

# Dominion Churchman.

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THURSDAY, FEBRUARY 10, 1881.

THE Archbishop of Canterbury has offered to Archdeacon Hose, of Singapore, the bishopric of Labuan, which the venerable gentleman has accepted.

We observe that our City *Contemporary* is somewhat concerned about the health of his Holiness. It states,—“the health of the Pope is said to be causing anxiety. He breaks down occasionally, under the strain of continual mental labour, and is liable to frequent attacks of illness.”

We learn from the *Scottish Guardian* that the Christmas decorations in the churches in Scotland were unusually effective and beautiful. In many of them, the Festival of the Nativity was inaugurated by a choral service of evensong on the eve of the day. The services, generally, were better attended than on former occasions, and a marked advance has taken place in the services and every thing connected therewith.

The oldest prelate of the Church of England is Bishop Ollivant (Llandaff) aged 82; the youngest Bishop Rowley Hill (Sodor and Man) aged 44. The oldest prelate of the Church in Ireland is Bishop Darley (Kilmore) aged 80; the youngest, Bishop Gregg (Cork) aged 46. The oldest prelate of the Church in Scotland is Bishop Eden (Moray and Ross) aged 76; the youngest is Bishop Mackarness (Argyle and the Isles) aged 57.

The death is announced of the Right Rev. Dr. Thomas Atkinson, Bishop of North Carolina. He was born in Virginia, and was educated at Yale. He was consecrated bishop in 1852. The University of Cambridge, England, conferred on him the degree of Doctor of Laws in 1867. He was regarded as a fine scholar, and wrote “A Charge on Sacramental Confession,” and several lectures. The New York *Churchman* says the Episcopate of the United States has lost one of its noblest ornaments in the death of this, the third Bishop of North Carolina.

The death is announced of the Rev. Humphrey Lloyd, D.D., Provost of Trinity College, Dublin, at the age of eighty-one. He was appointed Provost in 1867, by the Government of Mr. Disraeli. *The Times* speaks of him as an enlightened reformer, as always active and zealous in promoting measures likely to conduce to the higher character and wider usefulness of the institution. He was greatly beloved by the students as well as by the heads and the teaching staff. Owing to his great scientific eminence, he was member of most of the well-known scientific societies. He wrote a number of treatises on scientific and other subjects.

The celebrated Thomas Carlyle died in London, on the 5th inst., in the 86th year of his age.

On the Fourth Sunday in Advent the Bishop of Guiana held an Ordination in his pro-cathedral, when four Priests were ordained.

The Bishop of Oxford has consented to sit for his portrait at the request of the leading clergy of his Diocese. It is to be placed at Cuddesden with the portraits of the former Bishops of Oxford.

The Archbishop of Canterbury has conferred the Degree of Doctor in Divinity on the Rev. James McConnel Hussey, M.A., of Exeter College, Oxford, Vicar of Christ Church, North Brixton, honorary Canon of Rochester, and Rural Dean of Kennington, in recognition of his eminent services to the Church in South London, during an incumbency of more than a quarter of a century.

The Irish question seems approaching something like a crisis. Mr. Davitt, a ticket-of-leave man, has been up to the present moment the main spring of the Land League. During the last week he was arrested, and confined to the Penitentiary for the remainder of his term, in consequence of having violated the conditions of his ticket-of-leave. On the news of the arrest reaching London, a disorderly scene occurred in the House of Commons. Several of the Irish members refused to conform to the directions of the Speaker, whereupon a number of them were suspended for the day, and forcibly ejected from the House.

From a little work just published it appears that the eminent puritan Richard Baxter, was prepared to admit five sacraments. He favored private confession, was strong on the benefit of priestly absolution, advocated the weekly celebration of the Holy Communion, saw the advantage of non-communicating attendance, held very high doctrine on the Presence and Oblation in the Eucharist, and thought sacrifice, priest, and altar very proper terms to be used about the Sacrament of the Lord's Supper. Most people know very little of Richard Baxter except from expurgated, that is, mutilated editions, of “The Saints Everlasting Rest.”

The leading Nonconformist Review, *The British Quarterly* for January, 1881, in an article on the Lord's Supper, has this startling declaration: “The spiritual presence of the glorified Saviour in the hearts of his believing children is an agency scarcely to be better described than by the much abused phrase of “the real presence of Christ,” a phrase which it is high time to employ, as we have already done several times, in the Evangelical interest. Heresy has as little right to the best phrases as the devil to the best tunes.” The interest of this declaration is in the open avowal that “the real presence of Christ,” is held by a nonconformist to be one of the “best phrases.” It has up to now been held to be the very distilled essence of Popery by the party which the Quarterly represents, and the change of “view” is highly significant of the spread of Catholic doctrine among its foes. We commend the passage to those who in our Synods never hear this phrase without their Protestant bigotry being raised to boiling point.

The *Record* has had to apologize for its surreptitious publication of extracts from the Revised New Testament. They were published in violation of the rights of the Universities of Oxford and Cambridge; and legal proceedings have only been refrained from by the *Record* editor engaging to stop the further sale of the number containing the extracts, and by his further inserting in his newspaper an apology.

SEPTUAGESIMA SUNDAY.

AFTER having considered the various aspects of the manifestation of the glory of Messiah during the period of his earthly pilgrimage, we are now brought to the duties of the Christian, with special reference to the formation and development of Christian character. Obedience to a Divine law, labour in the Lord's vineyard, and the discipline of body and mind lie at the foundation of the efforts needed for this purpose; and without these success cannot be regarded as attainable. Purity of conscience is realized by giving up our time to the Lord Jesus Christ, by increasing in the strength and frequency of prayer, by doing works of usefulness, as works done for Christ, by resisting evil manfully, first of all in ourselves and then in society around us. Success is attained by the exercise of determination in these matters, and this not in our own strength, but by the grace of God—with the aid of His ever present Spirit. Obedience to a legitimate law is a source of moral strength and power. Obedience is submission to a power and an authority whose claims are admitted; and therefore it is an act of strength, not of weakness. If man may be regarded as royal when he rules over nature, and yet more royal when he rules over his brother man, surely he is most royal when he rules over himself—when he has the Kingly power and courage to crush himself in presence of an authority which he has ascertained has a right to his obedience. And, therefore, throughout the moral and physical world obedience is most nearly akin to order and law. Jesus Christ fully taught us this great truth. The Apostle Paul, looking at His work, and summing up its results, says, “As by one man's disobedience many were made sinners, so by the obedience of one many were made righteous.” And if we look closely and intimately into the influences which bear upon our character, we shall find that the great excellences of the will are secured only by obeying. If we obey not Jesus Christ, we obey either the dictates of caprice, or imagination and passion; but it is Jesus Christ, spiritually in Him alone, that makes us free from the law of sin and death, and gives us the characteristic liberty with which Christ has made us free. Simple rectitude of the will is the characteristic of that most beautiful excellence that is secured by voluntary submission to the will of God. The language of one who thought that submission of the will to the law of God was the very means for securing this proper rectitude, was, “Teach me Thy way, O Lord, that I may walk in Thy truth; incline my heart to fear Thy name.” As it is in the material world that the force of expansion is proportioned to the force of compression that precedes it, so it is in the moral world that we are able to act for God just as far as we have the courage to deny and control ourselves.