

# Dominion Churchman.

THURSDAY, MAY 30, 1878.

## THE WEEK.

AT a recent meeting of the Diocesan Synod of Salisbury, a scheme was adopted by 106 to 46 for a Diocesan Society of Church Evangelists. During the debate the Marquis of Bath admitted that although he had often thought what remarkably excellent sermons he could preach, he did not think he had materials for more than four. It was afterwards suggested that this would be four times as many as are preached by the clergy of a certain school of thought in the Church, who have in reality only one. The Marquis, however, is believed to be correct in the disbelief he expresses as to the existence of any very great homiletic gifts among those who have had no experience in that department of Church work. The most valuable result of two days' sitting was, perhaps, a debate upon the weekly celebration of the Eucharist, a Mr. Dyke having moved a resolution in its favor, which was seconded by the Rev. G. F. Garland. An amendment was moved to the effect that the Synod should express no opinion on the subject. This was rejected by a large majority; and although the original motion was withdrawn, so emphatic and so general an expression of opinion was given in its favor that the discussion cannot fail to be productive of much good.

The report in reference to Dr. Colenso's probable presence at the coming Lambeth Conference, has created an immense sensation in England, as indeed it ought to have done. There is now however another version of the case in circulation, which is, that Dr. Colenso has not been invited, but that he purposes to present himself and claim a seat there. This, although still somewhat improbable, is far more likely to be correct than the statement as it was originally made. Perhaps the Archbishop of Canterbury will shortly explain whether he has given any cause for the circulation of these rumors; as it is of great importance that the truth should be known. His Grace certainly did not at the Croydon Congress, by his conduct, afford any ground for the belief, that for the sake of so wretched a failure as the late Bishop of Natal, he would inflict utter ruin upon the great gathering of prelates from all parts of world, which he has himself summoned; and the Most Reverend Prelate might rest assured that Dr. Colenso's presence there would not be tolerated for a moment by the great majority of Bishops intending to be present.

In connection with the efforts made to spread a feeling favorable to the dis-establishment of the Church in England, a Liberationist Lecturer at Ecclesfield recently made a statement, which called forth some remarks from the Bishop of Manchester in a letter to the Rev. Dr. Gatty, the Vicar of the Parish. His Lordship writes:—"I cannot conceive what use a Liberationist lecturer, as such,

could make of so obvious a truism as my statement that the Church of England is an abstract idea, and materially and legally is incapable of holding property. If anybody, I added by way of illustration, were to bequeath by will 10,000*l.* to the 'Church of Englynd,' it would, I believe, be a void bequest, for there is nobody, with a legal entity, of that name who could claim it. The property, I proceeded to argue, that is vaguely called 'the property of the Church of England' is the property of various corporations, aggregate and sole, within the Church of England, and was either originally vested in those corporations or has been transferred to them. Of the latter class are such corporations as the Ecclesiastical Commissioners or the Governors of Queen Anne's Bounty; of the former class are the whole body of incumbents. You will not find a single acre of land or a single pound of annual income standing in the name or paid to the account of the 'Church of England.' The first of my arguments was to show the origin of what is called 'Church property,' that it is not strictly Church property at all, but property conveyed by will or gift to particular corporations by private benefactors for the spiritual benefit of particular localities; and I referred, in proof, to the preamble of the great Statutes of Provisors (25 Edward 3., cap. 6), which, speaking of the 'foundation of the Church of England in the estate of prelaey witha this realm,' adds, 'and certain possessions, as well in fees, lands, rents, as in advowsons, which do extend to a great value, were assigned by the said founders (the King's grandfather and his progenitors, and the earls, barons, and other nobles of the realm and their ancestors) to the prelates and other people of Holy Church to sustain the the same charge, and especially the possessions which were assigned to Archbishops, Bishops, abbots, priors, religious and all other people of the Holy Church.' I repeat I cannot see how a dry legal matter of fact statement of this kind, which was merely made to clear away vague notions which exist on the subject of Church property, can serve the purpose of a Liberationist lecturer. It is simply the statement of an indisputable fact, adverse, no doubt, to the theory that the State, as such, endowed the Church."

Very little change, if any, has taken place in the Eastern Question. No official statement has been made with regard to the result of Schouvaloff's mission, but it is believed that, upon the whole, the demands of England have been yielded to. It is also supposed that the Congress will be held in Berlin, that the Treaties of Paris and San Stefano will be produced and a new arrangement will be agreed on. Some suppose that unless Congress meets merely to ratify what has already been settled, the danger is only postponed. So little, however, is yet known upon the subject that an infinite amount of all kinds of conjecture may be indulged in.

## THE SUNDAY AFTER ASCENSION DAY.

SIMILAR sentiments and feelings were appropriate to the time which elapsed between the Ascension of Christ and the descent of the Holy Ghost, and also the period elapsing between the Crucifixion and the Resurrection. On both occasions there was a patient waiting for another and a mightier development in the progress of the scheme for the redemption and final salvation of man. He Whom the disciples loved and adored, Who had been their comfort and solace in all their trials, had taken His departure from them: in the first instance with the assurance that He would soon return, laden with honour, triumphant over every foe; and in the second instance, that very soon, He would send the Blessed Comforter, to be His Substitute and His Agent in the Church, from age to age, until the period of the consummation of all things, when He Himself in His own Person, should return to this earth, full of immortal Glory, resplendent with the rays of Divinity, surrounded with the pomp of the hierarchy of Heaven, and receiving the adoration of the wide universe. On both these occasions there was room for the exercise of strong faith in Him Whom having seen and handled, they had learned to consecrate all their energies to His service. After the Crucifixion, but little seemed to be left upon which their faith could securely rest, and it was rather love than a definitely constituted faith which led them on the morning of the third day, one after another, to visit the sepulchre in order to gaze with ardent fondness on the body of Him, Who they had trusted, would have delivered their nation. But after the Ascension, having seen Him as the illustrious conqueror of His foes, having conversed with Him for forty days on matters relating to the establishment of the Kingdom of God and His own Mediatoria empire, they then finally saw Him with their own eyes ascend, all-glorious and all-free, through the ætherial sky to the Heaven of Heavens, the pure empyrean, where Almighty God dwells and reigns, in order that He might sit down on His Throne while His enemies should become His footstool. They now therefore had much on which their faith could calmly rest. They were uncertain as to the exact way in which the promise of the Father should be fulfilled, they had no clearly defined conception as to their future mission in the world; but they had witnessed enough to feel assured that in some way or other they could not comprehend, their path would be made plain before them, that they had all the might and power, the knowledge and wisdom, the love and mercy of the God of Heaven pledged to support and carry on their cause to a successful issue; while as to the way and the means, they must have felt that they could well leave these in the hands of One, in connection with Whom, such surpassing wonders had been wrought.

Until we can commemorate the fulfilment