

Dominion Churchman.

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THURSDAY, FEBRUARY 24, 1881.

THE Bishop of Argyll and the Isles has appointed the Rev. A. Chinnery Haldane, Incumbent of Ballacholish, to be Dean of his diocese.

Up to the 2nd instant, two thousand eight hundred signatures had been appended to the address to the Archbishop of Canterbury on toleration in ritual.

The Dean of St. Paul's has reprinted an article on the relations between Church and State which he wrote for the "Christian Remembrancer" in 1850. The article was called forth by the Gorham judgment.

A painted window, the gift of Mr. Crundall, has just been erected at St. James's, Dover. The subject, "Christ Blessing Children," fills the four main openings. It has been executed under the direction of the Rev. W. E. Light.

The *Guardian*, which is not a really "High Church" paper, and is decidedly opposed to what is usually called Ritualism, has the following:—"The plea that sins of omission are not so bad as sins of commission might be available before these matters had been re-opened, but ceases surely to be so now, when the Public Worship Act and the judgments at law, provoked by the Puritan party itself, have expressly condemned the one in the same terms as the other. In short, it is really, since the Ridsdale judgment, as much a sin of commission and a demoralizing breach of the law not to wear the cope in cathedrals as it is to wear it in parish churches. And we particularly desire to ask how it can be denied that the Eucharistic Vestments are in principle owned by the Church of England, when the highest judicial authority has declared that they *must* be worn in the chief and model churches of the land? And if dilemmas are to be the order of the day, we beg leave to propound to our Evangelical brethren the following instance. If the Eucharistic Vestments properly denote the Popish Mass, how came Reformers, of the first and second generation alike, to wear them and to order them? And, on the other hand, if the same Vestments do not signify anything of the kind, but are thoroughly compatible with Protestant principles, on what doctrinal grounds do the modern champions of the Reformation refuse to tolerate them? No doubt some ardent Ritualists have put a Popish construction upon the use of the Vestments. But we should have thought our Evangelical churchmen would not have adopted the ideas of the modern Ritualist, especially in preference to those of the English Reformers."

The Rev. Robert Kemp has recently died at the age of ninety-one. He was forty years Vicar of Walpole and Wissett. He was the friend of Dr. Marsh, Dr. Collyer, and Rowland Hill. He officiated in one of his churches till within a few months of his death.

Mr. John Perkins, the promoter of the suit against the Vicar of Bordesley has written to the Bishop of Worcester stating that he wishes to be spared the necessity of obtaining a fresh writ, and complying with the required formalities. He therefore requests the Bishop to induce Mr. Enraght either to "amend his conduct or to resign his preferment."

The Government returns show that the Church in England, during the last nine years contributed for education £5,630,541, while during the same period all other religious bodies combined contributed only £1,323,365. So much for the decline of the Church in England, as some would have us believe; and so much for the zeal, benevolence, and enterprise of the "denominations."

The troubles of South Africa are not by any means diminishing. The Boers persevere in the sieges of Potchefstroom and Pretoria, and are said to have obliged the garrison of Lydenberg to surrender. The advanced column of British troops have marched for the Transvaal. Its strength, which is variously estimated at 1,000 and 1,300, is not considered too great for its work.

The Church in England appears to be getting thoroughly awake to the mischief likely to result from a continuance of the prosecutions and persecutions that have been the order of the day. Among a number of similar things an address to the Bishop of Winchester has been numerously signed by the clergy of the diocese. It embodies the averments contained in the address to the Archbishop of Canterbury, to which we alluded in our last issue.

As there are still some ignorant people who cannot yet realize the fact that "extremes are very apt to meet," it may be well to note one or two other remarkable instances of recent occurrence. Lord Ashley, son and heir to the notorious Puritan, the Earl of Shaftesbury, is announced as one of the latest accessions to the Order of Corporate Reunion. Another instance,—The son of Mr. Shepherd, who prosecuted Mr. Bennett, is actually one of the Cowley Fathers, under Father Benson.

The Bishop of Liverpool has been misrepresented by those who declared he intended to take legal proceedings against the incumbent of St. Margaret's, Liverpool. In a recent letter addressed to the clergyman, the Bishop says:—"If you suppose that I am going to institute legal proceedings against you, you are quite mistaken. If you think it your duty to ignore the decisions of the Queen's Courts of Law, and also to disregard the friendly admonition of your Bishop in things certainly non-essential, after having solemnly promised and vowed obedience to your Bishop at your ordination, I can only say I am sorry for you."

The Basuto war is running its course. In Tembuland hostilities have assumed the form of a gigantic cattle-raid. During a recent engagement of Colonel Carrington with the Basutos, he was deserted by nearly a thousand Burghers, who are suspected of wishing to show sympathy with their friends in the Transvaal.

The death is recently announced of the Rev. W. E. Scudamore, Warden of the House of Mercy and Rector of Ditchington. He is well known as the learned author of "Steps to the Altar," and "Notitia Eucharistica," and, says the *Guardian*, "for his sound loyalty to the Church of England, evinced by his counsels of moderation to the English Church Union."

The Bishop of Barbadoes, Dr. Mitchinson, who was formerly Head Master of King's School, Canterbury, is about to resign his bishopric, and accept a "living" in England. He is not however to be exactly what is called a "returned empty," for he is to be suffragan to the Bishop of Peterborough. He is described as a man of unbounded energy and capacity for hard work, who would in another age have made a Richelieu.

QUINQUAGESIMA SUNDAY.

BEFORE we enter on the season of Lent, the Church brings to our notice the highest Christian grace of which human nature can be the recipient, and which is at the same time, the attribute of the Godhead, which, in a moral point of view, constitutes its very essence. As far as human nature is concerned, the benevolent, the charitable man is the one who is improving in excellence and moral virtue. While he is doing good to others, he is advancing in his own excellence. He is rising higher and higher above the contagion of that disease which is spreading around among those who regard not the glory of God. He shows himself to be superior to those who live only for themselves and regard not the rest of God's creation. His soul rises above what is mean and sordid; and mingles with the most pure, the most sanctified, the most holy part of the creation of God. There is no school in which to learn the practice of virtue with such facility, as in the exercise of benevolence and charity. Those who are most truly benevolent, are making the swiftest advances in that "holiness without which no man can see the Lord." He who is labouring from a proper motive to do good to those around him; who is sacrificing his time, his talents, his property to promote the benefit of his fellow men, is rising nearer to an imitation of God than any other.—The Christian religion is eminently practical, and its practical application consists in as close an imitation as possible of Him who went about seeking opportunities for doing good. The man who thus practically applies the principles of Christianity is preparing himself for the glory of Heaven. He is laying up a portion in another world, in that state where every vessel shall be filled with the fruits of immortality for ever. The charity practised by Christ when on earth had reference both to the body and the soul. He was always giving; giving food to the hungry, eyes to the blind,