

Dominion Churchman.

THURSDAY, JANUARY 22, 1880.

THE Archdeacon and Rural Deans of the Diocese of Lichfield have presented Mrs. Selwyn with a bust of the late Bishop as a mark of their esteem for him and also in affectionate remembrance of Mrs. Selwyn's great kindness on occasions when they visited Lichfield.

The late Bishop Utterton whose death we announced last week, undertook on the 15th and 16th to conduct the devotions connected with the two "Quiet Days" for clergy at Winchester, which involved much anxiety and fatigue. In addition to a number of the clergy there were present on the second day, three hundred lay church members of Winchester.

The death of the Bishop has created a void in the Diocese of Winchester, which will not be easily filled. Since his consecration as Suffragan Bishop of Guildford in 1874, he threw himself heart and soul into all good Diocesan works, among which the effort made for supplying the spiritual destitution of South London absorbed the greatest measure of his interests and exertions.

The Rev. Dr. W. Bitwell, Vicar of Deanington, Hastings, near Rugby, has returned fifty per cent. to his farm tenants and cottagers holding allotments. Archdeacon Woolcombe has returned 10 per cent. on his Cornish and Devon rents.

The Bishop of Bath and Wells in a letter to Prebendary Stephenson says that no abatement ought to be made of tithe rent charge inasmuch as in point of fact it is really paid by the landlord and not by the tenant.

At the monthly meeting of the Society for the Propagation of the Gospel, on the 19th Dec., the Secretary on behalf of the Standing Committee, gave notice that at the meeting to be held Jan. 16th, they would propose a resolution having reference to Dr. Colenso and McColey, the last paragraph of which would be:—"The Society hereby solemnly reaffirms the several resolutions by which it ceased to recognize the Episcopal authority of Dr. J. W. Colenso, and records its firm determination to uphold and maintain, as far as lies in its power, the sole Episcopal authority of Bishop Macrorie within the colony of Natal, as committed to him by the Church in South Africa."

The Mission recently held in the Isle of Man, to which allusion has already been made, and which had the hearty co-operation of the Bishop, was very successful. So general a stirring up of Church life has perhaps never before been witnessed in this ancient Diocese. A real and solemn impression appears to have been made; and there is every reason to believe that the results of the spiritual awakening that had taken place in so many souls will be real and lasting.

Through the kind assistance of friends in England, the choir of the Mission at Portugal Cove, Newfoundland, wore cassocks and surplices for the first time on Advent Sunday.

The Churchmen of Worcester, Massachusetts, have acknowledged the receipt of a fragment of the English Cathedral in the city from which their own town takes its name. The Churchmen of Boston have also received a similar relic, which is a portion of the tracery of a disused widow in the Church of St. Botolph's, Boston, the lantern of which is one of the many architectural glories of Lincolnshire.

A temporary church (St. Teilo, Cathay's, Cardiff) has just been opened. It is said that no town, unless it be Barrow-in-Furness has grown so rapidly in population the last twenty years.

As an attempt to settle the Ceylon difficulty, the Bishop of Colombo has proposed that the whole case should be decided by the Metropolitan of the Province at his Visitation in February. Or if this be not agreed to, the Bishop proposes that the Church Missionary Society should invite three or more of the Archbishops and Bishops administering English Dioceses who are Vicars, Patrons, or Vice-Presidents of the Society, to allow the Bishop of Colombo to confer personally with them, that after hearing their wishes and advice, he may endeavour to arrive at conditions under which license and ordination may be granted to members of that Society.

The predictions of Jeremiah and Ezekiel as to the conquest of Egypt by the Chaldeans as far as Syene are supposed by Sceptics never to have been fulfilled, because no heathen historian mentions it. Amongst hieroglyphic inscriptions recently deciphered is one on a statue in the Louvre which brings unimpeachable and contemporary Egyptian testimony to the fact of the conquest and to its having extended as far up Egypt as was foretold.

The Income of the Clerical Pastoral Aid Society at the end of October last, was no less than eight thousand pounds in arrear. This does not arise from "hard times" alone; it also arises from the excessive party direction its late movements have taken. The Curates Aid Society, on the contrary, appears to have a single eye to the glory of God with no reference to party interests.

Every Churchman in England is recommended to subscribe one shilling towards the erection of Truro Cathedral—the first since the Reformation.

The subject of Apostolical Succession has been tolerably well ventilated in the Secular papers. No Churchman need be informed that his Church teaches the doctrine—both as an historical fact and also as essential to a valid ministry in any part of the Church or in any age; and that her positive teaching on this subject is derived not only from "Ancient Authors," but likewise and primarily from "Holy Scripture." The man who holds the historical fact to be unquestionable, but knows of no scriptural authority for the doctrine, has read Scripture to very little purpose, and has formed a very low estimate of the care the great Head of the Church has taken in preserving intact so important a doctrine for more than eighteen centuries. There

are some who cannot find the doctrine of the Trinity in the New Testament, because the word is not there. But the whole Bible is constructed upon it, and admits of no opposite principle. Apostolical Succession is in precisely the same position. Presbyterianism receives Apostolical Succession as positively as does the Church—but only, lacking the Episcopal succession, it has to make the best shift it can with a Presbyterian one.

It is said the Tay Bridge will be rebuilt considerably lower than before.

Her Royal Highness the Princess Louise will leave England for Canada this week.

The Duc de Gramont, the principal instigator of the Franco-Prussian war is dead.

The choir of St. Jude's Church, Liverpool, one of the most Evangelical in that town, is now supplied.

The Queen has become Patron of a movement promoted by a Church Sunday School Committee for commemorating the establishment of Sunday Schools a hundred years ago.

There was a choral celebration on Christmas Day at Harford, Bristol, Marbeck's setting being rendered at the 8 a. m. celebration. Before the altar were taken up, Mr. Worlock, an active parishioner, presented a set of altar vessels, with red silk veil and burse, on behalf of the communicants of the Church to the rector, the Rev. Fanshawe Bingham, who pronounced a blessing on all who had thus united to supply a recognized want.

The Church Association have learned that they have to wait for the termination of Mr. Mackonochie's three years' suspension, before they can take fresh proceedings against him, and rumour says they will try to keep up their spirits till the end of that time.

The Lord Mayor of London has joined the City Church and Churchyard Protection Society as its Vice President; also Professor Prichard, Savilian Professor of Astronomy; Professor Westwood, Hope Professor of Zoology; Professor Richmond, Slade Professor of Fine Art (Mr. Ruskin's successor), and the Provost of Worcester College; all of Oxford University. A member of the Society has made a drawing of the interior of St. Mildred, Broad Street, which for carving is one of the richest churches; although it is only opened once a week. The drawing was forwarded to the Archbishop of Canterbury, who has since expressed his interest therein.

Bishop Macrorie and Archdeacon Underwood have paid a visit to Isandula to hold a solemn funeral service on the scene of the massacre.

SEPTUAGESIMA SUNDAY.
A VERY short season is afforded us this year for the contemplation of the subjects immediately connected with the Birth of the Saviour—His manifestation to Jews and Gentiles. And now we