

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 11. Saint BARNABAS, Apostle and Martyr:—
Morning Deuteronomy 33, to v. 12. Acts 4, v. 31.
Evening Nahum 1. Acts 14, v. 8.

12. TRINITY SUNDAY:
Morning Isaiah 6, to v. 11. Revelation 1, to 9.
Athanasian Creed. Pr. Pref. in Com. Service.
Evening Genesis 18; or Ephesians 4, to v. 17;
Gen. 1 & 2 to 4. or St. Matthew 3.

19. FIRST SUNDAY AFTER TRINITY:—
Morning Joshua 3, v. 7 to 4, 15. Acts 3.
Evening Joshua 5, v. 13 to 6, 21; or 24. 1 St.

20. The QUEEN'S ACCESSION:—
Morning Joshua 1, to v. 19. Romans 13.
Proper Psalms: 29, 21, 101.

24. Saint JOHN BAPTIST'S DAY:
Morning Malachi 3, to v. 7. St. Matthew 3.
Athanasian Creed to be used.
Evening Malachi 4. St. Matthew 14, to v. 13.

25. SECOND SUNDAY AFTER TRINITY:
Morning Judges 4. Acts 7, v. 35 to 8, 5.
Evening Judges 5; or 6, v. 11. 1 John 2 to v. 15.

29. Saint PETER, Apostle and Martyr:
Morning Ezekiel 3, 1 to 15. St. John 21, 15 to 23.
Evening Zechariah 3. Acts 4, v. 8 to 23.

THURSDAY, JUNE 9, 1881.

LAST year, in twenty dioceses in England, 127,786 persons were confirmed.

The Rev. Richard Thornton, the Boyle Lecturer for this year, has begun his first course, and has chosen for his subject, "The grounds of belief." He proposes to treat of the import of the terms "Belief," and "Faith," the object of belief; subjective reasons for believing; the reasons for believing to be stated to others; and the Christian scheme considered in reference to belief.

An accomplished Hebraist, the Rev. Charles John Elliott, died at the 11th ult., in the sixty-second year of his age. He has been Vicar of Winkfield since 1844, and was appointed on the Old Testament Revision Committee. He was one of the contributors to the "Speaker's Commentary," and wrote a number of articles for the Edinburgh Review, Smith's Dictionary of Biography and Antiquities, Bishop Ellicott's Old Testament Commentary, and Cassell's Bible Educator.

The Lord Chancellor has expressed the opinion that the Revised Testament cannot be read in churches in England until it has been recommended by a sufficient public authority, and any clergyman so using it incurs the risk of being held as an offender against the law. The new revision has been very strongly condemned by high authorities in England. It certainly has a number of grave and very unaccountable faults. Any decision upon its merits by the Convocation of Canterbury will have great weight throughout the Anglican communion.

The death is announced of Canon Robert Williams, late of Rhydyceosau Rectory, Lawnt, near Oswestry. In him Wales has lost one of her greatest antiquarians and archaeologists. His best known work was his "Enwogion Cymru" or "Lives of eminent Welshmen." He has recently been translating some Manuscripts of great antiquarian interest. "He had also translated into English many of the quaint Cornish legends and stories of that wild corner of England."

The state of Ireland is by no means improving. Agrarian outrages, murders, incendiary fires, Boycotting, are still the order of the day. It is evidently "war to the knife" between landlords and tenants and that without the slightest distinction between liberal landlords and others. Lord Drogheda is said to be one of the most considerate of landlords, the land on his estates being let at a very low rent; and yet his tenants have refused to pay any rent till the Land Bill has passed. This is regarded as an illustration that the tenants are forcing the most reluctant of landlords to resort to eviction as their last resource.

