

# Dominion Churchman.

THURSDAY, FEBRUARY 5 1880.

THE new Church of St. Stephen's, Springfield, Wolverhampton, for the working classes, has been consecrated by the Bishop of Lichfield.

On Christmas Day, the foundation stone was laid of the new Church of Haworth, the place so illustrious in connection with the Bronte family. More than a thousand persons were present. Of the Church of the Brontes not a vestige remains except the tower. One of the windows is intended as a memorial to the Bronte family. The structure will cost £10,000 sterling, of which Mr. Merrall has promised £6,000.

The Lord Bishop of Newfoundland has left Halifax for Bermuda, where he is expected to spend the remainder of the winter.

Archdeacon Denison is said to be impressed during his journeys over the country with the rapid and unchecked advance in Church matters, that he intends to discontinue advocating disestablishment.

The cause of the suspension of diplomatic relations with the Porte was brought about from the fact that a German named Koller, who was employed by the Church Missionary Society, and who had obtained the services of a teacher named Ahmed Tewfik to correct his translations. The German was arrested, the MSS. confiscated, and the assistant condemned to death. Let our "Turk-worshippers" gather from this fact what would be the probable nature of the reforms the Turks intend to inaugurate in the remote provinces! The difficulty has been settled by a kind of compromise.

The Walsall Branch of the C. E. W. M. S. passed some resolutions at their last meeting, of which this is one:—"That this meeting are surprised that an English judge should so far forget himself as to hold private interviews concerning the case before him, with counsel for the prosecution, when the defendant was unrepresented, as appears to have been done by Lord Penzance, in the Miles Platting case, as shown in the bill of costs."

The Bishop of Peterborough has sent a letter to the Church of England Temperance Society, dated Jan. 2nd, 1880, expressing his deep sense of the loss which the Church of Christ suffers through intemperance; but also stating that he is unable to adopt their suggestion to urge upon the clergy of his Diocese "the observance of a special day of humiliation and intercession." He states that, "Great and grievous as is the sin of intemperance, it is, I believe, the sin of a minority—and relatively to the whole population, a small minority—of the people of England. The great majority of our countrymen are not drunkards, and certainly the great majority of the congregations who would take part in the proposed services would be sober persons." The Bishop also says that he cannot regard the sin of intemperance as "so manifestly the great and special sin

of our nation, that it needs to be singled out as the one for which, above all others, we should humble ourselves before God." He is also persuaded that "a day of humiliation for the deadly sins of impurity, of dishonesty, or of untruthfulness would, if honestly observed, collect a far larger multitude of guilty penitents than would a day of humiliation for intemperance." He also says he does not believe the sin of intemperance is greatly on the increase at present; but that according to evidence supplied to a committee of the House of Lords, intemperance amongst all classes is decidedly less than it was fifty or even thirty years ago.

The statement that the Sacred College had at last abandoned all idea of ever again convoking the Ecumenical Council, and that the trappings of the Council-hall, after so long disfiguring the southern transept of St. Peter's, would be sold *en bloc*, has been denied in an official *communiqué* to the *Osservatore*. The seats, hoarding, &c., will not be sold, but stored away in some convenient locality, and the Council will meet again when it pleases Divine Providence to make the time propitious for such an event.

The following extract from the English correspondence of the *Germania* is not without its moral, as given in the *Guardian*:—"A few days ago Lord Bennet and his mother returned to the bosom of the Catholic Church. There is hardly a day in which the newspapers do not announce some conversion. And yet we must contest the view which is commonly held in Germany, that England will soon be Catholic. Unfortunately this view cannot be justified. Unquestionably the Catholic Church in England has made enormous strides in the last fifty years, in that the number of Churches, convents, and schools has doubled and trebled; but still the ground has only been broken, and the work still remains to be done. England is still a land for Missionary labour. The best ally of Rome is the Englishman's love of splitting up into ever new and strange religious bodies on account of the most trivial differences—a lust of schism, which is owing as much to English obstinacy as to Christian earnestness. The evil of this foolish love of division, and of the feverish desire of sectarianism, leads many peace-loving spirits into the arms of Rome."

## QUINGAGESIMA SUNDAY.

OF all the virtues within the reach of man's powers on earth, the most exalted is Charity. Nor will it occupy a less prominent, or a less exalted position in the future state of glorious light and happiness which will be the Christian's inheritance beyond the skies: for

"Faith, Hope, and Love, here weave one chain,  
But Love alone shall then remain,  
When this short day is gone."

It is certain that nothing tends so much to glorify God as the exercise of benevolence when practised in the name and for the sake of Him Who spent a life in doing good to others, and laid down that life in order to bless His enemies. Other virtues are required and indeed enforced, as Justice for instance, which all human law demands. But Benevolence and Charity are not enforced by any

human law, and they therefore excite universal admiration. To bestow when there is no prospect of return, and when consequently there is no motive apparent to men which excites it, is a mark of the highest attainment on earth. It will be found that the most distinguished instruments of glorifying God in society have been remarkable for active benevolence. The very dispensation of alms is a source of pleasure and has much to excite us to it; and if we are the servants of Christ we shall rejoice at every such opportunity of bringing glory to Him while we are promoting in every possible way the welfare of those around us. "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me"—and this is the ruling motive of every form of benevolence that has any Christian character about it, or that can hope to secure a reward from our Heavenly Father. There are also some other reasons why this feature of the highest moral excellence should be cultivated, one is that a man is thereby advancing in excellence and in moral virtue. He is continually rising above the prevalent worldliness, selfishness, and ungodliness in which all classes and conditions of men are so deeply involved. His soul rises infinitely superior to the mean, the sordid, the base elements of earth, and mingles with the pure, the sanctified, the holy portions of God's creation. Nor is there any school in which to learn how to live and how to die, with such facility, as the practising of beneficent actions. And more than that, he is imitating the sublimest attribute of the most excellent Being in the universe. He is imitating Almighty God Himself. He sacrifices time, property, talents for others; and is thereby laying up a good foundation for the time to come, and is preparing to occupy a prominent position in that state where every vessel shall be filled with the glories of immortality for ever and ever, in the immediate presence of "the King eternal, immortal, invisible, the only wise God." A belief in the free grace of God interferes in no way with the stress laid on the exercise of Charity. The Maker of all things loves the disposition to do good, the wish to live for the benefit of others. He loved it in His own Son Who offered Himself for us and for our salvation, presenting an offering to God of a sweet smelling savor.

## ASH WEDNESDAY.

If there are the strongest reasons for setting apart special seasons for the inculcation of special duties and the contemplation of special subjects, such reasons have tenfold force when applied to the season of Lent, the first day of which is Ash Wednesday. The greatness and grandeur of some of the subjects brought before us in Christian teaching and the benefits connected with others oftentimes excite a large amount of sympathy and interest; but the recognition of our own sin and wickedness—the acknowledgement of an amount and of various kinds of guilt which we are always desirous of concealing from our fellow creatures is most unwelcome to every one of us. And therefore arises the value of the approaching season of forty days humiliation before God in a recollection of our sinfulness. Whatever may be the special subjects the season of Lent brings before us, they all, more or less, bear upon the practical subjects of our sins,