

Dominion Churchman.

THURSDAY, MARCH 18, 1880.

IN the Archbishop of Canterbury's reply to the Bishop of Capetown in reference to Mr. Colley's statement that the Primate had given him every encouragement in going out to Natal as assistant to the deposed, heretical Dr. Colenso, the Archbishop says that the statement made conveys a totally erroneous impression of what actually took place. It is remarked, and not without reason, in some quarters that the Archbishop would not have gone beyond what might reasonably have been expected of him, if he had, at the same time, expressed some little sympathy with the suffering Church in South Africa.

An important proposal has been made by Sir John Glover, Governor of Newfoundland, to make St. John's the summer port for the whole Dominion. It is suggested that St. John's may be connected with the mainland by a railway across the island, and a line of ferry steamers across the straits of Belleisle, from which a line would form a junction with the Intercolonial. By this arrangement it is believed that two or three days would be saved, and the resources of Newfoundland would be opened up.

It is calculated that about £150,000 stg. have been contributed to the Irish Relief Fund, which is considered to be about one-third of what will be required to satisfy the wants of the starving population of Ireland before next harvest.

The Romanists in England and Italy are getting almost wild on account, probably, of the telling exposures in Dr. Littledale's book on the subject of Romanism in opposition to Anglican claims. The *Morning Post* has been a favourite vehicle for publishing rumours of secessions to Rome which have not taken place; but by the continued report of which they doubtless hope to make their words become facts. The Roman correspondents of the *Standard* and *Daily Chronicle* as well as the *Rock* and the *Record* appear to be lending themselves to the same work of mischief.

The announcement of the Earl of Beaconsfield that Parliament is speedily to be dissolved has occasioned a considerable flutter of excitement through the whole of the British Empire. The unfortunate part of the case, probably, is that a letter of the Premier's to the Lord Lieutenant of Ireland would appear to make the appeal to be one of England against Irish Home Rule, and thus will be construed almost as a battle of nationalities. The result of an election is always doubtful; but the probability is believed to be that a Conservative House will be returned with a much smaller majority than usual.

THE SUNDAY NEXT BEFORE EASTER.

THIS is generally known by the name of Palm Sunday, sometimes also called Hosanna Sunday. It has from the earliest times been devoted to the commemoration of the triumphant entry of Jesus into his capital city Jerusalem, the spreading of palm branches in his path, and the Hosannas of the Jewish children. This entry into Jerusalem on Palm Sunday was an act of grace as well as an act

of triumph. It was a last offered opportunity of embracing His Gospel—of learning Who and What He was, what He had to teach, and what He alone could and would do. The offer which He made to His countrymen at large by being born of a Jewish mother, under the law—the offer which He made and makes to all mankind by taking our nature upon Him and coming among us as one of ourselves—this offer He repeats on a smaller scale, though in an intenser way, by His entry into Jerusalem. So that His entry was indeed a day of grace to the doomed city, a last but supreme opportunity on which previous errors, perverseness, cruelties, might be remedied once for all, by a free acceptance and pardon. It was to Jerusalem what the dawn of the nativity had been to the world—a day of grace in which God had blessed some, manifested the light of His countenance, and was merciful yet once more to the people of His ancient choice. But if it was a day of grace, it was also a day of judgment. In the sacred language judgment means separation; and separation is the first step in judgment. To give rewards is to separate between those who give and those who lose. And separation was the order of proceeding when the Lord entered Jerusalem on Palm Sunday. He seemed to be on His way to His trial. But in reality He was the Judge, and His apparent judges were even then before His tribunal. Of their own free will, they were then separating themselves into friends and enemies—taking their respective sides—writing themselves down in the eternal record as His worshippers or His foes. If ever there was a day of judgment, this was one—only the judge was not on His Throne, and the parties before Him were on the material seat of judgment, and were apparently they that ought to speak. The subject is in this way of permanent interest to all men in every age. Every living man is continually ranging himself either on one side or on the other, in the great contest going on between good and evil; and there is a last offer made to every independent man.

