

# Dominion Churchman.

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THURSDAY, MARCH 3, 1881.

UNDER the head of "Worshipping Images," it is announced that Dean Stanley has promised to unveil a bust of a Mr. Samuel Martin, who was formerly preacher in a Congregationalist meeting house.

Bishop Ryan has not introduced so many changes at St. Peter's, Bournemouth as was feared. The choir are still vested in surplices and cassocks, the ancient Gregorian chants are used, and early celebrations are continued.

The Greek Manuscript recently discovered by two German Professors at Rossano, in Calabria, contains the Gospels of St. Matthew and St. Mark, except St. Mark xvi, 9-19. It is in the old square character, is written in silver letters on purple parchment, and is of the sixth century. Its peculiarity consists in a number of finely executed miniatures which ornament some of the pages, and which represent scenes from the Lord's Passion. Miniatures of that age are exceedingly rare.

On the 28th July, the Old Testament Company finished their sixty-seventh session at the Jerusalem Chamber. The members who attended were the Deans of Canterbury and Peterborough, Mr. Bensley, Dr. Chance, Mr. Cheyne, Mr. Elliott, Dr. Ginsburg, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Professor Wright, and Mr. Aldis Wright (Secretary). The second revision of the historical books was completed, and the revision of Proverbs was continued as far as xxiv, 14.

Bishop Harvey Goodwin, who voted against the Public Worship Regulation Act, has published a pastoral letter to the clergy of the Diocese of Carlisle, in reference to the imprisonment of clergymen for ritual observances, in which the following passage occurs:—"Let me say, in the first place, and most emphatically, how much I deplore on all grounds what has taken place. Putting out of the question for a moment all consideration of the special merits or demerits of the actual cases, it is impossible not to feel that the jail is an utterly unsuitable form of ecclesiastical discipline where moral turpitude does not enter into the offence. Whoever may be to blame for the result, it is quite certain that every instance of a clergyman being imprisoned by reason of a suit connected with matters of ritual, shakes the position of the Church of England, and plays into the hands of the Liberation Society, and of those Churchmen who, in their horror of Erastianism, adopt the conclusions to which the Liberationists have come by a different process of reasoning. As matters therefore, now stand, I am disposed to think that almost any amount of grievance to parishioners is a less evil than the remedy which the law seems to apply."

The Church in Australia has sustained a great loss by the death of the Rev. Edward Rogers, Rector of Holy Trinity Church, Sydney, at the age of sixty-eight, for nearly fifty of which he was connected with the Church in New South Wales.

In St. Paul's Cathedral during the present year there will be a celebration of the Holy Communion on all the festivals of the Church, at 7-15 a.m., in the Crypt chapel. This will be in addition to the regular celebration at 8-0 o'clock and mid-day on these occasions.

It has been resolved by the Tewkesbury Abbey Restoration Committee to postpone for the present the restoration of the west front. Miss Glyn, sister of the Vicar, has given £300 for a new pulpit, and Sir E. Lechmere will expend £150 on the apsidal chapel, in which the daily services are held.

Among the acquisitions of the British Museum during the past year are, the papyrus known as the "Bankes Homer," after its former owner William John Bankes, who purchased it at the island of Elephantine, in Egypt, in 1821. It contains the 24th Book of the Iliad, and is of the second century;—the orations of Hyperides, in Greek, written on a papyrus of the first century B.C.; more than 5,000 Assyrian and Babylonian tablets; but the most important acquisition is the Greenwell collection, the result of researches undertaken by the Rev. W. Greenwell during the last twenty years in the barrows of Britain.

The parish church of St. Michael's, Highgate, having undergone improvement and enlargement, has been reopened; and the new portions of the building have been consecrated by the Bishop of London. The estimated cost of the whole work is £4,900. In his sermon on 1 Cor. iii, 16, 17, Bishop Jackson said:—"It may be that the levity with which schism is regarded now, is only the reaction from the strictness and intolerance of past ages. For no slight reason or trifling objection are we justified in separating ourselves from the Church. There are differences on many points, and always will be; but why should this be the means of creating an unchristian, because uncharitable, theological literature." And yet this is the very essence of the proceedings of the "Church Association!"

The Bishop of Liverpool has issued an address to the clergy of his diocese, as to the way in which he desires Confirmation to be conducted. He does not require or advise any clergyman to present candidates more than once in two years, excepting in special cases, and he recommends the age of fifteen; but, not desiring to draw a hard and fast line, will not object to receive them at thirteen. He wishes no processional hymns sung, and only two simple, well-known ones in the office itself, which is to be supplemented by no other service. He urges simplicity of dress in the girls, and his ninth recommendation is as follows:—"I propose to administer the rite to as many candidates as can kneel at the communion rail at one time conveniently, and to pronounce the words to two at a time."

From information received at Scotland Yard, military precautions against attack from Irish incendiaries have been taken at the different barracks in London, Birmingham, Manchester, and other parts of the United Kingdom.

The murder by a Maori is announced of Miss Mary Beatrice Dobie, daughter of the late Major H. M. Dobie, at Taranaki, New Zealand, on Nov. 25th. She was 26 years of age, and had gone out to sketch Ngamu Bay. She was an ardent admirer of New Zealand scenery, and has been well known from her sketches in the *Graphic*.

The *Guardian* remarks: "The Ritualists are not a sufficiently small and isolated body to be suppressed in the Church or pitch-forked out of the Church. Their opponents have now a good opportunity of trying whether a different policy would not prove more effective. . . . They may rest assured that any contraction of the base of the Establishment would inevitably and soon bring about its overthrow. Let them lay to heart certain very reasonable applications which have more than once been made of the text: 'Except these abide in the ship, ye cannot be saved.'"

## THE FIRST SUNDAY IN LENT.

THE perseverance of Christians under every difficulty, amidst all privations and distresses, and notwithstanding all temptations is the subject now brought before us. Many are the arrangements in connection with human life, which present to us an aspect of unmixed evil until we learn to "walk by faith and not by sight," and until we learn that "whom the Lord loveth He chasteneth," that "this light affliction" . . . "shall work out for us a far more exceeding and eternal weight of glory," and that the man is blessed who endureth temptation. Until we arrive at this knowledge, sentiments of doubt and distrust are apt to be excited by the misfortunes, casualties, and vexations incident to humanity; by acute and lingering diseases, losses, hardships, and privations; by infirmity and bad propensities within; by bad example, wicked suggestions, and the provocations of injustice, treachery, and oppression; by the facility of acquiring evil habits, and the difficulty of removing them. We are tempted in trying seasons to imagine that greater tenderness and indulgence should be manifested by our Heavenly Father; and that a course of life less embittered by suffering, and less exposed to snares and hazards, would be more compatible with our relationship as children of the universal Father. We ask, in ignorant impatience, why subject us to discipline at all? If the object of discipline is to fit us for the Kingdom of God, why not at once have created us in that state of fitness? Why not at once communicate the character which, by a painful process, is now uncertainly and slowly matured? But we are taught that the tendency of all the discipline to which we are subjected is to foster in our hearts the very dispositions, the fitness which we must cultivate for the Kingdom of God. St. Paul informs us that adversity, not only tries virtue, but produces it; it not only ascertains our capacity for eternal happiness, but increases it.