

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

June 24...NATIVITY OF ST JOHN BAPTIST:—

Athanasian Creed to be used.

Morning...Malachi 3 to 7. St. Matthew 3
Evening...Malachi 4. St. Matthew 14 to 11.

25...THIRD SUNDAY AFTER TRINITY.—

Morning...1 Samuel 2 to 27. Acts 7 to 35.
Evening...1 Samuel 3, or 4 to 19. 1 St. John 1.

26...ST. PETER, APOSTLE AND MARTYR:—

Morning...Ezekiel 3, 4 to 15. St. John 21, 15 to 23.
Evening...Zechariah 3. Acts 4, 8 to 23.

THURSDAY, JUNE 22, 1882.

AN Order in Council has been issued declaring the Bishopric of Newcastle to be founded. The diocese comprises the county of Northumberland.

An Evangelical conference has recently been held in Southport, at which Dr. Perowne delivered a strong lecture on the bad habit of indulging in the abuse of religious phraseology, of which they are generally guilty.

The Bishop of Liverpool has recently reconsecrated St Paul's churchyard, Burslem, Staffordshire, in consequence of a suicide having taken place there, and the burial ground of the dead being considered to be thereby desecrated.

An address has been presented through the Bishop of Gloucester and Bristol to the Archbishop of Canterbury, urging upon him the necessity of reverting to those primitive principles on which the Church, as a spiritual body was constituted. They further urge that such result can be effected only by the restoration of Ecclesiastical Courts and the Court of Appeal, in accordance with that constitutional relationship of Church and State which was granted by the statutes of the Reformation.

The British House of Commons recently rejected by 208 against eighty-three, resolution proposed by Mr. G. Howard, member for East Cumberland, in favour of opening to the public on Sundays all museums and picture galleries maintained out of national funds. Mr. Miundella in summing up the debate, said that there were 154 museums in the United Kingdom which would be affected by the Bill, and only four of these had as yet been opened by the municipal authorities on Sundays. At Nottingham recently those who advocated the Sunday opening of the fine and costly museums established at the public expense in the town, had been for that very reason, signally defeated at the municipal elections. In his own constituency of Sheffield with its 40,000 votes he had never been asked to pro-

note the Sunday opening which was demanded in the name of the labouring classes. And it was evident he said the nation generally was altogether averse from the proposed change.

The evictions in Ireland now average one thousand weekly.

The Mansion-house fund for relieving the Russo-Jewish refugees has amounted to about £80,000.

Bishop Tozer has had another attack of the old Zanzibar fever, and, though progressing favourably, it will be considerable time before he will be able to resume active work.

The conditions of Mr. Francis Ormonds offer of £5,000 towards the cost of erecting the Anglican cathedral, Melbourne, have been complied with—£25,000 having been subscribed before the end of last month.

The Jesuits who, soon after the expulsion of the Order from France, opened a school at Hale's Place, Canterbury, are enlarging their establishment, which, when the new buildings are completed, will be the most extensive college they possess in England.

Mr. James Vick, lately dead, was probably the largest flower seed dealer in the world. In his boyhood he was the playmate of Charles Dickens, having been born in England. While busy at his trade of printer, he worked at the case with Horace Greeley.

The appointment of bishop suffragan of Colchester, has been conferred on Archdeacon Blomfield, vicar of Barkin, youngest son of the late Bishop of London, and brother of Mr. Charles James Blomfield, now living in the diocese of Toronto.

The Christian Evidence Society are preparing to organize a series of high-class lectures bearing upon the philosophical questions of the day. The subject of the first is to be "Buddhism," as being one of the most important religious and philosophical questions of our time. It will be given by the Rev. S. Coles, an excellent Pali scholar, and for twenty-two years a missionary priest in Ceylon.

Mrs. Gibbs, the widow of the gentleman who spent £90,000 on the establishment of Keble College Chapel, has purchased the advowson of Otterbourne, to give to the trustees of the college. Otterbourne formed part of Hursley parish in Keble's time, and the duty was often taken by his great friend, Dr. Moberly, then Head Master of Winchester College, now Bishop of Salisbury.

The Rev. G. H. Swinnig, of the Mackenzie Memorial Mission was present at the anniversary of this mission on the 25th ult. The year 1881 is alluded to as a year of beginnings. The Memorial church is being raised at Isandhlwana, and Mr. Swinnig is also promoting the mission to Alubis' tribes, training young colonists as future evangelists, and securing an opening in Swaziland.

The Chinese are rapidly increasing in British Columbia, and will soon amount to 35,000, outnumbering the white population.

A well known London layman is contemplating the erection of a handsome church at his sole expense in some poor parish in Liverpool. His desire is to place it in some parish of extreme Protestant proclivities, so that the free and open Church system with thorough Catholic, Gospel teaching may have fair trial on difficult ground.

As the question of religious education in our public schools in Canada is just now exciting considerable attention, it may be well to recur to a few facts showing what the parents of the lower classes in England think of an education without religion. In the immense diocese of Ripon, which includes all the manufacturing population of the West Riding of Yorkshire, there are 87,621 children on the books, while the number of children who are wholly withdrawn from religious instruction amounts to the small figure of twenty-seven. In the diocese of St. Alban's, which includes a considerable part of the East-end of London, the number of children on the books is 25,297, and only sixty-three are withdrawn from religious instruction. In the diocese of Lichfield, another crowded district, the number of scholars on the books is 72,645, while only forty-seven of them are withdrawn from all religious teaching. So that taking three of the most populous centres in England where religious independence is supposed to be most rife, and infidelity or atheism is suspected of being most vigorous in its growth, we have 185,563 children on the books, but only 137 of them withdrawn from all religious teaching.

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THIS is a strictly Church of England institution, as evinced by its rules and patrons. One regulation states it has for its object the spiritual welfare of the Jews, and shall be conducted by various officers, being members of the Church of England, or (if foreigners) of a Protestant Church. Public worship and education of children are to be conducted, as far as possible, in strict conformity with the principles and formularies of the Church. If any questions relating to ecclesiastical order and discipline arise in the colonies or foreign parts, they are to be referred to the archbishops and bishops at home. The Society has for patrons the Archbishops of CANTERBURY, YORK, ARMAGH, and DUBLIN, nineteen English and Irish, and twenty-seven colonial bishops. We observe in one of the Society's recent publications that his Grace of CANTERBURY has given his endorsement to the institution by conferring on the Rev. H. A. STERN, one of its missionaries and a converted Jew, the Lambeth degree of Doctor in Divinity. And the Bishop of LONDON, when preaching the Society's anniversary sermon last year, announced the gratifying fact of 3,000 Israelites now living in England, having been converted to Christianity through its instrumentality. The formation of an association for the diocese of Toronto in connection with the London Society originated, we understand, in a suggestion by the