heaven," one of the grandest of the temples at Peking, which was once guarded and kept in order with the most religious care, is now rapidly falling into decay from neglect.

The British Parliament opened on the 29th ult. In some respects the new Ministry is remarkable, and not the least so is the close friendship of Messrs. Gladstone and Bright. They agree about free trade and the Irish land laws, but not about some other matters. Mr. Gladstone's vigorous pen is never more agreeably employed than in defending the English Church. His friend is never so vituperous as in denouncing it. When he attacks the Bishops, many of whom are Mr. Gladstone's personal friends, Mr. Bright is unmeasured in his sarcasm and scorn. Bishop Magee, of Peterborough, lately asked, "Why won't he allow, just for a change, that some of us may be knaves as well as fools?" for it is Mr. Bright's constant habit first to deliberately misinterpret the actions and motives of the Bishops and then to excuse them with the sneer that they are deficient in sense.

Our neighbors seem inclined to squabble about the control of the Panama Canal. It is, however, undertaken by a Columbian company, and the subscription lists are rapidly filling up. The *Brook 'yn Eagle* remarks that "it would be just as practicable for the United States Government to declare the Atlantic Ocean a closed water-way, as to close any isthmus canal. The United States would need a navy as large as the combined navies of the world, and an army of corresponding magnitude to defend its action."

The Portsmouth Branch of the Church Association has come to the sensible conclusion that it is useless to prosecute clergymen for ritualistic peculiarities. Its members have been a long time in finding out that ritual is a very secondary consideration, of no importance in itself except as it conduces to enforce and illustrate Church teaching, or the contrary.

A curious coincidence has been pointed out in reference to the use of the "Hymns Ancient and Modern." The compilation is in use in 421 London churches, while the number of churches in which twenty-three other Hymn Books are used is also 421.

The Marquis of Salisbury and Lord Egerton of Talton each contributed £1,000 to the Liverpool Bishopric Fund, Lord Skelmersdale £500, Lord Sandon £250, Lord Harrowby £100. These are all Conservatives. No "Liberal" nobleman has contributed to the Fund.

The newly-elected British Parliament is expected to be only a provisional one. The first measure

on the "Liberal" list is the Reform of the County Franchise and consequent re-distribution of seats. The passing of that measure must involve almost immediate dissolution. It is therefore suggested that the great aim of the "Liberal" leaders will be to show that they will do what the reformed constituencies will desire.

A remarkable feature of the elections in England has been the defeat of the Licensed Victuallers. Mr. Wheelhouse, their spokesman in the House, is defeated at Leeds. One brewer is defeated at Oxford, and another at Northampton. East Staffordshire used to be represented by a Bass and an Allsopp; the Allsopp has now been left in a minority of 1,000 votes. Another of the same family has failed in an attack upon Droitwich. At Bury St. Edmunds, the brewer is no longer at the head of the poll, and might have been unseated if the "Liberals" had run two candidates. It is, however, in London that the alcoholic interest has been most severely beaten. Its sole success has been at Greenwich.

## THE SUNDAY AFTER ASCENSION DAY.

THIS day has been emphatically called Expectation Sunday. It was the only Lord's Day intervening between Christ's Ascension into Heaven and the Descent of the Holy Ghost, and therefore in the cycle of the Christian year it represents the period during which the Eleven and the other Disciples of Christ were carrying out the instructions of their Lord; for He commanded them that they were not to depart from Jerusalem, but were to wait there for the descent of the Blessed Spirit, the Comforter. It was during this time that the election of St. Matthias took place. We cannot doubt that this election was made with the divine sanction, and that the full power and authority of the Apostolate was imparted to St. Matthias. We find too that the one cardinal point of the Resurrection, as a fact to be witnessed to, was that on which the Apostles most particularly insisted, as the chief corner stone of the Christian fabric. If this indeed be granted we have the whole Christian system involved in it and deducible from it. If, as a fact, its truth be denied, then there would be no statement of history that could be relied upon. With equal show of truth it might be denied that Alexander the Great ever lived and conquered, that Julius Cæsar invaded Britain, or that Napoleon Buonaparte fought in Europe and died in St. Helena.

On the Ascension of Christ into Heaven, we are told that He sat down on the right hand of God. He occupies His Mediatorial Throne where He is to sit in glory, until all His enemies are made His foot-stool. In human language and according to human ideas, the right hand is the place of honor, of power, and of joy; and so the expression as applied to Christ, of being at the right hand of God, is, to have the place of highest glory, power and happiness in the presence of the Majesty of God in Heaven; and the expression which states that He sits there, implies dignity, sovereignty and authority as Judge of the Universe. Christ had vindicated His title to this kingly seat when by death he overcame him who had the power of death, that is the devil. He made further advance in his dominion, when He rose victorious from the grave, and de-