

Dominion Churchman.

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A NOTICEABLE feature of Holy Week in Dublin has been the performance of Bach's Passion music in St. Patrick's Cathedral. About twenty thousand persons were present.

Dr. Gatling, the inventor of the formidable arm which bears his name, has submitted to the naval and military authorities an improvement of it by which nearly a thousand bullets can be fired in a minute.

At St. Savior's, South Hampstead, on Easter Day the number of communicants was 392, being nearly one hundred in excess of the previous year. There were celebrations at seven, eight, and mid-day. A considerable number of the poor communicated at the earlier services.

The Bishop of St. Helena has had £100 stg., placed at his disposal by the Society for the Propagation of the Gospel, for the salary of a clergyman at Tristan d'Acunha.

Sir George Bowyer writes to the *Times*:—"It may interest your readers to know the views of Dr. Philpotts, Bishop of Exeter, the chief promoter of the Church Discipline Act, on the point in question in this case. I prepared that Bill for the Bishop of Exeter, and one of the points which we considered was whether the Bishop should have a discretionary power to proceed or not to proceed in cases of complaint against a clergyman. No one acquainted with the Canon Law could entertain the notion that the Bishop should not have that discretionary power. The jurisdiction under the Act is *ex officio*, and therefore essentially within the judgment of the Ordinary, who ought to consider with prudence whether he ought to proceed or not."

At Christ Church, Bexley, a commencement has been made of a series of twelve windows of considerable interest, being studies by W. G. Taylor from Leonard da Vinci's celebrated picture, *The Last Supper*.

In the enlargement of Buckland Church, near Dover, the famous yew tree, traditionally dating back to the time of the Druids, and known to be more than a thousand years old, had to be removed. It is the only yew tree mentioned in Domesday Book, and may therefore claim to be the oldest in the kingdom. Some years ago it was struck by lightning and divided into two principal limbs. The whole diameter of the branches is forty-eight feet. One of its limbs was nearly eleven feet in circumference. The entire mass is calculated to weigh 55 tons, and it had to be moved 56 feet. It is to be hoped the tree will continue to flourish.

Persia has conceded to British commerce free navigation on the Karoun and the rights to construct a carriage road from Ispahan to Schouster. England reserves to herself the faculty of sending resident agents to Herat, and even of forwarding troops to that stronghold in case the Persians should not be able to restore order there. Russia raises no formal objection to the mere increase of Persian territory.

A clever East Indian writer, Shoshee Chunder Dutt, says:—"There has been a recurrence of Russo-phobia after the lapse of forty years, and a fresh expedition has gone up to Afghanistan for a rectification of the frontier." But the war is an unjust one; the frontier does not require to be rectified, notwithstanding any military opinion to the contrary; and it is very much to be feared that the final results will not be altogether so satisfactory as is anticipated." On this the *Guardian* remarks:—"Shoshee Chunder Dutt is obviously an acute observer, and his remarks have thus far (March 1880) been justified by the event."

The appointment of the Rev. J. O. Ryle, Dean of Salisbury, to the Bishopric of Liverpool has given a fair amount of general satisfaction. He belongs to a "party" of a not very churchly character, but to the dismay of the *Record* and the *Rock*, he has never allowed himself to be dictated to by the leaders of that "party." He is thoroughly broad-hearted, of wide sympathies, and will no doubt make a valuable addition to the Episcopal bench. As a preacher and a hard worker in his former parish of Marylebone, London, his reputation was world-wide. He is universally regarded as worthy of the advancement.

THE ROGATION DAYS.

THESE are mentioned among the days of Fasting or Abstinence in the Tables given in the Book of Common Prayer, and are "the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord." They were probably used at an early period for the special purpose of asking the Divine blessing on the rising products of the earth. In the year 460, Mamertus Bishop of Vienne appointed annual Litanies on these days, a solemn fast, with processions. At the Reformation all other religious processions were abolished, except the perambulation of parishes during this week. No Office was appointed to be said, but a sermon was to be read which is contained in the second Book of Homilies. In the Injunction of Queen Elizabeth which ordered the continuance of the perambulation of parishes, it was intimated that "an order of prayer shall be hereafter appointed," but nothing has yet been done in that direction—showing among other things that many of the intentions of our Reformers have not yet been carried out. In the sermon, from the objects of creation the mind is led to contemplate the gifts and graces of the Divine Spirit as especially coming from Almighty God, to be sought for from Him and to require abundant acknowledgment and thanks to be rendered by His creatures who are the favored recipients of them. Occasion is taken to expatiate on the evils of covetousness, and on the necessity of honoring the Lord with our substance if we expect any blessing at His hands.

THE FIFTH SUNDAY AFTER EASTER.

THIS is also called Rogation (or Supplication) Sunday. The main subject of the Gospel is that of asking in Christ's Name, and is strikingly appropriate to the occasion, and very suitable also for commemorating the period immediately preceding the Ascension. It likewise bears a striking analogy to the work which Christ Himself has been carrying on for the last eighteen centuries. If we inquire what the Great Redeemer has been doing during the period that has elapsed since He left this earth, the answer is that "He ever liveth to make intercession for us." His intercession is set before us as a special act performed by Him in virtue of His everlasting Priesthood. "This man because He continueth ever, hath an unchangeable Priesthood. WHEREFORE He is also able to serve them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And if moreover we ask what is the substance of His intercession—for what does He plead, and in what terms does He plead? The question cannot be answered directly, but it can be answered from analogy. We know how, for whom, and in what terms the great Intercessor interceded while He was on earth, for He has left us an example of His intercession in human language. At the last solemn meeting before His Death they had probably left their supper room; the last discourse from which the Gospel is taken, so full of promise and of warning, of love and of suffering had been going on, and as it would seem likely they had already passed beyond the walls of the city and had reached the banks of the torrent Kedron, when Jesus pausing lifts His eyes to Heaven, Divine as He is, showing the perfectness of His human sympathies. Then He utters human words which fall on the ears of His listening Apostles, and they are permitted to catch as the moments pass, the accents of that intimate communion between the Son and the Father, which really belongs neither to human language nor to time. They stand by, while He, the High Priest, the Anointed One, entirely harmless, undefiled, and separated from sinners, makes an offering of Himself and His work, of His chosen witnesses to the world, of all His people, past, present, and future to the High Majesty of God, and in this great and truly sacerdotal prayer, Jesus intercedes before the Throne of God as identified with Himself, for His Apostles and His Church. And as if to guide His faithful people as to the nature of the petitions they themselves were to offer—the things they were to ask in His Name, He specially prays that they may be sanctified by the Truth, and also that they may be one—one with themselves, one with Him, one with the Father—"I in them, and Thou in Me, that they may be made perfect in one." And, "that the love wherewith Thou hast loved Me may be in them, and I in them." These and matters flowing from them should be the grand subjects of the prayers and supplications of the Church and Her members; and thus will the Priesthood and intercession of Christ produce their due effect upon the sons of men. The supreme consecration of the will of Christ on the cross fixes the true ideal of Christian sanctity; for sanctification means something more than purification from sin, it includes the principle of an entire consecration of the life of nature to an exclusively religious