

CONTEMPORARY CHURCH OPINION.

THE *Church Times* grows hard upon clerics who do not keep up their reading, and says that every curate should be compelled to pass a fresh examination on every occasion of obtaining a fresh licence, so as to compel him to read, if he has not done so previously, and to maintain his reading, if he have any, instead of making haste to forget it the moment he has been ordained. And it would be equally wise to observe the same rule before granting institution to any benefice.

A MINISTER speaking in one of the churches a few evenings ago said that the grumblers in the church scarcely ever work and the workers scarcely ever grumble. That is about the way of it the world over.

THE *Living Church* has not much sympathy with those who press for an unanimous election of Rectors. Too often the result of this forced unanimity is the election of a *second* best man rather than the strongest. Our contemporary says:—"If you had St. Paul for your rector, not every one would unite on him. He was sometime rector (and Bishop as well) of the Church at Corinth, but not everyone was able to unite on him. Far from it. There was, in fact, a large and formidable party at Corinth that were decidedly opposed to him."

OUR contemporary also thinks that preaching in the church has not lost its attractive power. While Canon Liddon is enabled to attract to St. Paul's, and Dr. Dix, Dr. Potter, and Phillips Brooks to their churches, even on a week-day, such crowds as thronged the Duomo at Florence to listen to Savonarola, there need be no fear that religion has lost its power to interest and attract.

THE English *Guardian* thinks that a Chinese uniformity in the interpretation of the Thirty-nine Articles, or in the forms of public prayer, or in the administration of the Sacraments, or in the qualifications for clerical employment, or in the constitution of ecclesiastical tribunals, or in other matters of real though not vital importance, is not indispensable for the spiritual advancement in this or that locality in the foreign field of those whom we will call for shortness the members of the Anglican communion.

A BISHOP of the American Church says one reason the world is so unwilling to come to the Church is that the Church is so willing to go to the world. The thought is one to awaken reflection on the part of Christians at least.

THE *Churchman* says:—"The Church Temperance Society proposes following up the citizens movement begun in this city last winter, by holding similar meetings in some eighteen cities in this State. These cities, including New York, embrace a population of 2,411,000, or nearly half its population. If the other cities are included, they embrace more than half its population. The object of this agitation will be the passage of a law greatly limiting the number of drinking places and increasing the license fee. The Legislature will be petitioned to pass a law to this effect, and there is good hope that this excellent movement will be successful."

THE Rev. W. S. Rainsford has written the following to the Rev. Canon Innes, of London, Ontario, who has recently introduced a surpliced choir in his Church:—"I am so glad to hear that you are clothing your choir in surplices. By all means let us do anything that helps to make the boys and men more reverent, the services more orderly. I have done it in my church, where we have a surpliced choir of fifty, and the change in conduct is remarked by all. The similarity of dress obliterates all distinction between the children of the rich and the poor. Ten years ago there was still some idea that a surpliced choir was a party badge. In England, as in the United States, that day is past, and such men as Canon Elliot, of Bournemouth, and the Rev. Mr. Goe, of London, as well as all Evangelical men rejoice that it is so." And Mr. Rainsford is a well known Evangelical!

OUR ENGLISH BUDGET.

In the Diocese of London, the church far outstrips Dissent, providing accommodation for nearly 460,000, while the 107 sects of Dissenters of all kinds can muster accommodation for only 330,000, reckoning school, schoolrooms, and all: whereas the Church has in the Diocese of London 173 mission churches which have not been counted in the above, 1,144 schools, and St. Paul's Cathedral. These, if reckoned in, would make a grand total of 610,000 sittings, or nearly double the accommodation which is provided by Dissent.

THE Autumn meeting of "The Church Association," was held in Reading directly after the Congress. Very few attended; the numbers present ranged from 120 to 400.

THERE is a novel guild in England named the Guild of St. Luke. It is conducted on Church principles and is especially intended for medical men. The Guild meets on the third Wednesday in each month, when papers are read and discussed on medico-ethical subjects.

IN Derbyshire there are now 110,000 Church sittings, of which 70,000 are free, against 12,000 in 1835. And in the same period the clergy have risen from 135 to 322.

AT Rye, England, an invalid who has been a great sufferer for many years, has given a magnificent stained glass window to the Church, illustrating the sufferings of Christ. The window is dedicated as a thankoffering for many mercies.

THERE has been a plethora of Diocesan Conferences lately. No less than seven reports in one English paper. The chief questions occupying their attention being Marriage Laws, Purity, Dwellings for the poor, Education, and the recommendations of the Ecclesiastical Courts Commission.

