

Dominion Churchman.

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THURSDAY, JULY 29, 1880.

AMONG the antiquities recently received at the British Museum from the excavations at Babylon, is a fine clay cylinder of Antiochus the Great, containing sixty lines of cuneiform writing in a perfect state of preservation.

In Ireland, men are everywhere secretly drilling, arms are being largely imported into the country, and preparations are being made for a rising on a scale never before seen in the country.

A canoe has lately been captured near Sierra Leone containing a hundred and fifty slaves. The person who captured the canoe had five pounds sterling a head for his trouble.

The colleges of the Jesuits in France have been closed by order of the Government. The law officers at Versailles have resigned rather than have any share in carrying out the order. Procureurs in other parts of France have done the same. The cause of the Jesuits has found able defenders in the Dukes of Audiffret-Pasquier and Broglie, whose splendid speeches made a great sensation.

Diplomatic relations have been broken off between Belgium and the Pope. The Bishop of Tournay, who was said to be insane, has communicated despatches establishing the duplicity of the Vatican. Hence the trouble.

The Berlin Conference has adopted a boundary for the Greek Kingdom very favorable to it. Thessaly will be included and that part of Albania south of the Kalamas. It adds eight thousand square miles of territory to Greece, and four hundred thousand men subjects, a third of whom are Moslems.

The Bill for legalizing marriage with a deceased wife's sister was lost in the House by only eleven votes. Two Bishops voted or paired for it, as well as the Prince of Wales, the Duke of Edinburgh and the Duke of Connaught.

A letter from Mr. Horsley, Chaplain of Clerkenwell Prison, states that out of fifty boys brought to prison, whose ages varied from nine and a half to sixteen, no fewer than forty-eight had been Sunday School scholars; forty-two had attended regularly; twenty were still on the books, and twenty-nine had received prizes.

It was expected that when Bishop Byle was consecrated he would have displayed at least one episcopal virtue, that of holding his tongue; but an English contemporary remarks that "in silly and indiscreet talk he has left even the most brilliant efforts of Bishop Ellicott far behind him. He has calmly informed the public that he was brought up as a man of fortune, and was about to enter Parliament when his prospects were all changed

by his father's bankruptcy; and the impression is suggested that, like one of the descendants of Hophne and Phinehas, he must have said to some Bishop, 'Put me, I pray thee, into one of the priest's offices that I may eat a piece of bread.' Then he said that 'when he had accepted the Deanery of Salisbury he felt like a dog with his tail between his legs.' "

The finances of the Society for the Propagation of the Gospel are greatly improving. For the five months ending May, there has been an increase of the funds of £8,106 stg.

The Duchess Dowager of Cleveland has presented a third sum of £1,000 stg. to the Bishop Suffragan of Nottingham, toward the endowment of the proposed new Bishopric of Southwell, and a further sum of £500 towards the provision of a palace for the future Bishop.

In a country parish in Kent, the "Salvation Army" have lately held a funeral "service." Beginning at 2:30 on a fine summer's afternoon, they continued their service with a short interval for refreshment, until 7:30. We may imagine the kind of thing likely to go on in the churchyards under the operation of the new Burial Act.

THE TENTH SUNDAY AFTER TRINITY.

THE lament of Christ over His beloved city, Jerusalem, is one of the most affecting portions of Holy Scriptures; but it indicates, also, the feeling He has for all who neglect the manifold gifts of His Holy Spirit, which He has poured upon us abundantly, but which His Church has been slow to avail herself of to the full extent the Giver intended. The Church is still far too worldly, too much inclined to organize her institutions after a worldly model, and too little disposed to accordance with her purely spiritual character. Her object—the purpose of her existence—is entirely spiritual: Christ's Kingdom in this sense is not of this world; and all the instruments and appliances for the furtherance of Christian objects should be as purely and entirely spiritual as possible. The treasure we have is doubtless contained in earthen vessels which require sustaining in some respects by earthly channels; and the exhibition of Christianity has to avail itself, to a large extent, of earthly materials; but the Church need not therefore model herself after each successive phase of the world's changing moods, which are, and ever were, and ever will be as variable as the hues of a cloud that receives the rays of the setting sun. We know not now much the whole Church of Christ has already lost by not embracing the opportunities and blessings offered to her. We have no reason to believe, from anything contained in the Holy Scripture, that the spiritual gifts enumerated by St. Paul in the Epistle for this day's communion office, were intended to be confined to the Apostolic age. But the Church has nevertheless lost, for a time at least, the splendid endowment of that age—doubtless in consequence of her unfaithfulness to the grace of God. And those endowments were magnificent, beyond most of our ideas upon the subject. There were gifts of healing, discernment of spirits, working of miracles, divers kinds of tongues, the interpretation of tongues; and all, indeed, that could ensure

the attention of men and secure the authority of the Church. But when the kings, and senates and municipal organizations began to take the Church under her wing, they interposed a cloud between herself and the Divine Spirit; and what she gained by worldly policy, she lost in spiritual power and authority.

We must remember that the most important spiritual gifts are still left to us. Christ, unseen but ever near, is with His Church. This is the day of our visitation, and we may be drifting into circumstances beyond our control. It is surely better that Christ should welcome us to Himself to-day, than that He should spurn us from His presence to-morrow.

THE REV. T. R. JONES.

A LETTER appears in the *Catholic Record*, June 19th, from the Rev. T. R. Jones, a young clergyman in the Diocese of Huron, in which he professes to give some of his reasons for his present perversion to the Church of Rome. The letter is too long for insertion and contains nothing new on the grand bearings of the controversy. He thinks he has communion what he takes to be the marks of a true church,—Unity, Catholicity, Apostolicity, Infallibility. Mr. Jones is the same who, not long ago, while incumbent of Christ Church, Belleville, lapsed from Christianity altogether, but in a few weeks changed his mind again, and, returning to Huron Diocese, became incumbent of Walkersville, a charge which he has now resigned to be received into the Romish Church. Mr. Jones' short religious history is not without its moral, and it is on this account that we draw attention to it at all. He was educated at Huron College, was an Orangeman and Ultra-Puritan, and was called to Christ Church, Belleville, by the Puritan faction, who were at the time uproariously striving for mastery in the churches in the city. He at once became the leading spirit of the party. He denounced the sign of the cross, omitted the Athanasian creed, issued a monthly *Parish Guide* of the no-Popery stamp, published a sermon against the Venerable Bishop of Fredericton's charge, delivered at the last Provincial Synod, on the ground of Ritualism, and, in short, rode the Protestant horse to the entire satisfaction of his constituents. But to one of Mr. Jones' independent temper his servitude to bigotry and intolerance must have been galling. No wonder he sighed for liberty, and looked about him for some way to escape from his trammels. But, alas, being ignorant of Catholic truth and Catholic principles, he could see no middle ground between mere Protestantism and Infidelity; and this latter offering him the freedom of action for which he craved, he lent a charmed ear to her siren voice and flung away his Faith. His infidelity was thus a direct rebound from irreligious Puritanism. Not finding, however, in scepticism the satisfaction which he had hoped for, he shortly recanted, and it is instructive to observe in his letter to the Bishop of Ontario upon the subject that, while he desires to resume the work of the ministry, he expresses at the same time his decided intention never again to become a party man in the Church. Since Mr. Jones' return to Christian belief, it appears that his mind has been unsettled upon the question of the Church. Mere negative principles giving him no satisfactory answer to his enquiries, and, in ac-

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