

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

July 17...FIFTH SUNDAY AFTER TRINITY:—
Morning...1 Samuel 15 to v 24. Acts 20 to v 17.
Evening...1 Samuel 16; or 17. St. Matt. 8, v 18.
24...SIXTH SUNDAY AFTER TRINITY:—
Morning...2 Samuel 1. Acts 24.
Evening...2 Samuel 12 to 24; or 18. St. Matt.
25...Saint JAMES, Apostle and Martyr:— [12, v 22.
2 Kings 1 to v 16. St. Luke 9, v 51 to 57.
Athanasian Creed to be used.
Jeremiah 26, v 8 to 16. St. Matthew 13 to v 24.
31...SEVENTH SUNDAY AFTER TRINITY:—
Morning...1 Chronicles 21. Romans 1.
Evening...1 Chronicles 22; or 28 to v 21.
St. Matthew 16 to verse 24.

THURSDAY, JULY 14, 1881.

BISHOP RYAN has resigned Bournemouth, and accepted the vicarage of Middleham, in order to help the Bishop of Ripon in his episcopal duties.

Professor Stubbs has been elected foreign honorary member of the United States Academy of Arts and Sciences, to fill the vacancy caused by the death of Thomas Carlyle.

The Rev. A. S. Bennett has given £900 in addition to £100 formerly given for the erection of a church at Bournemouth, to the memory of his late father, the founder and first vicar of St. Peter's church.

On the 24th ultimo, the Festival of St. John the Baptist, the knights of the Order of St. John of Jerusalem held their annual commemoration at the Chapel Royal, Savoy. The Holy Communion was celebrated at 10 a.m. The Rev. J. C. Wharton, Vicar of Willesden, preached the sermon. On the Sunday afternoon, at four o'clock, the Rev. W. J. Knox-Little preached the annual sermon on behalf of the Church Penitentiary Association.

At the Ventnor Burial board a discussion has arisen on the question of admitting into the consecrated portion of the cemetery an inscription, inviting prayers for the dead. At one of their meetings application had been made for permission to erect a tombstone over a grave with this inscription:—"Of your charity pray for the soul of Enora Baker, who fell asleep Dec. 21, 1880. R.I.P." The matter was referred to the Chancellor of the diocese, Mr. Charles Sumner, who said that a similar inscription was decided not to be illegal in the case of Brecks v. Woolfrey. The subject was again discussed at the Board, which decided not to allow any tombstone to have inscribed upon it any verse of poetry or any extract, other than a complete text from the Scriptures.

The health of the Bishop of Salisbury is improving rapidly.

Up to the 23rd ultimo £14,000 had been received at the Mansion House, for the Metropolitan Hospital Sunday Fund.

A meeting has recently been held at Bradford for the formation of a society to promote the efficiency of the Church schools of the deanery. The Rev. J. Bardsley, who presided, stated that £2,000 in donations and a subscription of £750 a year would be needed to carry out the scheme. The promises already received amount to £1,500 and £500 respectively.

The Bishop of Sodor and Man has been holding a Convocation of his clergy. In his address, Bishop Rowley Hill touched upon the Burials Act and the Revised Version of the New Testament. He also dilated at some length on the Ritual prosecutions; remarking that it was very sad to see some of our clergy put into prison. He thought they ought to submit themselves to every ordinance of man for the Lord's sake.

The six great windows of the Chapter House of Westminster Abbey, together with the smaller window over the entrance, are to be filled with stained glass, representing the history of England as associated with the Abbey during the six centuries in which the Chapter house was connected with the historical interests of the country. The first, which is already in progress, will be supplied at the cost of the Dean.

On the 15th the Bishop of Manchester consecrated the new church of St. Clement, Greenheys, one of the three which have been built with the proceeds of an old chapel which formerly stood in Lever street, Manchester. The three new edifices will bear the name of the parent building. The one mentioned, which is in the Early English style, will seat 750 persons, and cost £9,600, towards which the Clements' Trust contributed £7,500.

At the recent annual conference of the clergy and laity of the diocese of Ely, the Bishop expressed regret at the continued depression of the agricultural interest, which very materially affects the incomes of the clergy. He thought that if this depression should continue the question would soon have to be asked whether or not it is desirable that there should be a consolidation of small benefices. He said that not only the money question, but the question of work, would force the matter on in some of the rural parishes.

The Toronto *Globe* has the following in reference to the recent decision of the Presbyterian body to admit the validity of Roman Catholic ordinations:—"Certainly the religious society, whose ordinances are thus accepted as valid, can be no longer be regarded as 'Antichrist,' 'the Mother of Harlots and Abominations.' It may be a Church blinded with superstition, error, and sin, but it must be a

Christian Church. . . . The Presbyterianism of to-day is evidently no longer fed upon Fox's Book of Martyrs, as a chief article of youthful religious diet."

The Confraternity of the Blessed Sacrament held its anniversary on the 16th ult. There was a solemn celebration at St. Agnes, Kennington Park, where the Rev. W. C. E. Newbolt, vicar of St. Matthias', Malvern Link, preached. There were also celebrations at forty-six other churches in or near London, and at about two hundred in the country. The annual conference was held in St. James' Hall. The members number 14,213, as against 12,547, showing an increase of 1,666. The number of clerical associates is 1,008, or forty-eight more than at the last anniversary.

FIFTH SUNDAY AFTER TRINITY.

IN the miracle recorded in the Gospel the sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He, Who in the spiritual as in the actual world, bids them let down the net, and also by His Presence and the exercise of His Power, gathers the great multitude of fishes. In full agreement with this miracle, which is also a parable, in the Gospel for the day, the Collect prays to Him Whose presence and power proved the wealth and safety of the fishermen, that He will so order the waves of this troublesome world, that the Ark of the Church may even ride over them in peace, and serve Him by gathering souls into her nets with all Godly quietness through the blessing of the Saviour. The Epistle, like those of preceding Sundays, reflects a time of persecution, such as was passing over the Church when St. Peter wrote. But it breathes the strong faith of him who had said, "Lord, if it be Thou, bid me come unto Thee on the water," and whose experience had taught him that if Jesus is in the ship, no waves or storms can prevail against it. And so we are informed that "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." A particular providence is clearly involved in these words, and St. Peter's teaching is directly contrary to that of the poet who wrote:—

" The Universal cause
Acts not by partial but by general laws,
He sees with equal eye, as Lord of all,
A hero perish, or a sparrow fall;
Systems or atoms into nothing hurled,
And now a bubble burst, and now a world."

Doubtless a thinking man, contemplating the grandeur of his Creator, may, for a moment, be tempted to question the individuality of His attentions. Led by the discoveries of science, the imagination may travel from world to world, from system to system, amidst the still increasing magnificence of the Divine formations, until our earth becomes an indiscernible speck, and bears no more proportion to the other productions of creative energy, than a single leaf to the foliage of a widely extended forest. Amid the illimitable expanse around, we may feel ourselves dwindle into nothingness, and with something of the hesitance of unbelief, may ask, "What is man that Thou art so mindful of him?" But, the terms *little* and *great* are distinctions of finite minds, which will bear