His Grace the Archbishop of Canterbury has recently attended a meeting in which he said that "in face of the work which has to be done, the distinctions between the various Christian bodies sink into insignificance." It has been replied that, "it is a thousand pities that his Grace did not always take this view, instead of lending himself, as he has persistently done since his Oxford days till, at any rate, quite recently, to every effort that has been made to aggravate differences within the pale till they became schisms." It is added that, "It sounds well to hear these beautifully liberal sentiments from the author of an Act under which clergymen of unblemished character and of singular devotion, have been haled from their families, and cast into prison."

The one hundred and eightieth annual meeting of the Society for the Propagation of the Gospel was held in St. James's Hall, London, on the 12th May, the Archbishop of Canterbury in the chair. His Grace was supported by the Bishops of Llandaff, Antigua, Edinburgh, North China, and Toronto, with Bishops Perry, Ryan, and Tufnell. The attendance was very large. The secretary, the Rev. W. H. Tucker, said prayers, and read an abstract of the report. The meeting was addressed by the Archbishop, Sir Stafford Northcote, Rev. Dr. Strachan, Sir Bartle Frere, Mr. Raikes, C.S.I., and the Bishop of Toronto. It was stated at the meeting that now, for the first time, the name of New Zealand, so dear to the missionary heart, did not appear in the report of the society, as having drawn from its funds. For New Zealand had become self-supporting, and in that fact alone the society had a record which they might proudly emblazon on their banner. A gratifying fact was stated in reference to Newfoundland, which was that the sealers paused before they commenced their voyage, to give their labour, with their hearts as well as with their hands, in drawing the stones with which to build the cathedral church in the city of St. John.

In the month of April ninety-five emigrant ships left Liverpool, with 36,640 passengers; an increase of 21,161 over the emigration of the previous month, and of 6,149 as compared with April last year. Their destinations were:—To the United States, 31,782; British North America, 3,500; Australia, 13; South America, 189; East Indies, 93; West Indies, 16; China, 4; Western Africa, 43.

The Spring Conference of the so-called "Church Association" was held on the 11th ult. In addition to the usual amount of "tall talk" and wild harangue, the question was mooted about instituting proceedings against the Bishops, partly for the sake of variety and to keep up the spirit and temper of their subscribers, and partly because "parson-bating" seems to have had its day. The association has now been amusing itself at the latter kind of "liberal" sport for a number of years without having accomplished one jot or tittle, and it seemed to be felt that if some little change in the programme was not adopted, the whole thing would tumble to pieces. One speaker defined a Commission to be what he thought Dr. Johnson would have called it "a cumbersome but convenient contrivance for doing nothing." Another spoke of it "as a device for preventing the bishops from committing themselves." A Mr. Broomfield said he travelled about the country as much as anybody, and found the tide of ritualism springing up everywhere; he demanded a revision of the Prayer Book. The Rev. Dr. Harrison had studied the subject for twenty years, and protested heart and soul against any revision of the Prayer Book. The chairman, (Mr. C. H. Lovell) said it was a great mistake to think that infidelity was worse than Popery, for the greatest foe they had to contend against was Popery!

TRINITY SUNDAY.

THE mystery of the Trinity was left to be explicitly revealed in the times of the Messiah, for though it is undoubtedly involved in many statements of the Old Testament Scriptures, yet it is not so explicitly brought out there as to fix the attention immediately and directly upon it. It was the great secret, for the discovery of which the world was to be many ages in preparing. As long as the veil of the Temple remained, it was a secret not to be looked into, a holy of holies, into which even the High priest himself did not enter. But now that the veil has been rent asunder, the doctrine of the Trinity is one of the fundamental articles of the Christian religion, and the denial of it destroys its entire character and altogether neutralizes the blessings it proposes to confer on mankind. Although now revealed to us as a fact, it is still a mystery, a secret, as far as its nature is concerned. To say that it is opposed to our reason is a statement that cannot be made with even the semblance of truth; for it infinitely transcends the utmost powers of every finite mind; and what our reason cannot grasp, it is nothing less than an absurdity to say that it is opposed to that reason. Having satisfied ourselves that it is a doctrine unequivocally revealed to us by Almighty God Himself, we have nothing else to do but to believe it as a fact,