

dinner, a huge meerschaum pipe, or a box of mild Havanas, with their usual accompaniments, and *incense* the ladies with tobacco smoke. At 9 30 we had a Norwegian supper, consisting of fish-cutlets, roast chicken cut up into fragments with cherry-sauce, something that, in compliment to us, was intended for an English beef-steak, with a variety of condiments of smoked ham, smoked fish, smoked tongue cut up into thin slices and distributed about the table; the whole being *chasse* with some excellent French wines. On our return to the drawing room, fancying our feast was ended, we found on the table a large *soufflet*, piping hot, which, the Bishop assured us, had been concocted in our especial honour by the fair hands of "Madame" herself; to which we therefore, notwithstanding our previous abundant meal, were obliged to do justice, to the imminent peril of our digestion. There was about the whole entertainment an air of unaffected kindness and genuine hospitality."

### SUMMARY OF CHURCH NEWS.

THE Archbishop of Dublin repudiates any alteration in the Prayer Book, either out of a politic desire to conciliate Dis-senters, or out of deference to the claims of scientific rationalism. His Grace says:—

"All this might be very well if the strength of a Church was as the strength of a newspaper—namely, in the skill with which it had learnt how to reflect and reproduce the fleeting present, the fashion of the hour, and not rather in witnessing for that which is out of and above all time, God's truth, once delivered, which, like Himself, changes not—the same yesterday, to-day, and for ever. For myself I can only express my strongest conviction that the day on which any so-called revision of the Prayer-book is carried out, the days of our National Church are numbered. One secession will follow upon another. What has been altered once will be altered again and again, till even those who were most eager to promote a revision at the first, will be startled at the extent to which it has reached and the ruin they have brought about. The experience of every day, I think, teaches us more and more that if this Church of ours is to maintain that clearly defined position which since the Reformation she has occupied—and all the religious agitations of the present age make more evident to us the immense significance of that position for the future of Christianity and of Christendom—if she is successfully to resist, upon the one hand, the attempts to assimilate her to the innumerable sects around her, till she herself shall become a sect among sects, if, on the other side, to defeat the activity of those who, whether they mean this or not, would end by re-entangling her in those Roman errors which she has forsaken and which she exists to protest against—this double office of hers she can only fulfil through taking her resolute stand upon the Prayer-book, and absolutely refusing to be moved ever so little from that ground which she has taken."

THE CHURCH IN NATAL.—"We understand, on good authority, that the Rev. F. H. Cox, of St. John's Church, Hobart Town, who was nominated to the proposed new Bishopric of Maritzburg, at Natal, and accepted the appointment, subject to his election by the local Synod, has, by letter addressed to his Grace the Archbishop of Canterbury, formally withdrawn his original consent, on the alleged grounds of the Upper House of Convocation refusing, in their last session, to countenance the appointment of a Bishop in Dr. Colenso's room, and the subsequent resolution of the Society for the Propagation of the Gospel, referring all authority