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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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Frank Wootten, Editor, Proprietor, & Publisher.
Address: P. O. Box 449.
Office, No. 11 York Chambers, Toronto St., Toronto.

Alex. S. Macrae, M.S.A., (of London, England),
BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

- July 3...THIRD SUNDAY AFTER TRINITY:
 - Morning...1 Samuel 2 to v. 27. Acts 10, v. 21.
 - Evening...1 Samuel 3; or 1 to v. 19. 2 St. John.
- 10...FOURTH SUNDAY AFTER TRINITY:
 - Morning...1 Samuel 12. Acts 15, v. 30 to 16, 16.
 - Evening...1 Samuel 13; or Ruth 1. St. Matt. 4.
- 17...FIFTH SUNDAY AFTER TRINITY:
 - Morning...1 Samuel 15 to v. 21. 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 21.
 - Evening...2 Samuel 12 to 21; or 18. St. Matt.
- 27...SAINT JAMES, Apostle and Martyr:
 - 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. 21.
- 31...SEVENTH SUNDAY AFTER TRINITY:
 - Morning...1 Chronicles 21. Romans 1.
 - Evening...1 Chronicles 22; or 28 to v. 21.

THURSDAY, JUNE 30, 1881.

ENGLAND has paid £15,000 as an indemnity Fortune Bay outrages.

The Queen is said to be one of the keenest of the critics of the new "Revision." It is fully believed that the "Revision" will have to be revised, to some considerable extent.

The death is announced of Mr. Henry Jenkins, who was excluded from the Holy Communion by the Rev. Flavel Cook, then Vicar of Christ Church, Clifton, and which led to the protracted suit of Jenkins v. Cook, in which the plaintiff was successful.

A great blank in the ranks of Biblical scholars has been made by the death of the Rev. C. J. Elliott, Vicar of Winkfield, Berks, and Honorary Canon of Christ Church, Oxford. He was well known to be a man of considerable theological learning and an excellent Hebrew scholar; and therefore was selected as one of the Company for the Revision of the Old Testament.

A recent number of *The Guardian* has the following:—Cranmer seems to fall lower upon every fresh revelation from State papers and despatches, and the only conclusion we can come to is that it was such an article of faith that a Protestant must be a good man, that his immediate followers really could not see the meaning of actions and words. Dean Hook's Biography of him shocked much traditional veneration for him, and yet that showed the influence of our old belief in his having all perfections except courage; whereas, we are now obliged to see him not the unwilling but the ready tool of all Henry's iniquities, and certainly showing no hesitation in abetting his cruelties.

On the Sunday after Ascension, the Bishop of Gibraltar held a confirmation at Barcelona—fourteen were confirmed.

The Winchester Diocesan Conference has been postponed for twelve months on account of the health of the bishop.

The Rector of Ravensthorpe, Normanton, has had a cistern made of galvanized iron two yards long by a yard and a-half wide, and three feet four inches deep, in which he adopts adult baptism by immersion.

The second reading of the Bill to enable clergymen to sit in the House of Commons, moved by Sir G. Goldney, was negatived by 110 to 101. Mr. Beresford Hope and Col. Makins were the foremost leaders of the opposition.

The Rev. T. P. Hughes has communicated some valuable information respecting his Afghan mission. Cabul and Candahar are still inaccessible, but he is anxious it should be borne in mind that Peshawar, which is his headquarters, and where he hopes to build a church, is an Afghan town, although within the British boundaries. He has succeeded in establishing friendly relations with the natives. He says the religion of the Sikhs was originally a sort of Reformation of Hinduism, dating from the same period as our own European Reformation of Christianity. Its principles were broadly "equality in race, equality in creed, and equality in religious hopes—principles of course, destructive to the idea of caste. The founder, Nanak, is reported to have said, "There is no Hindu and no Mussulman."

At a "recognition" service at Grantham, Mr. Arnold Thomas, Secretary of the Gloucester and Hereford Congregational Union, said that "whenever there was any real prosperity in Christ's Church, there was a spirit of dependence upon the Unseen. . . . He could understand that those who had any real love for Christ, and real faith in Him, might easily feel that there was something very wonderful, very beautiful, and very attractive, in being brought, though it might be in a mysterious manner—though it might be, and no doubt it was, a manner which they did not at all understand—in being brought into intimate relationship with One so high, and so dear to them. Well, he did think that they, as Congregationalists, must have something corresponding to that Real Presence. They would never attract people if they did not. There must be an appeal to the Mysterious. Men wanted to feel that heaven was brought near to them; and unless they brought heaven down to them—unless they brought them into intimate relations with that which was unseen and eternal, they would never do a great deal—they would never have true life in their church. There was an infinite distance between the Church when this was realized, and the church when this was not realized. . . . If people felt when they were coming to the chapel, that they were not coming merely to meet with each other, but that they were really coming to the sacred and glorious presence of their Lord, what a difference it would make!"

The King of the Sandwich Islands has visited Calcutta. Finding the heat oppressive, he embarked for Europe.

The rector of St. Mary, Aldermary, the Rev. L. B. White, one of the Secretaries of the "Religious Tract Society," now preaches in his surplice.

Intelligence has been received from the Bishop of Pratoria. Letters dated last December have reached England at the same time as letters of May 7th. The late war in the Diocese has grievously crippled the Church's work. Missions to the Kafirs, which had been established, have had to be suspended. The clergy have only been able to minister to the few who have been shut up with them in their beleaguered homes. The Bishop, closely confined to Pratoria, has been unable to prosecute his customary visitation tours. It is a great comfort, however, to know that there are no signs of faintheartedness; notwithstanding the altered circumstances and the attendant dangers, bishops and clergy are firmly at their posts. The Bishop writes:—"My own course is plain, (unless driven out, which I do not expect,) to hold on till the Church is firmly established, wherever the door is open to her. Where this is the case it will be my first duty to ascertain. Please do your utmost to get for the Diocese men and money, and I will labour on in my Master's work." The Bishop also tells of property in the Transvaal being much depreciated by the war; and of the almost famine prices of necessaries. As a consequence, the local reserves of the Church will be much lessened, and increased help is earnestly sought from home.

THIRD SUNDAY AFTER TRINITY.

AT this time there are two subjects specially brought to our notice by the Church. One is the Christian grace of humility; and the other, the sufferings and afflictions through which the Christian has to pass. We look to our elder brethren in the faith for examples of steadfastness and patience in the Christian course, and we are taught that the same afflictions were accomplished in them, as those to which the Christian man is now called; so that their example is of the greatest value to ourselves. With some shades of difference we are substantially placed in the same circumstances with those who now rest from their labours. We inhabit as they did, a world of sin and sorrow, with hearts prone to yield to the one, and to repine against the other. We are surrounded by incessant temptations, exposed to vigilant enemies, allured by sense, indisposed to act by faith, ready to prefer present advantage to future recompense. We need, as they needed, reconciliation through the atonement, the renewing influence of the Holy Spirit, the grace of the Sacraments, the guardianship of Christ, the victory over the world, and the patient allegiance which is faithful unto death. And for one consolation we may remember that we possess the same assurances with them of the certainty of attaining all these enduring blessings. All the strength, the courage, the holy resolution they exhibited, we require, and are invited to receive at the hand of God. No