

# Dominion Churchman.

THURSDAY, FEBRUARY 21, 1878.

## THE WEEK.

THE Conclave to determine the Papal succession has commenced its sittings. Sixty-one Cardinals have arrived at the Vatican. The Archbishop of Benevento, the Archbishop of Rennes, and the Archbishop of Capua are not expected, and McCloskey had not arrived on the 18th. Among the candidates of the various parties, the following are named: Cardinals di Pietro, Bishop of Albano; De Luca, Prefect of the Congregation; and Panebianco, Grand Penitentiary are acceptable to the Italians. Cardinals Parocchi, Archbishop of Bologna, and Moretti, Archbishop of Ravenna are favored by the foreign Cardinals; while the Cardinals Pecci, Pontifical Camerlengo, and De Canorso, Bishop of Verona, are supported in various quarters. On the 18th a Special Service was performed invoking the aid of the Holy Spirit on the Conclave; the Cardinals then entered their cells, on the third storey of the Vatican, and the operations of the Conclave began on the 19th. The Cardinals will meet daily in the Sixtine Chapel to vote at ten in the morning and four in the afternoon.

The increase of the Episcopate always seems to follow in proportion to an enlarged amount of activity in the Church and renewed energy and power in her ministrations. It also itself tends largely to produce reactionary results of a similar character. In England the enlargement of the Episcopate seems to have taken a strong hold of the public mind. An influential meeting has been held in Liverpool, the Mayor in the chair, with reference to a proposed sub-division of the Diocese of Chester, in favor of which all the rural deaneries had voted. Mr. Torr, M.P., stated the facts and mentioned the money that would be required. The Home Secretary had desired to know the public feeling on the subject, at first from a small meeting, and then if necessary from a large one. After discussing the subject, in which a number of prominent churchmen took part, a resolution was adopted, declaring the desirability to seek a division of the Diocese of Chester and the establishment of a See in Liverpool. The gentlemen present with power to add to their number, were constituted a provisional committee to carry the resolution into effect. It is indeed surprising that so large and influential a town as Liverpool has not moved in this matter before.

News from the Seat of War is becoming more pacific. Russia evidently does not intend to go to war with England if she can help it. She has issued a circular to the Great Powers announcing her intention not to enter Constantinople, and a similar announcement has been made with regard to Gallipoli. In return for her moderation, however, she demands a con- from Eng-

land, although the request is not made in a peremptory manner. Should England not accede to it, the worst form it can assume is that it shall be the subject of negotiation at the coming Congress of the Powers. The British fleet has withdrawn to Mudania Bay, forty miles south of Constantinople. It is probable that nothing more will be done until the Congress takes place. The British flag ship *Alexandria* on the passage up the Dardanelles saluted the Turkish flag at Halke Island, and the salute was returned by the garrison of the place. The Congress is to be held either at Frankfort-on-the-Main or at Baden-Baden. It is thought doubtful whether Germany would act impartially as arbiter, and it is suggested that the representative of the United States would be considered preferable. The Porte has issued instructions to Safvet Pasha to hasten the negotiation of peace, so as to conclude the treaty before the end of February.

The subject of Funeral Reform is receiving considerable attention in England. The Bishop of Lichfield is consecrating a cemetery at Longton, spoke strongly on the subject. He said nothing was more out of place than ostentation, pomp and ceremony at the funeral of the dead. What his Lordship would have said had he ever seen a funeral in Canada we can only conjecture. Here, a "respectable funeral" in many cases seems to be thought of more consequence than any thing else, and a funeral cortege partakes very largely of the character of a pompous triumphal procession. Indeed, many desecrate the Lord's Day for the occasion, in order to obtain a larger exhibition. Such manifestations should never be sanctioned by any who have a due and proper feeling of the solemnity of the occasion, who wish to show a proper respect for the departed, or who have that kind and degree of sorrow which might be expected from those who have lost their relatives and friends. The Bishop of Lichfield stated that a feeling in favor of abolishing the unmeaning surroundings of ordinary funerals was growing in the country, and he urged Christians to unite for the purpose of conducting interments at as little cost and with as little ceremony as possible.

On the question of the registration of communicants, the *New York Churchman* advocates a much more rigid system than is now adopted in the Church of the United States, and therefore a very different system from anything we have yet met with in the Dominion, if indeed any system at all is adopted. Our contemporary remarks: "If it were possible, every communicant should be registered in some parish, that is, under the care of some clergyman. In all cases, a communicant so registered should never leave his parish or be admitted to another without a commendatory letter. The good result would be the prevention of fraud, possibly by unworthy communicants, certainly by those

who have no claim to be received to the communion. It would also prevent cases of the same communicant being registered in two or more parishes. Therefore, the total number could be counted more easily and more accurately. But this is not in the least the purpose of registration and its attendant provisions." We presume—although the writer has not said so—that the main purpose of the registration and its attendant provisions is by fixing upon a certain standard, whatever that may be, and by adhering to it systematically and steadily, we recognize the organization of the Church as being worth something, and therefore it becomes an object of ambition to those who desire to excel in spiritual attainments. We in Canada are too much influenced by the idea prevalent in the Mother Country, that every man is a Churchman if he belongs to none of the sects, that we are satisfied if a man makes the slightest profession of either belonging to the Church or of "leaning that way." We are then ready to admit him to the highest offices a layman can exercise in the Church. We even incline to give him the power to over-ride and obstruct the best work of the Church in the diocese where he may live; and this is precisely the cause of our troubles in the Diocese of Toronto. No other body, claiming to be a religious one, would ever give to any man the power to undermine its very foundations, and to fight against all its distinctive teaching, with the aid of its own machinery. And why is this? Simply because we are afraid that if we are too strict, if we adopt too rigid a discipline, we shall lose large numbers of our people, our cause will suffer, and the Church will die away. To this objection we have two questions to ask. One is, Have we no faith in God? The other is, Have we paid no attention to the most successful organizations around us? We find those societies the most successful which are the most careful and the most "select" in the admission of their members.

## SEXAGESIMA SUNDAY.

OF all the New Testament worthies save only the Lord Jesus Christ Himself, a nobler or more illustrious example of self-denial cannot be brought forward for our imitation than that of St. Paul. His was indeed a magnificent exhibition of a self-sacrifice that knew no earthly bounds, a splendid triumph of Christian principle, and almost as great a miracle in the proud Pharisee as the Resurrection of the Saviour. St. Paul counted the cost, and having so counted it, he resolved accordingly, and in his address to the disciples at Caesarea, he declared his readiness not only to be bound, but also to die for the name of the Lord Jesus. He had given his property for Christ and His Gospel. That was nothing. "All His worldly possessions, all His worldly prospects had long before been sacrificed at the shrine of the Saviour. Compared with the success of