

Dominion Churchman.

THURSDAY, JANUARY 15, 1880.

BISHOP UTTERTON, Suffragan of Guildford, died suddenly in All Saints' Church, Ryde, Isle of Wight. After preaching he read the prayer for the Church Militant, and had just uttered the words, "That it may please thee shortly to accomplish the number of thine elect," when he knelt down before the Communion Table, and expired of heart disease in less than five minutes.

A recent number of the *New York Churchman* notices the facts that in two hundred and fifty years only thirty eight clergy of the Anglican Church have taken orders in the church of Rome. Of these, six were originally congregationalists, eight Presbyterians, eleven Methodist, and one a Roman Catholic. Since the English Reformation, three hundred years ago, two Bishops have perverted to Romanism—Bishop Gordon, of Galloway, Scotland in 1688, and Bishop Ives, of North Carolina, in 1852; during the same time, *fourteen* Roman Catholic Bishops have renounced Romanism!

In a letter to the Rev. P. Sandlands, Mr. Gladstone says that an effective cultivation of the office of preaching is perhaps the most crying want of the church of England, and vocal expression and articulation are an important and essential part of it.

An extraordinary service was held in the church of St. Mary, Haggerston, on the 16th ult., when one hundred and twenty-six children, varying in age from 2 to 12 years, were received into the church by the Sacrament of Baptism.

On the occasion of Canon Carter's preaching in St. Paul's Cathedral, the number present was near five thousand. Some of our contemporaries have gloated over the fact that when he entered the pulpit some in the nave and others under the lower part of the dome left the cathedral. They appear to be ignorant of the fact that such is the case when service is held in that part of the building; and that, not from any disrespect for the preacher, but because it is impossible to hear the sermon from the nave and half-way up the dome.

It is related as an extraordinary event that recently in Yaxley Church, Suffolk, a funeral having to take place on a Sunday, evensong was combined with the order for the burial of the dead. Such an occurrence often takes place in this country. Without a doubt, Sunday funerals ought to be discouraged as much as possible, and it appears that in Yaxley it is the rule to avoid having burials on a Sunday. On this occasion the service was of a most solemn character, and was joined in by the whole congregation.

The Home Reunion Society having offered a purse of £25 for an Essay under the following title, "Anirenicop for the Wesleyans, with proposals for the present co-operation, and a scheme for the future Reunion with the Church of England;" the purse was divided equally between, the Rev. T. C. Borradaile and Mr. W. T. Mowbray.

A decree has been issued by the congregation of Rites, extending to all the churches of the Roman obedience, which raises the Feast of the Immaculate Conception to the rank of what they term a Double of the First Class, placing it in fact on the level with the great Festivals of our Lord, such as Christmas day and Easter.

The University of Oxford is preparing a Mission to

Calcutta, for which these excellent men have already volunteered the Rev. G. F. Wallis, the Rev. M. F. Argles, and the Rev. E. F. Brown.

The Ceylon difficulty appears to be getting worse instead of better. It is admitted by the most impartial witnesses that nothing could exceed the conciliatory spirit displayed by bishop Coplestone, who is acknowledged by the *guardian* to be altogether in the right; "but the Church Missionary Society reproducing with curjous fidelity," one of the worst errors of the papacy, has resolved that its agents shall be placed in the same position as the Jesuits, shall be exempt from Episcopal control, and shall be answerable to nobody but the new Vatican which it has set up in Salisbury Square."

The English Church Working Men's Society, which exerted itself so much in the Bordesly Sacrilege Case, is said to be about to take up the Miles Platting Bill of Costs, and to bring it to the notice of parliament.

THE SECOND SUNDAY AFTER THE EPIPHANY.

