

Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars a year. If paid strictly, that is, promptly in advance the price will be one dollar; 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 Weston, Editor and Proprietor, P. O. Box 449. Office, 11 York Chambers Toronto St., Toronto.

THURSDAY, JULY 22, 1880.

A CHORAL festival in connection with the Canterbury Diocesan Choral Union was held in Maidstone on the 16th ult., in the old parish Church of All Saints. There were four hundred voices, of whom one hundred surpliced singers with the clergy formed their procession towards the spacious chancel. The Rev. Canon Carter, Rural Dean, preached from Psalms 84: 4. The processional hymn was Dr. Dykes' setting of Dean Alford's "Ten thousand times ten thousand."

M. Renan has been lecturing in London. He says he accounts for the rise of Christianity at the time of Christ from the fact that Christian ideas are to be found in the writings of Virgil and Tibullus; they were, he says, so to speak, in the air. To this it is replied that Christian ideas existed centuries before, in the religious books of India, which failed to produce Christianity. Perhaps it would be more to the point to ask the facetious Frenchman which of the writers he referred to travelled into Judea to teach Christianity to the people there? Verily, the credulity of sceptics is something marvellous!

On Friday, the 10th, the Duchess of Sutherland laid the foundation stone of St. Luke's, Tittensor, a small village on the Duke of Sutherland's Trentham estate. The ceremony was performed in the presence of the Prince of Wales, and the Bishop of Lichfield. In the year 670, Wulfere, King of the Mercians, built a monastery of secular canons, at the mother parish, Stone, the foundations of which have lately been laid bare in the rectory garden; and St. Werburg, his daughter, presided over the nunnery at Trentham, which had been built by her brother, Ethelred, at Trentham, and died there, 675.

On the 17th an additional churchyard was consecrated by the Bishop of Lichfield for the parish of Alton, Staffordshire. A portion of the ground is left unconsecrated, and it is believed that the consecrated portion will not be affected by the Burials Bill, as on the recommendation of the late Bishop Selwyn it has been conveyed to private trustees. The consecration service was followed by a confirmation, at which upwards of eighty persons of all ages were confirmed.

The Bishop of Ely, at the annual meeting of his Diocesan conference, remarked on the Burials Bill:—"Against this throwing open the gates of our ancient churchyards, I felt bound as a Bishop to record my vote. I promised at the most solemn moment of my life, when I was made a Bishop, to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines. I could not, as appeared to me, consistently with this promise, unlock the gate and invite into the consecrated precinct every variety of strange doctrine to express itself openly under the shadow of the Church

walls, with that authority which the very place of utterance would give it in the minds of the unlearned."

It gives us pleasure to learn that the Rev. Newland Maynard, rector of St. Paul's Church, Brooklyn, received at the late commencement of Scio College, Ohio, the honorary title of D.D. This compliment is well deserved.

At the great reception given some time since to Bishop Potter, in commemoration of the twenty-fifth year of his episcopate, a clergyman, struggling for entrance near one of the doors, said, "The only propriety I can see in the selection of a theatre for such a reception, consists in the fact that in the early ages of the Church the bishops were always martyred there."

The Bishop of Winchester presided at the annual meeting of the Home Renovation Society; and, in moving the adoption of the report said, referring to the action of the Nonconformists during the recent elections, that the great majority of the clergy of the Church of England had abstained from any attempts to exercise their influence, because they felt themselves citizens of another world, and therefore debarred from taking action which might damage rather than benefit their cause. Since the elections he had reason to believe that a number of Nonconformists had manifested a yearning towards more unity and peace than at present generally existed. How far this feeling might be brought to a practical issue, he was unable to say, but his experience had been gathered in the course of conversation with Dissenting ministers. He hoped that something might shortly be done to mitigate the evils at present existing in the Church, and considered the system of patronage one of the greatest scandals in the Church, and which went far to threaten its existence. Earl Nelson said that the efforts of the society would greatly help to remove the misunderstanding which at present existed among Nonconformists as to the doctrines of the Church, but he thought they were a long way off from any complete reunion between the two great religious bodies of the country.

The Right Hon. J. G. Hubbard, M.P., has addressed a letter to the Archbishop of Canterbury on the Macknochie case and the legal position of Lord Penzance as Dean of Arches. After expressing his regret and disappointment at St. Alban's, Holborn, of which he was the founder and patron, having become an object of controversy and litigation, he goes on to discuss the reasons why so much sympathy is felt for the Ritualists, and these he states to be:—First, that the ritualistic clergy have been distinguished for their self-denial, their abundant labors, their especial attention to the poor and suffering, and the visible success of their ministry, evidenced in the improved lives of their people. The second reason is the sympathy accorded to clergy prosecuted by interlopers. A sympathy quickened by the comparison between the devotion which is prosecuted and the neglect and immorality which are unrebraked. The third cause which he gives is that the judgments pronounced by the courts have often been contradictory to each other, and "bear a strong impression of being dictated by policy rather than by law." Lastly, the allegation

that Lord Penzance's court (as well as that of the Privy Council) is either merely secular or invalidly constituted, and so "void of spiritual authority." This last allegation the right hon. gentleman discusses at some length, contending that Lord Penzance has never been appointed "official principal" at all, either by statute or by the Archbishop, that he was appointed "a judge" of the provincial court of Canterbury and York for the purposes of the Public Worship Regulation Act, but nothing else, the deed appointing him not even mentioning the office of "official principal," an office at that time held by Sir Robert Phillimore; that he never took the necessary oaths of office, nor has he since been appointed to this office by the Archbishop. The consequence is that, inasmuch as it is absurd to suppose that Parliament can convey any spiritual authority, Lord Penzance possesses no spiritual authority whatever; and, speaking on behalf of himself and other faithful Churchmen, Mr. Hubbard concludes his letter with these words:—"While we deplore present ecclesiastical anarchy, and lament with grave disapproval many of the causes which have led to it, we are precluded by loyalty to our Church from accepting relief through a legal procedure which ignores the spiritual authority of the Church as a Divine institution."

THE NINTH SUNDAY AFTER TRINITY.

THE temptations of the Christian in passing through life as well as the many discouragements he meets with, are strictly analagous to the series of trials through which the Israelites had to pass in their journey from Egypt to Canaan. By a proper and skilful use of the world and by a judicious adaptation of the trials which the Christian has to encounter, he may so pass through this life as ultimately to be received into everlasting habitations. This result will be secured if the children of light become as wise in their generation as the children of this world. Many of the discouragements we meet with are such as we might suppose would have been avoided by a Providence intent on our prosperity and happiness; and so it was with the Israelites. They were directed to a circuitous route, although the nearest way would to all human appearance have been comparatively easy. Instead of that they were directed to go up and down in the wilderness. And further, the world is a state of great privation; men are straitened with penury, tribulation and sorrow, and know not how to surmount their difficulties; just as that was a waste and howling wilderness through which Israel had to pass. There was no corn, no wine, no oil; and though the rock had supplied them, yet the question would become painfully prominent, "Can God spread a table for us in the wilderness?" Nor has the world any natural tendency to nourish the spiritual life; spiritual blessings are not the produce of the soil. The bread which the Christian eats comes down from Heaven; the perpetual exhibition and communication of that One Bread is all his support. Jesus Christ still says, "I am the Bread of life. Your fathers did eat manna in the wilderness, and are dead; but he that eateth of this Bread shall never die. My flesh is meat indeed, and my blood is drink indeed." And again, there were no paths in the wilderness and the Israelites could not have explored their way but by direction of the pillar of fire and cloud. They also