

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

24...Saint JOHN BAPTIST'S DAY.
Morning...Malachi 3, to v 7. St. Matthew 3.
Athanasian Creed to be used.
Evening...Malachi 4. St. Matthew 14, to v 13.
26...SECOND SUNDAY AFTER TRINITY:—
Morning...Judges 4. Acts 7, v 35 to 8. 5.
Evening...Judges 5; or 6, v 11. 1 John 2 to v 15.
29...Saint PETER, Apostle and Martyr:—
Morning...Ezekiel 3, 4 to 15. St. John 21, 15 to 23.
Evening...Zechariah 3. Acts 4, v 8 to 23.

THURSDAY, JUNE 23, 1881.

MR. EXELL, who is attached to the Colchester Wesleyan Circuit, a well known writer on religious subjects, is about to secede from the "connexion" and join the Church.

The altar cross, candlesticks, and other articles of church furniture, which mysteriously disappeared from St. James's, Hatcham, in 1877, have been found buried beneath one of the seats of the church.

The Archbishop of Canterbury has, upon the recommendation of the Bishop of Madras, conferred the degree of B.D. upon the Rev. Edward Sell, Fellow of the University of Madras, and Master of the Harris School for Muhammedans in Madras.

On Ascension day the Archbishop of Canterbury assisted by the Bishops of Gloucester and Bristol, St. Asaph, Toronto, Ontario, Victoria, Bishops McDougall, and Bishop Piers Cloughton consecrated the Ven. George Frederic Hose, Archdeacon of Singapore, for the see of Singapore, Labuan, and Sarawak. The consecration took place in the private chapel of Lambeth Palace. Three hundred Bishops have been consecrated there since the Reformation.

A gathering took place on the 31st ultimo for the purpose of inaugurating a Theological College at Ely. At an early celebration Canon King, Professor of Pastoral Theology at Oxford, spoke to the students with the loving authority of one who has given his life to the subject. A grand service song followed, when the Bishop of Carlisle eloquently advocated the utility of Theological Colleges; and at the following luncheon, their necessity was enforced by the Bishop of Lincoln, on the ground of secularizing of the universities. The Bishop of Ely gave an interesting account of the rising of the college from small beginnings. Canon Luckock, the Principal, reminded those present that the chief donor was Bishop Woodford himself, who had given largely of his substance and also of his time in delivering divinity lectures.

The Bishop of Durham, in view of the contemplated division of the diocese has pointed out that he does not think it right that honorary canonries in Durham Cathedral should any longer be conferred upon the clergy of Northumberland and Newcastle. Until the funds be forthcoming for the erection of the new see, he says, no such recognition of the services of the clergy of the north can be conferred upon any of them, however worthy they may have proved themselves for these honorary distinctions. The minimum endowment of the bishopric is £3,500 a year; and less than £15,000 remains to be raised for the purpose.

The two extreme "parties" in the Church are amazingly pleased with the "revision" of the New Testament. Moderate Churchmen—which term embraces most of the real scholars—while admitting that a large number of the alterations made are great improvements, are shocked at the lack of scholarship indicated by a number of others. It is stated that the marginal notes are not intended to be understood as alternative readings, but are to be regarded as the text chosen by a minority. The marginal reading of Romans ix. 5, referred to in our recent editorial on the subject, certainly indicates that the Greek scholarship as well as the orthodoxy of the minority could not easily be reduced to a lower minimum. Such a rendering could not have been entertained for a moment had there not been a large Socinian element, or something equivalent to it, in the Committee.

The Additional Curates' Aid Society held its forty-fourth anniversary meeting, a few days ago, at the house of the National Society in Broad Sanctuary, Westminster, the Archbishop of Canterbury in the chair. The Secretary estimated the number of Englishmen outside of all religious bodies at no less than five millions. As an illustration of the neglect of religious observances, he instanced a certain town with a population of a hundred thousand, where there had been 14,229 births in the last three years. The baptisms had been at Church 7,770, among the Roman Catholics 264, in the denominations 1,184, leaving no fewer than 5,011 unaccounted for. The Treasurer stated that in consequence of an appeal made by the Prime Minister in 1879, an addition of £4,000 had been made to the funds. The subscriptions, collections, and donations for the past year amounted to £38,000—not quite so much as the year before, which had been a year of special effort. The society distributed last year £78,000.

The afternoon of Wednesday, the last of the Rogation days, was devoted at Peterborough to services of humiliation and prayer, in consequence of the great depression in the agricultural and commercial interests of England. The Dean preached to between two and three thousand persons in the cathedral, from Job ii. 10, "What? shall we receive good at the hand of God, and shall we not receive evil?" In his sermon, he asked:—"Is it not true that England's trade is teeming with fraud and falsehood, and that the name of England, which formally stood so high for honour and probity, is now too often pointed at with scorn? What can we say when a large con-

stituency in the county town of Northampton has twice returned to the Commons House of Parliament an avowed atheist and blasphemer of God? He has indeed borne with us with much patience." Donations were received from the congregation in behalf of the Royal Agricultural Benevolent Institution.

Interesting discoveries are being made in connection with the Palestine Exploration Fund. The sacred city of the Hittites has been identified. It is well known that the most formidable opponents of the Egyptian kings in the fourteenth and fifteenth century before Christ were the Kheta or Hittites of Northern Syria; references to whom are frequent in Scripture history from the time of Abraham to that of Nehemiah. A great battle, figured in Sir G. Wilkinson's "Ancient Egyptians," was fought between Rameses II. and this people, near this sacred city of Kadesh, which is shown as a city with a double moat, crossed by bridges beside a broad stream running into a lake. Lieutenant Conder has identified the site of the northern capital Carchemish, with the ruins known as the Tell Neby Mendeh. They lie on the left bank of the Orontes, four miles south of the lake.

The state of Ireland is growing rapidly worse. In the West, South, and even in parts of the North, the people are offering open armed resistance to the law of the land. Outrages on single individuals are increasing in number. Every mail brings fresh reports of murder, incendiary fires, and the hunting, beating, and torturing of bailiffs. The refusal to pay more rent than Griffith's valuation has now changed to a refusal to pay any rent at all. Archbishop Croke speaking at Moycarty, a few days ago, said "that whatever blood has been shed, it cannot be laid on the pugnacity of the Government, but must rather lie on the leaders of the agitation; and among these are Roman Catholic priests, whose natural influence over their hearers increases tenfold the effect of their seditious harangues." In some cases of eviction in Cork by a police force and a troop of dragoons, a mob of more than 10,000 persons had assembled to offer resistance.

The Bishop of Oxford in his triennial visitation Charge said he could not disguise from himself the possibility that success might attend the persevering efforts of those who sought to alter the law of marriage in a very important particular—to allow of marriage with a deceased wife's sister. It was difficult to imagine a legislative project more dishonest, or more fatal, if enacted, to all sense of respect to the authority of the law. If hereafter the statute law should be so altered as to legalise the marriage of a man with two sisters, it would be in direct conflict with reason and also with the law of the Church of England. Would it be possible in that case to admit to communion persons who were living in deliberate disobedience to the law of the Church believed to be of Divine authority? The destruction of the natural order of family life was solely in the interest of the few widowers who desired to have their sisters for their wives. Surely, on behalf of the majority of those who had no such interest, the Church was bound to raise a protesting voice.

3, 1881.
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