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# Dominion Churchman.

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### LESSONS for SUNDAYS and HOLY-DAYS.

- May 15. FOURTH SUNDAY AFTER EASTER:—  
Morning... Deuteronomy 4, to v. 24. St. John 4, 31.  
Evening... Deut. 4, v. 24 to 41, or 5. 1 Timothy 4.
- 22. FIFTH SUNDAY AFTER EASTER:—  
Morning... Deuteronomy 5. St. John 7, v. 25.  
Evening... Deuteronomy 9, or 10. Titus 1.
- 26. THE ASCENSION DAY:—  
Morning... Daniel 7, v. 9 to 15. St. Luke 24, v. 44.  
Proper Psalms: 8, 15, 21. Athanasian Creed.  
Evening... 2 Kings 2, to v. 16. Hebrews 4.  
Proper Psalms: 24, 17, 108.
- 29. SUNDAY AFTER ASCENSION:—  
Morning... Deuteronomy 30. St. John 11, v. 17 to 47.  
Evening... Deut. 34, or Joshua 1. Heb. 4, v. 14 & 5.

THURSDAY, MAY 12, 1881.

**I**N St. Paul's Church, Edinburgh, 127 persons were confirmed on April 6th.

In St. Mary's Cathedral, Edinburgh, on the 7th April, twelve persons were confirmed.

The Bishop of Aberdeen confirmed fourteen persons in St. Machar's church, Buxburn, on Palm Sunday

In St. Peter's church, Peterhead, the Bishop of Aberdeen confirmed thirty-four persons on the 6th ultimo.

On Palm Sunday the Bishop of Glasgow confirmed sixteen persons in St. James's church, Springburn. Of these several were adult Presbyterians.

King John of Abyssinia is to be crowned as Negus Negussim and Emperor of Ethiopia at Gondar, sometime this month. At one time the city of Gondar had one hundred churches and fifty thousand inhabitants.

As every clergyman in the ecclesiastical Province of Canada, and especially in certain Dioceses thereof, expects to be addressed, at least, as Canon, it is recommended to have printed some hundred thousand letter-heads for general correspondence, in this way:—*To Canon* —, DEAR CANON —, &c., &c.

On Easter day the Parish church of Nantwich, Cheshire, was decorated with flowers in commemoration of the great festival of the Church. The communion table had several vases of spring flowers placed upon it: the rood-screen was adorned with primroses, violets, and daffodils embedded in moss. The pulpits were also similarly treated. There were early morning and mid-day celebrations, and a large number of communicants at each service.

At a confirmation held in Trinity church, Paisley, the Bishop confirmed thirty-seven persons.

The Bishop of Argyll and the Isles confirmed seven candidates on the 10th ult., in St. Kieran's church, Campbeltown.

On Palm Sunday, St. Ternan's Church, Banchoory-Ternan, was decorated with Palm branches sent from Cannes for the purpose.

The Bishop of Manchester has given notice that in the Convocation of York, he will move for expunging the Ornaments' Rubric from the Prayer Book.

From a correspondent in Detroit, Michigan, we learn that the lowest "evangelical" churches in that city are more "advanced" in ritual than the highest that has yet been seen in Toronto.

The Bishop of Litchfield has consecrated a new church at Burton-on-Trent, which has been built by Mr. Bass, M.P. Including cost of schools and endowment fund, Mr. Bass's outlay amounts to £14,000.

At the Convocation of York, now sitting, a notice of motion has been given by the Dean of Chester—"That in the opinion of this House the opium trade, as now carried on between India and China, is opposed alike to Christian and international morality, is instrumental in effecting the physical and moral degradation of multitudes of Chinese, and is a hindrance both to legitimate commerce and to the spread of Christianity."

A more important motion could not have been made in the Convocation of York, or anywhere else. The habitual use of opium as a stimulant is well known to be millions of times worse than the use of any alcoholic stimulant in its effects both on the mind and body. The habit is widely and rapidly extending in Europe, Asia, and America. The "Heathen Chinee" Government was anxious to adopt every expedient to suppress the traffic in the poisonous drug, and to keep it out of their country, as far as possible. The "Christian" Government of England actually went to war with China in order to force the trade in opium upon that country, and a more abominable crime was never committed against any nation than England committed against China in that too successful contest. There are three primary national sins of which England has been guilty during the last hundred years:—The Slave Trade; Upholding the power of Turkey so as to enable her to oppress, persecute, and murder Christians because they are Christians; and compelling the Chinese Government to allow the reception of opium from her Indian territory. The slave trade has been abolished; the Turks have been told a good many times that it might be almost as well if they could only behave themselves a little better; but the cursed trade in opium is worse than ever, with no prospect—whether by promise or threat—of amendment. The British nation is alone chargeable with this wicked abomination.

The following is an extract from a letter from London, England:—"On Easter morning at St. John's church, there were nearly one thousand communicants, of whom only about sixty at mid-day. At St. Mary Magdalen's, Paddington, there were more than twelve hundred communicants." Surely such numbers as these mean something.

### THE FOURTH SUNDAY AFTER EASTER.

**T**HE good and perfect gift, the gift which the Spirit of Truth bestows upon the Church, and through the corporate Church on all its individual members is, every Sunday more distinctly set before us, as we draw near to Ascension Day, as the true reason why all regret on account of the Lord's departure, should be banished from the Church. The Comforter will come to bestow the gift of the Word of God engrafted upon human nature, and in that gift to bestow Light, Truth, and Salvation: Christ will therefore ever be present with His Church and will manifest Himself to her members, especially in the breaking of bread. His perpetual and universal Presence as the Son of Man could however, not have been accomplished had He not also been Divine as well as Human; the Son of God according to the Spirit of Holiness as well as the Son of Man—the resplendent outbeaming of the Father's glory, and the exact impress of His Hypostasis. His Divinity was an essential requisite to His universal dominion, His perpetual presence and His character as the Life of His Church and people for ever. His Divinity was essential to all these things, but it was not the cause of His receiving and exercising this universal dominion and influence. Unless He had been a Person of the Most Holy Trinity, He could not have sustained a sovereignty which requires universal knowledge, presence, and power; but His Deity could not have been the reason of His sustaining it, or else the Father and the Holy Spirit, both being Divine, must have inherited this Throne as well as the Son of God. If all power was committed to Him, it was, as He declared, because He was the Son of Man. Like the typical David, He approached and ascended to His Throne through much difficulty and suffering; He had to combat and to conquer many malicious enemies. Though during His ministry on earth, He gathered about Him a few friends and followers,—as David also had done amidst the persecutions of Saul,—it was not until He had risen from the grave, and was ready to ascend to heaven, that He could use the triumphant language, "All power is given unto Me in heaven and in earth." It may be said that from the morning of the resurrection His claim to universal empire may be dated; and that His formal assumption of it took place at the time when He sat down at the right hand of God. It was then the Father said, "Sit Thou on my right hand until I make Thine enemies Thy footstool." Since then He has continued His empire and advanced it, and must go on reigning until He has put all enemies under His feet.

But at the same time that He subdues His enemies He continues and maintains the Life of His Church. By the ordinances and the ministry He has established, we are brought into the very presence chamber of Christ, and become partakers of His glorified humanity.

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