THE total income of the various charities in the city of London amounts to about \$23,000,000.

WELSHMEN have at last got their University College. Cardiff is the honoured town for the College building. The bitterness of Welsh sectarianism has compelled the council to exclude religious instruction from the curriculum and to insist that the head of the college shall be a layman.

AT the recent ordinations in England 145 out of the 263 were graduates of Oxford or Cambridge. This percentage is not significantly different from that of the corresponding period of last year.

THE Bishop of Lincoln, who is nephew to the poet Wordsworth has just attained his seventy-sixth year.

THE great communion at Great Yarmouth Church, was celebrated after the annual confirmation; 279 had been confirmed, and 1,113 were partakers of the Holy Communion, on the following Sunday Fifteen clergymen officiated, the vicar being celebrant.

WE gladly report the approaching completion of the Southwell Bishopric Fund. The deficiency is reduced to £1,400, which we hope we may announce next week has been raised.

THE ancient parish church of Bexley, Kent, was reopened after restoration, recently by the Archbishop of Canterbury. A church has existed on the same site since the year 832, the first (of timber) having been probably erected by Wulfred, Archbishop of Canterbury. The second (of stone) dated from the time of Edward the Confessor; and the greater part of the present building was erected prior to the twelfth century.

AT the anniversary meeting of the S. P. G. Canon Barry said that the indirect influences of this society were not to be measured by the exact amount of its work. There was now a crisis coming on in the missionary world, and unless the society received greater help it would meet that crisis very inadequately indeed. They first wanted money, and they were also ready to receive any men who were fit for the work. They wanted more men of a higher education—men who were ready to leave England and to make a sacrifice for a great work.

Book Notices, Reviews, &c.

"Notes on the late Revision of the New Testament Version," by the Rev. Daniel R. Goodwin, Thos. Whittaker, New York; MacGregor & Knight, Halifax; Price \$2.00.

Dr. Goodwin is Dean of the Faculty of the Theological School of the Episcopal Church, in West Philadelphia, and these notes were written for and some of them have appeared in the *American Church Review*. They are among the many criticisms to which the Revisers' recent work has been subjected; and they pretty clearly and forcibly demonstrate what others have not hesitated to declare, viz., that the new revision is by no means such a work as ought to be permanently substituted for the authorized version, but on the contrary, that while the changes are in many cases improvements, in very many others they are arbitrary and uncalled-for, and opposed to the letter and spirit of the instructions of Convocation and have grievously disappointed the Christian world. "After allowing for 5500 changes in the Greek text, a great many of which, however are of the least possible importance, and 10,000 changes more, as having been required by what might reasonably be called faithfulness to the original, there are remaining 20,000 changes either wanton, or trifling or consequential, or grecisms, or inconsistencies—or perchance proposed improvements of the English style." The learned doctor proceeds to prove his cause, and certainly does so beyond question in the 215 pages which make up his book. We can highly recommend the work to the clergy who would wish to be placed in possession of much valuable information upon the subject.

"Whittaker's Churchman's Almanac," for 1884 will contain a most interesting centennial sketch of the Church by the Right. Rev. Wm. Stevens Perry, D. D. It is promised for December 1st, enlarged in size with a new appropriate design on cover.

Law—Grace.

THE law was given by Moses, but grace and truth came by Jesus Christ. The law says, do and be saved; grace says, believe and be saved. The law says, do and live; grace says, live and do. The law says, "The soul that sinneth it shall die," grace says, "Deliver him from going down to the pit; I have found a ransom." The law says, "If a man have a rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and they shall say unto the elders of his city, 'This, our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard.' And all the men of his city shall stone him with stones that he die; so shalt thou put away evil from among you; and all Israel shall hear and fear." Grace says, concerning the wretched prodigal, although, "stubborn and rebellious," a "glutton and a drunkard," that "when he was a great way off his father saw him, and had compassion, and ran and fell on his neck and kissed him." The law says, "Lay hold on him;" grace says, "Bring forth the best robe, and put it on him." The law says, "Stone him;" grace says, "Put a ring on his hand, and shoes on his feet." The law says, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them;" grace, speaking only of believers, says, "Christ hath redeemed us from the curse of the law, being made a curse for us."

THERE may be much indistinctness in the mind something even of error; but if the truth be there, if the scriptural knowledge of God in Jesus Christ be the one great influencing motive there, Jesus himself will be there as Prophet, Priest, and King, and all will be peace.—*Blunt*.