

Dominion Churchman.

THURSDAY, MARCH 4, 1880.

Lord Ebury is dangerously ill, and probably will not be able to introduce into the House of Lords his proposed Bill for putting down confession and absolution in the Church.

The Bishop of London has for the last two years invited his clergy to meet for a day of united prayer, intercession and thanksgiving. As Lent came early this year and the Dean and Chapter of St. Paul's are providing a mid-day service with an address for every week day in Lent, except Saturdays, the Bishop has arranged for a "quiet day" at St. Paul's on Tuesday, November the 6th.

The Bishop of Lichfield has published a letter to his clergy, in which he states, that with a view of gathering them at one time, with one mind, and in one spirit, in the presence of God to implore his blessing on the work to which he has called them, and to refresh their souls with the Sacrament of His love, and with meditation upon His Holy word, he has fixed upon a number of convenient centres, where, under the guidance of other Dioceses they may all have the blessing and enjoyment of a brief season of devotional retirement. On Tuesday, March 2nd, the Bishop will deliver his Charge in the Cathedral at 12.30 p. m., which will be preceded by a special service.

The Bishop of Rochester has arranged to hold devotional meetings for the clergy of his Diocese in the Spring Ember Week, at Clapham, Rochester, and Paddington. There will be Litany and Holy Communion with an address from the Bishop; and Evening Prayer at 8, with another address. The services will be for the clergy only, and the offertories will be devoted to the Bishop's Diocesan Bursary Fund.

On the 20th ult., two ladies were set apart, with imposition of hands, by the Bishop of London, as Deaconesses. The service was held in the Chapel of the London Diocesan Deaconess Institution, Westbourne Park; and one of the new Deaconesses will be a member of that community, while the other as an independent Deaconess, will be licensed to the Parish of St. Peter's, Eaton Square. There is now a great demand for Deaconesses in large parishes.

A correspondence with the Bishop of Winchester, refers to the conduct to of the Church services by the Rev. W. Boys, Vicar of Fordingbridge, Hants, who, while administering the Eucharist, adopts the eastward position, and only reads the ante-communion services to the communicants. The Bishop states that he has no power to order the Vicar to consecrate at the north end of the Table, when the Privy Council has declared that it is lawful to consecrate eastwards. He adds that, though his feeling might be in favour of the ante-Communion service being read at morning prayer, he greatly doubts whether the clergyman could be compelled to say it twice. As the rubric does not enjoin it, he does not see how he can command it.

The death is announced of Mr. John Torr, M. P., Treasurer of the Liverpool Bishopric Fund. The loss is felt to be severe. As the Bishop of

Chester states his "honoured name must ever be associated with the movement for the creation of the proposed see of Liverpool, and whose great liberality and earnest work in its behalf can neither be ever appreciated or ever forgotten." Of the £80,894 stg. promised, £72,000 has been paid and invested; and it now remains for the London Committee of the Additional Bishopric Society to complete the arrangement they had made with Mr. Torr.

A letter in the *Church Times* has this:—Roman Catholics deny that they can be fairly accused of Mariolatry. It is their own fault if they are misjudged. Most persons would think this extract from a prayer proves the charge. "I reverence you, O Sacred Virgin Mary! and, together with the Holy Trinity, bless and praise you infinitely." However these words may be explained, it is hard to see how, if St. Mary is to be praised *infinitely*, that God Himself can be praised *more*. The prayer is to be found on page 252 of "The Devotion and Office of the Sacred heart." (Duffy, Dublin, 1855.)

The Bishop of Bedford (Suffragan for East London) has consented to become a patron of the Free and open Church Association, of which Earl Nelson is the President.

The Hon. and Very Rev. A. Duncombe, Dean of York, died on the 26th ult., after a long illness. Under his rule as Dean the Cathedral has been cared for in its minutest details. As Prolocutor of the lower house of the York Convocation he acted with great judgement. He was a thorough Churchman. Some years ago he was offered the Bishopric of Argyll and the Isles, which he declined. He was a son of the first Earl of Faversham, and was born in 1814.

The town of Maidstone (Kent) is remarkable for the low tone of its Churchmanship. It has a population of 80,000, contains 8 Churches, with sittings for 6,868 persons, while the meeting houses, numbering 9, contain sittings for 8,998. On a recent Sunday morning the attendance at the Churches was 1,758; at the meeting houses, 935!

The Earl of Beaconsfield, in reply to a speech from the Duke of Argyll, declared that the time had now arrived when the possession of the great gates of India had to be settled for ever, and that having never swerved in their policy, complete command of the great gates of the Indian Empire had been obtained with absolute success. "This is regarded as another illustration of what Earl Derby calls "the gunpowder and glory" line.

Rumours of a dissolution of the British Parliament are rife. The *Standard* says it must take place at an early day if business continues to be so much obstructed.

It seems impossible to separate Irish distress from Irish politics. The character of some of the resolutions passed in Dublin, at a meeting over which the Lord Mayor presided, has led the Duke of Marlborough to decline being present at the Lord Mayor's inaugural banquet. The banquet will therefore be abandoned and the money it would cost be given to the poor.

The Metropolitan of South Africa contemplates the establishment of a Bishopric at Delagoa Bay.

During the year 1879, there were 1,359 clergymen ordained in England; 782 of whom were Oxford or Cambridge men, as against 769 in 1878.

THE FOURTH SUNDAY IN LENT.

THE doctrine of God's Providential care for man is that which the Scriptures everywhere teach, and which the Church brings before us as one of the subjects suitable for the present season. The doctrine of a particular Providence is in danger of being almost entirely laid aside with many among us, who seem to forget that a Providence, to be such at all in a dispensation like that under which we now live, must be a particular Providence. The subject, however, is, like every other indeed, one that may be much abused. But there need be no contrariety whatever between a full recognition of a particular Divine Providence and even an eager attention to business with a large exertion of all the faculties of mind and body in pursuing the interests of time. There have always been many men whose lives have shown how perfectly compatible with a child-like faith in the Providence of God is an uninterrupted exertion—or rather how that faith is the very spirit and nerve of this exertion. God does not promise us all that, if we lie down on the banks of the brook Cherith, ravens shall come to feed us. There is much truth in the aphorism that God helps them who, while doing Him true honour, help themselves. But then it is God who helps them, and that so efficiently that they could not possibly do without His help. It is He that kindles the brain; it is He that nerves the arm; it is He Who sustains day by day through the weary hours of work the various powers of mind and body; and the result of all, though due in one sense most certainly to human exertion, is, in a higher and truer sense, His gift. Between the teaching of the Bible on this subject and a large exertion on the part of man, undertaken on a principle of duty, there is no opposition whatever. The Kingdom of God and His righteousness are to have the first place in the soul's attention; there is to be no over-anxiety about the results of work, while the work itself is not to be left undone, and at the same time there is to be a full and unreserved trust in God's Providential care.

PROGRESS OF THE CHURCH.

THE following paragraph from *The Living Church*, Chicago, is remarkable:—
"We find some curious statistics in relation to the growth of some of the sects in Connecticut, as compared with that of the Church. For the last twenty years, the percentage of increase among Church-people is 69 per cent.; while that of the Congregationalists, Baptists and Methodists, is 20, 33, and 13 per cent, respectively. Combine the three denominations into one, and the growth of the Church is still far in excess. There are reliable figures to show, that—while the Presbyterians in the country at large, fall far behind the increase in the population, the increase of the Church in ten years has been twice as great as the general growth of the country. In Con-