THERE are not many passages of Holy Scripture which teach more abundant or more useful lessons than the account given, with inimitable simplicity, in the second chapter of St. John's Gospel of the beginning of miracles that Jesus did in Cana of Galilee. This "beginning of miracles" was performed in order to manifest the glory, hitherto concealed of the only begotten of the Father, Who showed Himself to be full of grace and truth, and also to give His disciples a convincing proof of His right to assume the position He claimed, and to be the very Messiah of ancient prophecy. We are informed that the miracle fully answered these intentions. From the account given, we may also learn the lawfulness of Christians engaging in a certain amount of festivity on a suitable occasion, the lawfulness of marriage, and the innocence of drinking wine. From the manner in which the Lord addressed His mother, the Blessed Virgin Mary, although not so brusque as our translation would seem to intimate, we may learn that while she made no claim to anything at all approaching to Divine honor, neither did Christ Himself give her that honor. He treated the Blessed Virgin as His mother, but still as a being inheriting the infirmities of human nature.

But there is another practical lesson to be learned from the account given by the Evangelist, and it is shown in a form of glory manifested by Christ which differs considerably from many other forms of glory exhibited by Him. We cannot imitate His power over nature or His empire in the realm of grace. These belong to Him in His unshared, unapproachable majesty. He also manifested a glory which falls strictly within our range of imitation—a moral glory, the glory of His condescending and tender charity. No one of His miracles is more clearly marked by these qualities than this. Condescension may be an attempt at a compromise between pride and a sense of duty; or it may be from first to last an impulse of love. Of the former, there are plenty of instances. The latter is found nowhere in a perfection which can compare with that contained in the Gospel. We may consider that condescension implies a real superiority, whether of mind or position or both, from which the downward advance is made; and then we may try to realize what this superiority was in the case

of the Lord, and that He was necessarily every moment conscious of it. This consciousness of His real place among the beings with whom He spent His human life is strikingly brought out by St. John when he describes the washing the disciples' feet on the eve of the Passion: "Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and went to God, rose from supper, and laid aside His garments, and took a towel and girded Himself, and after that began to wash His disciples' feet and to wipe them with the towel wherewith He was girded." Who does not feel the amazing contrast between that Divine consciousness of present Omnipotence, of an eternity in the past and of an eternity in the future on one hand, and on the other, in which man could only see abasement but which was ennobled by the motive which prompted it. And when He took His place at the feast of Cana He knew full well Who and What He was, and yet He knew also that in the estimation of the people He was placing Himself far below the sanctity, the austerity of His forerunner, John the Baptist. But Christ belonged to humanity as a whole, and not to only one side of it; and while on the one hand He taught the higher counsels of perfection, on the other He appeared the publican's feast at Capernaum and at the marriage feast of Cana.

THE LATE BISHOP WILBERFORCE.

THE appearance of the first volume of the life of this great man six years after the sad event on Surrey Downs which deprived him of life, and the Church of one of her staunchest and most talented sons, has called forth the remark by our English contemporaries that biographies, like monuments, are slow work. It was five years after the death of the great philanthropist, William Wilberforce, that his memoirs came out, although he was the most interesting character of his age. His biography has been likened to the student in the German tale: they constructed the best likeness they could with innumerable bits of dead matter. The result was invaluable as a depository or index, but a book that few could read, and that buried its subject, instead of raising him to walk and speak for ever through the land. The present biography has been committed to a man who could hardly have been in existence when Samuel Wilberforce was the foremost of Oxford undergraduates, and who has himself passed away before the publication of the first instalment of his adopted labour. Canon Ashwell must have been still an undergraduate when Wilberforce became Bishop of Oxford. The result, as in this case is a compilation from letters and journals, with occasional summaries. Canon Ashwell undertook the work with a deep sense of its special difficulties, arising both from the character of the man, from the times he lived in, and the parts he had to take in a many-sided field of action and a changing scene. The last six or seven years have determined many questions that thirty years since were like the storm from all quarters that no ship could live or steer in. The sky is now clearer. Prejudice has expired; passion has cooled; all can at least make allowances; and if it must be admitted that Samuel Wilberforce falls short of the highest ideal of an