

# Dominion Churchman.

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## LESSONS for SUNDAYS and HOLY-DAYS.

July 2. FOURTH SUNDAY AFTER TRINITY.—

Morning... 1 Samuel 12. Acts 10 to 21.  
Evening... 1 Samuel 13 or Ruth 1. 1 St. John 3.

THURSDAY, JUNE 29, 1882.

A NEW archdeaconry has been created in the diocese of Durham, which is to be called Auckland, and is to comprise the deaneries of Auckland, Stanhope, Darlington, and Stockton. Archdeacon Watkins has been appointed.

The recent appointment of the Rev. Ernest Roland Wilberforce, third son of the late Bishop of Winchester, to the diocese of Newcastle-upon-Tyne, and that of Archdeacon Blomfield as bishop suffragan of Colchester, are hailed with satisfaction by all Churchmen.

On Whitsun-day, the Rev. O. G. Hatherley, archpriest of the Greek Church celebrated the Eucharist in accordance with the Greek ritual in St. Raphael's church, Bristol, which has been closed for several years—the bishop of the diocese having inhibited the Rev. A. H. Ward, for alleged ritualistic practices.

A choral association has recently been formed in the deanery of Bradfield, Oxfordshire, under the presidency of the Rural-dean, the Rev. C. H. Travers, rector of Englefield. The first meeting of the choirs met at Englefield, on the 10th, when choirs numbering 215 voices from eleven out of the twenty-two parishes composing the deanery were present.

At a recent conference in London of the "Church Association" otherwise more correctly denominated "Persecution Company," a resolution was agreed to that the "conference desires to enter its deliberate and emphatic protest against the proposal agreed to by the Convocation of Canterbury, that it should be in the power of the Archbishops to open the prison doors to Mr. Green and such other convicted transgressors of the law of the land as unconstitutional in principle, virtually investing the Archbishops with a power of dispensing with the law, most ruinous in its consequences" to their unholy cause, "and involving a most ignominious and unconditional surrender" &c., &c. They denounced in the strongest and most bitter terms any interference with their sacred right of persecution. It was stated that of the fifteen proceedings under the Public Worship Regulation Act, two had succeeded, two were in progress, and eleven were failures.

The Mansion-house fund for relieving the Russo-Jewish refugees has amounted to about £80,000.

Dr. Littledale's "Plain Reasons against joining the Church of Rome" has now reached its thirteenth thousand. In the last edition, the criticisms of the book entitled "Catholic Controversy," and bearing the name of the Rev. J. D. Ryder, of the Oratory, Birmingham, have been noticed and answered.

The colony of Natal, like Cape colony, seems to have discovered that there are advantages attainable by a close connection with the Empire. The elections recently taken place have shown a decided unwillingness on the part of the colonists to accept the full control of their own affairs, on condition of likewise accepting entire responsibility for their internal and external defence.

The death of the Russian General Kaufmann is considered to be of almost world-wide interest. He was of German extraction, born in 1818. It is not long since his name was the favourite bug-bear of Russophobists. In the successive campaigns which he conducted against Bokhara, Khiva, and Khokand, General Kaufmann greatly increased the Asiatic dominion and influence of Russia, while narrowing the strip of debatable ground which separated her from countries under the control or government of England. He exercised for some years almost unlimited control in Central Asia. He found no resistance in quarter to his advance but the British power; and therefore his whole policy assumed an anti-British character, and his Court at Tashkend was more than suspected of being the source of all the difficulties which have beset British policy in the East for the last fifteen years.

No doubt there is a sort of antiquarian charm surrounding relics. One delights to associate the great departed with something they have left behind, and which has been carefully handed down from generation to generation. Such for instance is the case with the Bible presented by Charles the first of England, to Bishop Junan, when on the scaffold, a few minutes before he was beheaded, which Bible remains as an heirloom, most precious, in the possession of an Oxfordshire family in England. But what satisfaction can there possibly be in a lot of old bones? They are neither useful, nor ornamental; but present a most ghastly aspect to one gazing at them in show cases, as seen in some Roman churches. It is passing strange to see how Rome keeps up this relic traffic even to the present day. The traffic in spurious relics at Rome has been so great that the Pope has been obliged to interfere. Most of these relics are alleged to be bones of saints taken from the catacombs. It is not long since one of these spurious saints was detained in the Custom-house in New York until it could be decided what was the commercial value of the relics. The Pope has now decided that the commercial value was the only one they had, for as relics they were utterly worthless. No bones have been taken from the Catacombs for thirty years, and the various specimens of saints possessed by so many churches and convents in the United States, may be the bones of paupers and vagabonds, which many of the so-called saints were, but of sinners.

No one can deny the great popularity of the late Dean Stanley; his style of writing was so charming and attractive, and while one would prefer to remember what was pleasing in the departed, yet so long as he is held up by many as a model Churchman, it is a solemn duty to show men to the contrary, that they may be warned of the danger of his writings. It must never be forgotten that Stanley was the personal friend of the two greatest infidels of the day, viz., Colenso and Renan; and perhaps, there never was a man before, who dying in the bosom of the Church, strove to do so much injury to her. Had it been in his power he would have chased every vestige of the Christian faith from the Church, and turned every Church building into a curiosity shop. In a review of his "Christian Institutions," written by a presbyterian minister, we find these remarks:—"There is no place found for the Incarnation of a divine Person in human nature. The Catholic doctrine of vicarious suffering and expiation is explicitly denied. The transcendent holiness and primitive justice of God is ignored. The personality of the Holy Ghost is denied, and His work in regeneration and sanctification explained away under the most ordinary natural analogies. It is not the doctrine peculiar to his own national Church to which he was sworn; it is not the accidents of dogmatic speculation or definition, but the very essence of the religion of Christ, common to the faith and life of all Christians, that is here so consistently denied or ignored." These are hard words, and would show that "liberality" might well be known by a much less genial name.

## IRREVERENCE IN CHURCH.

OUR remarks on this subject have given great satisfaction, not only in Toronto, but also in other dioceses.

Irreverent conduct in the sanctuary leads to the supposition that those who practise it do not really believe that the place in which they are is the house of God, and ought to be to them none other than the gate of heaven. It is an unmistakable mark of experiencing and believing very little indeed of the result of the Saviour's work. If a man has properly engaged in divine worship, he will not hurry off his knees and begin to shake hands with his earthly friends and neighbours, and talk on subjects irrelevant to the solemn business which has called them together. And yet this is what is too often met with, and when we find a clergyman joining in the same kind of thing it only makes the matter so much the worse, because he at least ought to know better.

We cannot agree with the Rev. R. HARRISON's remarks in a letter in our correspondence columns on this subject. It is mere ordinary gossip that is indulged in; a practice evidently a usual one, and therefore highly reprehensible. We can only say that we are obliged most strongly to condemn such irreverence, which becomes so much the more remarkable in congregations generally supposed to appreciate reverence. In these cases too the evil is increased by the fact that the obstruction caused by this exhibition of levity is so great that a number of the congregation are compelled to remain and witness conduct which gives them a great deal of pain, increased when the