

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

July 23. SEVENTH SUNDAY AFTER TRINITY.—
Morning...1 Chronicles 21. Acts 23, 12.
Evening...1 Chron. 22; or 28 to 21. St. Matt. 12, to 22.
July 25. ST. JAMES, APOSTLE & MARTYR.—
Morning...2 Kings 1, to 16. Luke 9, 51 to 57.
Evening...Jeremiah 26, 8 to 16. St. Matt. 13, 24 to 53.

THURSDAY, JULY 20, 1882.

THE consecration of the Bishop of Newcastle is fixed for the 25th instant.

St. James' Church, Clerkenwell, is about to be restored under the superintendence of Mr. A. W. Blomfield.

The annual festival of the choirs in Chelmsford and the surrounding parishes was held in the parish church, on the 17th ult. Mr. Martin, Mus. Bach., presided, and Bishop of Bedford preached the sermon.

A festival of village choirs was held on the 14th ult., in the parish church of Dorking, Surrey, Ven. Archdeacon Atkinson, vicar. Ten choirs took part in the festival, making a total of two hundred voices. At matins, the processional hymn was "Forward be our watchword." The Very Rev. the Dean of York, who had travelled two hundred miles in order to be present, preached on Ps. cl. 6, "Let every thing that hath breath praise the Lord." Evensong was sung at 6 o'clock.

The Rev. Dr. Wilson, professor in Cornell University, has recently written an article for the *Church Review* entitled "Reason and Authority in Matters of Religion," in which he denies the doctrine of the personality of the devil, and asserts that the only tempter man has to contend against is his own lusts. Whereupon the Rev. Dr. Clover presents for the consideration of Dr. Wilson the following syllogism:—1. Christ was without sin. 2. Christ was tempted of the devil. 3. It follows, therefore, that there is another tempter besides man's lusts—the devil.

On Sunday afternoon, the 18th ult., a flower service was held in St. Paul's, Camden Square, N.W., instead of the ordinary children's service. Several hundred growing plants, besides beautiful bouquets and baskets of flowers and ferns, were presented by the children and their friends. They were deposited by the clergy in the sanctuary, and on Monday were sold for about £90 at the bazaar

for the North-West London Hospital. A children's cot, called the St. Paul's cot, is maintained at the hospital by the children who attend the Sunday afternoon service in this church.

The Archbishop of Canterbury presided at a Court of Assistants of the Charity for the Sons of the Clergy, at the Corporation House, Bloomsbury Place, on the 17th ult. The main business of the meeting was the distribution of the midsummer benefactions of Dr. Tylour, Mr. Myddleton, and Mrs. Ann Cain, amongst the poorer clergy in the various dioceses of England and Wales having families of three or more children, with an income insufficient for their maintenance and education. One hundred and twenty-three very pressing applications were presented, and the sum of £2,045 was distributed.

At the 181st anniversary of the Society for the Propagation of the Gospel, in St. Paul's, there was a choral celebration, and the Bishop of Carlisle preached the special sermon. The Archbishop of Canterbury was also present. Bishop Harvey Goodwin referred in his discourse to the present income of the society, about £80,000 stg. a year, which he considered little short of discreditable. On that sum they had to sustain all the old work, and open up fresh fields of labor, while there was scarcely a corner of the globe where they could not do a good work if they had the men and money. He referred to the new charter which incorporated the five thousand members of the Church, and hoped with its aid they would be able to do a greater work than ever.

The Salvation Army is making strange progress in London and other English centres. The large Congress Hall at Lower Clapton has been completed, and "holiness councils" are held three times a day, so that these people believe in daily service. Seats are provided for 4,700. On Sundays the pressure is so great that thousands cannot gain admission. On a recent occasion the large hall was filled, as were two tents, each holding more than a thousand persons, yet some 10,000 were left outside. Money with words of encouragement comes from strange and remote sources. In April a draft for £200 was sent from Dunedin, New Zealand, with the old cry:—"Come over and help us." The *War Cry* has a weekly circulation of 200,000; and the paper for the children, the *Little Soldier*, has a sale of 50,000 a week.

The Roman Catholics are making large plans for Central Africa. They are to have four Provicariats in the equatorial regions—Nyanza, Tanganyika, Northern Upper Congo, and Southern Upper Congo. There are already six stations and twenty-six missionaries in the first two Provicariats. These are on the shores of lakes Tanganyika and Victoria Nyanza. It is proposed to form a new station at the southern extremity of the Nyanza, and "bother" the non-Roman missionaries as much as possible. The Congo Provicariats were to have been founded by Father Doniaud, but he has been murdered at Urundi, and Father Toulott will start next summer with a fresh caravan.

The Chinese government has sent a protest to Washington calling attention to the length of time during which the law of exclusion is to operate as not being consistent with the recent treaty with China. It also refers to the fact that the law makes no distinction between skilled and unskilled labourers, but excludes both alike, which will seriously affect the business of Chinese merchants and manufacturers now resident in the United States. The anti-Chinese law is regarded as a serious blunder in the light of national policy. There was no more occasion for such a law than for a law excluding the Irish labourer; and but for political and party considerations it is said that no such law would have been passed. Our neighbours have put themselves in the wrong, insulted the Chinese nation, and given to the Chinese government a good excuse for retaliating in a similar way on the United States.

At a recent anniversary of the English Church Union, one of the speakers said the present bench of Bishops, irrespective of their leanings, would compare favourably with any bench from the earliest times. On which the *Church Review* remarks:—"How far this may be correct we will not express an opinion, but there is undoubtedly a place for some of the bishops on the bench essentially their own, just as they have work for which they are exceptionally fitted. When the Bishop of Manchester preaches, his sermons reproduced in the press are calculated to do more good in stemming the torrent of ignorant infidelity than half the unprinted sermons of all England. He takes up the latest and most popular theses advanced by our modern secularists, and which prove so fascinating to the British workman, and in a simple and sledge-hammer style acquaints us of the evil we are harbouring. Two sermons preached in London last Sunday by the bishop treated the growing scepticism of the age in a vigorous and earnest manner. The doctrine of "gratifying your natural desires," he said, was becoming popular, and men are now-a-days being taught that they have no duty, no responsibility, no conscience. To combat these doctrines evidences of christianity must be relied on; but, happily, not intellectual proof only, but also the proof of moral conviction could be offered, and it was not to the intellect but to the conscience that men must be taught to look for guidance in temptation and perplexity.

THE SALVATION ARMY.

THERE are still to be found among us those who think this movement is doing a great deal of good because it reaches classes not reached by the Church, or by any of the sects. They, therefore, think the movement a highly promising one, more especially as it has been emulously blessed and fostered, or we might say, patted on the back, by prelates who have found nothing too strong in word or act for the condemnation of those clergymen who, by means of a little bit of extra ritual, have endeavoured to reach, and successfully reached, the very lowest class the Salvation Army is credited with benefiting. Independently of the remark we made last week, that if the Church is not doing this work she ought to be doing it, and