

Dominion Churchman.

THURSDAY, APRIL 8, 1880.

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BISHOP LIGHTFOOT has lately laid the foundation stone of a new Church at Auckland Park, near Bishop Auckland. The Church will be dedicated to St. Philip. It will cost £800 stg., and will seat about 200. It is to be 44 ft. by 20 ft., with chancel 20 ft. by 16 ft., and a vestry 20 ft. by 18 ft.

Bishop Smith of Kentucky, is now the senior Bishop of the Church in the United States, and is 86 years of age. He has presided for eleven years, and has "taken order" for the consecration of thirty-nine Bishops. There have been six presiding Bishops, and their average age at death has been 82 years.

Bishop Alford has accepted the office of Commissary and Canon of the Cathedral in the Diocese of Huron, and has resigned St. Mary's, Kippington, near Sevenoaks.

Mr. H. C. Richards, of Gray's Inn, has delivered a lecture in reply to Mr. Bright on Nonconformity, in which he showed from the writings of James Fox and the records of the 17th century, how cruelly the Independents treated the "Society of Friends," both in the days of the Great Rebellion, and also in their settlements in North America. He hoped Churchmen would pay more attention to the history of their Church than they had hitherto done, and not take as facts the statements made by Nonconformist speakers and writers.

News has reached England of the death of the Rev. Charles York, while laboring as a Missionary in Central Africa, under Bishop Steere. The deceased, who was only 24 years of age, was the third son of Mr. Frederic Yorke, of Cambridge, and was formerly chorister of Trinity College choir. After proceeding to Warminster College, he went to Zanzibar in March, 1876, and was the first candidate ordained by Bishop Steere, who writes that he was "the most successful of all our younger clergy." Mr. Yorke died at Umbra, where his work among the chiefs and people was very successful. He established a school, and assisted in building a Church, for which he trained an excellent choir. His premature death from fever is much lamented.

Bangor Cathedral, which is undergoing restoration from the designs the late of Sir Gilbert Scott, is to be reopened the second week in May.

Church endowments in England, as the result of voluntary effort, are fast increasing. The Liverpool Bishopric Committee have invested more than £70,000 stg. towards the endowment of the new Bishopric. The Liberationists would of course require the confiscation of this fund with a multitude of others of a similar character and the appropriation of them to secular uses. What a mass of dishonesty lies veiled under the name of national

justice? What would the Wesleyans say if some years hence they were invited to hand over the £250,000 they have lately collected for their Thanksgiving Fund?

Nothing like the mortality of the first week in February has been known in London since the days of the cholera; and the winter altogether throughout the country has been very fatal to aged people.

From a Parliamentary paper just published, it appears that of the non-commissioned officers and men in the British army on January 1, 1879, 114,081 were Churchmen; 18,708 Presbyterians; 7,462 various Protestant sects; 89,748 Romanists; 158 Mohammedans, Hindoos, Jews, &c.; 8,970 not reported. Total, 184,067.

"OUR NEW NEIGHBOR."

THIS is the title of our new story, which has been selected with great care for the purpose of interesting our lady readers; and we are certain that our efforts in this direction will be abundantly appreciated. We have been laid under obligation by a number of ladies in interesting themselves in a very practical way for the success of the DOMINION CHURCHMAN, so that we have felt bound to make them the best return we could; and we sincerely trust that our lady friends will not on any account remit their kind and energetic labors on our behalf.

THE SECOND SUNDAY AFTER EASTER.

VICTORY after suffering, if that suffering is according to the will of God, is the law of God's dealing with man. The great illustration of this truth as well as the great example of the principle, is to be found in the person of the Lord Jesus Christ, Who passed through unexampled scenes of suffering on His way to ultimate conquest; and now He lifts His head in triumph. "He did no sin, neither was guile found in His mouth; Who, when He was reviled, reviled not again; when He suffered, He threatened not; and to so great an extent did He tread the pathway of suffering, that in "His own Self He bore our sins in His own body on the tree;" and now, by His resurrection, He is declared to be "the Shepherd and Bishop of our souls," in such a way as none but an Almighty Provider and Governor could feed and rule His people. The world and the people of the world that had inflicted the suffering and triumphed over the sufferer—the world which attracts and enslaves, which wearies and pains the sons of men—the world with the lusts thereof passeth away, but its Conqueror remains; for ever the same in His glory, in His brightness, in His purity. And the immediate teaching of the Church to-day is that "the humble obedience of the Son of Man, 'even unto death,' has made Him an example to all eyes, the Leader of an innumerable army of saints, and the Fountain of the Pastoral and Sacerdotal office, by the ministration of which men are gathered into the one fold of Salvation. We have indeed the highest example of the great Captain of our salvation, who endured the cross and despised the shame; and He ever lives before our eyes, as once the Model, the Leader; the Source of Victory, and it may very often be helpful to our efforts to

contemplate the efficacy of His strength, in the actual result of *their* labor who have confided in His name. We are not only told to be "imitators of God," and "followers of Christ," but also to be "followers of them who through faith and patience have inherited the promises." Although they were once weak and sinful like ourselves, yet they adopted the cause of truth and righteousness as their own. They linked their sympathy and their lot with their Master, and became, in the use of the Sacraments and other means He had appointed, partakers of the Divine nature. They estimated the things of time by the standard He had erected; and neither the current of human opinion nor the costliness of present sacrifice was able to bear them away from the requirements of His law. They estimated the things of time by the standard He had set up, and they lived for eternity. They consecrated their all to God's glory. The love of Christ constrained them, and they thus judged that "if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again." They continued in this course, they remained faithful unto death, and their patient expectation was not cast off. They had peace in life, hope in death; they have entered into rest, and they await, with joyful expectation, the morning of the resurrection, when with glorified bodies, raised again in the image of the Saviour's body, they shall enter on the full enjoyment of pure, perfect, and eternal happiness.

POISONING THE WELLS.

IT was understood that when the Church party elected to agree in the choice of Archdeacon Sweatman as Bishop of Toronto, that the Church Association should be dissolved and that for the future its members should subside into the position of ordinary priests and laymen and live on a common footing with their fellow-Churchmen. The Association has been dissolved, we admit, as an Association working overtly. As a society for mining purposes, for groping in ways that are dark, and indulging in tricks that are mean, its existence is unfortunately an obstinately hard fact. We are far from laying this charge at the door of all who had to fall into its ranks. Many of them have stuck to their word like men of honor. Others, on the contrary, and these not the least influential among them, have steadfastly adhered to their old tactics. They have done even worse. They have once more formally committed themselves to their original role—if, indeed, they ever doffed the character of an insolent and aggressive faction, whose reason of being is as of old to stir up strife and to undo the work of harmony which had been so happily inaugurated. Hence as early as last Christmas began the system of again flooding the rural constituencies with what they are pleased to call "Protestant" leaflets, whose object is to throw dust in the eyes of the vulgar and make the unlearned believe that the Church of England—except in so far that they dub themselves the Church of England, after the *L'Etat c'est moi* style of Louis the Grand—makes it her business to encourage idolatry as well in word as in deed; that she preaches Popery, acts Popery, breathes Popery; lives in an atmosphere of Popery, infects all around with its baleful affatus, is in fact a very upas tree, to which must be applied the axe of the reformer,