GOOD FRIDAY.

WE come now to the anniversary of one of the most wonderful days in the annals of the universe—the day which included the period referred to by the Lord, when He exclaimed:—"Father, the hour is come." This hour, the most remarkable in the history of time or eternity was marked with strange contrasts and wonderful results. It was an hour of the deepest humiliation, and yet one of surpassing glory. All the humiliations of time were as nothing compared with the humiliations of that hour. But while men saw nothing but the darkest clouds of shame, faith beheld these clouds illumined with heavenly brightness, and the glory of Christ rising with His deepest humiliation. The virtues displayed by the Divine Sufferer had never before been equalled; and to signalise the hour and its astonishing events, the Heavens were clothed with darkness and the earth quaked. The veil of the Sacred Temple was rent from the top to the bottom, and the graves were opened for the rising again of their occupants after the Resurrection of Christ.

The greatest of human crimes was acted in this solemn hour, which was also marked with the most affecting manifestations of Divine Mercy.

Every evil which had characterized the Jewish people seemed to be accumulated and concentrated upon that hour. But while they rejected the Divinely authenticated message sent to them and murdered the Heavenly Messenger, He Himself was dying to save their sins. The blood they shed by slow and cruel torments was then flowing to wash away their guilt. The Heavens were astonished at their baseness; but the stars in their courses did not as of old fight against the perpetrators of this awful deed. The earth quaked, but it did not swallow them up as it had done Korah and his company. The malicious and wicked Jews who perpetrated this dreadful crime were spared till after the Ascension of Christ in order that the first offer of salvation might be made to them.

And it is most remarkable that at this time wicked men and the ever-blessed God were making use of the same instrumentality in order to accomplish opposite and contrary purposes. The Scribes and Pharisees doubtless went from the cross congratulating themselves that they had destroyed both Christ and His Religion. But their success was their failure, and the realization of their object was its own frustration. His atoning death was the rock on which he was to build His Church. The Jews put Him to death in order to maintain the honour of their law. But by His death that law was abrogated. Till that moment the institutions of Moses had an efficacy; but when Christ uttered the words, "It is finished," the shadowy dispensation passed away forever like the clouds of the morning.

PETITION.

THE following petition has reference to an Act proposed to the Legislature of the Dominion:—

To the Honourable the of the Dominion of Canada.

The petition of the undersigned members of the Church of England in the Parish (or Mission) of

HUMBLY SHEWETH,

That your Petitioners have been much alarmed by the introduction into your Honourable House of a Bill to effect serious changes in the marriage laws legalising the marriage of a man with his deceased Wife's Sister, and of a woman with her deceased Husband's Brother. That your petitioners are persuaded that any such interference with the table of prohibited degrees will materially affect the welfare of the community and the comfort and happiness of many households in which persons connected together by the ties of consanguinity, and enjoy the same happy familiar intercourse as brothers and sisters without suspicion or thought of evil.

Your Petitioners believe that one of the marriages proposed to be legalized is expressly forbidden in Holy Scripture, and that the prohibition of the other is implied, and they cannot admit that any authority, ecclesiastical or civil, is empowered to dispense with such a prohibition.

That your Petitioners especially object to the proviso in the Bill making a distinction between marriages where the parties are members of one religious body, and other cases, as introducing an element of confusion and uncertainty, and they hold that all such marriages ought either to be legal or illegal in every case, without reference to the peculiarities of any Branch of the Church.

That on behalf of the children who may be deprived of their mother your Petitioners pray that the present position of surviving sister with relation to the widower may not be altered, as such alteration must necessarily deprive the motherless children of the loving care of the aunt at the time when it would be most especially beneficial, and under the present law is commonly enjoyed.

Finally, your Petitioners submit that before any alteration is made in the marriage laws, ample opportu-

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