

Dominion Churchman.

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THURSDAY, MAY 27, 1880.

THE Wesleyan minister at Woodstock has left Methodism and seeks for ordination from the Bishop of Oxford. The Venerable Mr. Watkins, Archdeacon of Northumberland was educated at the Wesleyan institution, Richmond.

The Church in Ireland, far from having died out in consequence of disestablishment, is becoming every day more Churchlike and Catholic in its practice. The *Waterford Mirror* notices as a novelty that daily services during Holy Week are becoming more and more general.

The old parish church of St. Peter's is to be used at present as the Cathedral Church of Liverpool.

The Rev. Robert Hedges Maunsell-Eyre has resigned the rectory of Innishannon, from failing health, after having held the appointment for thirty three years. The parishioners have presented him with an address expressive of their great regret on the necessity of taking this step.

The Bishop of Oxford lately held a confirmation of the students at Eton College, when 187 noblemen and gentlemen were confirmed. Among them were the Duke of Newcastle, Lord Apsley, Lord Fitzgerald, the Count de Salis, and others.

Satisfactory terms of agreement have been arrived at between the Bishop of Colombo and the Church Missionary Society.

More than a million acres of the best land in India are devoted to the cultivation of opium. England went to war with China in order to force her to open the trade with India in opium. The treaty upon the subject was concluded at Tientsin in 1860. Since that time, the opium trade (infinitely more accursed in its effects than alcohol) has increased to nearly a hundred thousand chests, valued at twelve million pounds sterling. Surely among the punishments inflicted on nations for gross immorality, there must soon come a day of reckoning for England!

Near eight thousand workers in iron are on strike in the North of England.

Sir William Vernon Harcourt, the "Historious" of some years ago, was defeated in Oxford city by a majority of 54.

The Right Reverend Piers Claughton in a speech at Baden-Baden, expressed a hope of the appointment of another Continental Bishop to superintend the English Chaplaincies in that part of Europe.

A confirmation was held on the 12th ult. by Bishop Claughton in St. Andrew's Church, Compeigne. A correspondent of the *Guardian* says "it was pleasing to see an English Church in a completely French town filled with an attentive congregation, composed in a great measure of French residents, drawn to it by the desire to witness the simple solemnity of the administration of the holy rite. Not often is an Anglican Church seen on the continent so seemly as the stone building of pure pointed style, with spire and bell and suitably decorated interior which here represents our communion."

The celebrated Spanish orator, Senor Castelar was elected a member of the Spanish Academy in 1871. He gave his reception address on the 25th ult. It was intended to show that in our time, poetry, art, and literature have found as many and nobler ideals, if possible, than the classical traditions of the ancients. He particularly adduced as illustration Victor Hugo and Byron.

In reference to the results of the recent elections in England, the *Nation* says:—"What gives a touch of splendor to the victory, is that whole races in the East have seen it as a great light. To every Christian still groaning under Turkish rule it means speedy help and deliverance. To the Christians lately emancipated and to the Greeks it means the consolidation and maintenance of their freedom and independence. To the Hindus it means government for their own sake and not for the gratification of foreign pride. For the Afghans it means a cessation of pillage and slaughter in aid of a 'scientific frontier.' To the Turk it means that he must be clean and honest and industrious or die."

Colonel Francis Vernon Harcourt, Buxted Park, Sussex, died recently at his seat near Uckfield, in his eightieth year. He was the tenth son of the late Hon. and Most Rev. Edward Vernon Harcourt, D. D., Archbishop of York. He represented the Isle of Wight as a Conservative from 1852 to 1857.

The *Times*' Constantinople correspondent says:—"The bright hopes excited among the various Christian nationalities of Turkey by the San Stefano Treaty, the Congress of Berlin, and the June Convention have been gradually dying out during the last eighteen months. The Administration is paralysed in all its branches. In the European provinces brigandage has attained unheard of dimensions, and in Asia Minor murder, robbery and plunder take place in the immediate vicinity of the Imperial authorities." And this is the kind of system for the maintenance of which the Earl of Beaconsfield would be content to engage the whole force of the British Empire for all time to come!

The Royal Sign Manual has been affixed to the Charter of the "Royal Irish University," which is to absorb the Queen's College. The Duke of Abercorn is to be the first Chancellor.

The Duchess of Marlborough has issued a farewell address to the people of Ireland, which has

been printed on a leaflet for distribution in thousands—a version in the native language being added for the benefit of the peasantry in the west and south; in this respect presenting a contrast to the clergy of the Irish Church, who appear to have imagined that their mission was to anybody rather than to the aboriginal population of the country, and therefore their disestablishment and disendowment may be viewed as the visitation of a retributive providence.

The mode of electing Proctors by the use of voting papers has been suggested by the Archbishop of Canterbury and approved by some of his suffragans.

THE FIRST SUNDAY AFTER TRINITY.

THE Church, having brought before us the main facts connecting the Divine Being with our world, and having given one week to a consideration of all we know concerning the Trinity, now, by way of practical illustration, sums up the whole nature of the Godhead in the comprehensive language of St. John, including all the attributes of the Divinity in the one word, love. And the love of God is to generate love in man towards the Author of his existence and the Redeemer of his soul from death; which love can only be manifested by keeping the commandments of Him we profess to love supremely.

The sufficiency of the evidences of the main principles of our faith is also brought before us; and we are taught that if we believe not Moses and the Prophets, and, by similar inference, Christ and His Apostles, neither should we be persuaded though one rose from the dead. The motives that are offered to us in the Gospel have lost the charm of novelty, and they nauseate rather than invite the worldly minded; and many of us doubtless think that, could a spirit from the other world find its way to our earth and tell us of the worm that never dies and of the unquenchable wrath of God, then we should believe in real earnest, and turn, repent, and live. But we are taught that such an event could have no more influence upon us than the motives and the evidences we now have. We should soon find out ways of evading the force of any argument derived from such unusual appearances and to hinder the effect they ought to have on us—as much so as heretofore we have put off the standing and perpetual motives and arguments belonging to our religion. The effect of a visitant from the other world would be but transitory, and the very unusualness of it would afterwards, in moments of calm reflection, tend to excite suspicions as to its reality and truthfulness. We may well therefore admire the wisdom and lovingkindness of God in giving the standing revelations of Moses and the Prophets, Christ and His Apostles; for we may easily perceive that this method is better adapted for that purpose than if God were to work miracles every day for reclaiming particular individuals.

"ANGLO-CATHOLIC."

WE observe that Vice Chancellor Blake recently referred in somewhat contemptuous terms to the name "Anglo-Catholic." He called it, according to the newspaper report of his speech, a "deodorised" name. In other words, he