

Paraphratic.

Dean Close has written to the *Record* denouncing in the strongest terms "the Army self-named 'Salvation.'"

The Standing Committee of the diocese of Connecticut have recommended for orders a late Methodist minister, J. B. Shephard.

The Holy Synod of the Russian Church has recently adopted a resolution to authorize a translation of the Bible and a portion of the Liturgy into Livonian, and also into Estonian.

The church of Portbury, in the diocese of Bath and Wells, was re-opened recently by the Bishop of the diocese. Its restoration has extended over thirteen years, and has cost £33,000.

The *Morning Post* states that as England and Germany appear to be unable to agree upon the appointment of a Protestant Bishop of Jerusalem, it is expected that the see will be abolished.

Upwards of 1,700 men employed at Dr. Siemens' Steel Works, Swansea, are on a strike, in order to resist Sunday labor, which the employers contend is necessary to enable them to compete with continental manufacturers.

The general impression that immersion is the exclusive mode of baptism in the Greek Church would seem to be erroneous, if we may trust the testimony of a native Greek. Pouring is quite as common, and this mode or that is not looked upon as essential.

There are some amusing features of the crusade being carried on in France against religion, notable in the matter of selecting books for the public libraries. For instance, an official censor struck out of a list "Robinson Crusoe," as being "too religious in its tendency."

Soon after the Rev. Dr. Lord tendered his resignation as rector of Christ church, Cooperstown, N. Y., which the vestry were unwilling to accept, there was quietly settled upon him for life an income of \$2,000 a year, by a wealthy parishioner and devoted personal friend.

Mr. Walter C. Jones, who recently gave \$360,000 to the Church Missionary Society of England for their work in Japan and China, nine years ago made a thank-offering of \$100,000 for the recovery of a beloved son from sickness, and four years ago gave \$175,000 to found the India Native Church Missionary Fund.

The Italian courts have decided adversely the claims of the heirs of Pius IX. for fifteen million lire, which they alleged was due them from the Italian Government. Under the Papal guarantees this money was granted to Pius IX. by Italy, but he always refused to accept it. Now the courts declare that the money was granted to Pius as Pope, and not as a private individual, and that his heirs have no legal claim upon it.

Late English papers announce that a movement is about to be set on foot by the women of England in opposition to the Deceased Wife's Sister's Bill; and that 20,000 copies of an appeal to Englishwomen, with form of petition, will be issued with the October number of *Our Work*. Persons desirous of helping forward this important movement are earnestly requested without delay to commun-

icate with Mrs. Plows, Hon. Sec., Barnham, Thotford, Norfolk.

What the London *Times*' correspondent calls "The Great Catholic Congress," began on Monday, September 11, at Frankfort-on-the-Main. It is rendered specially important, he says, by the presence of the most prominent leaders of the party. A letter from the Pope conveying the apostolic benediction to the Assembly was read. Fifty letters of salutation have also been received from archbishops, bishops, and other prelates. The number of persons present was 700.

The *New York Times* has just undertaken a new religious census—one of the Sunday Schools of all the denominations except the Roman Catholics. The total number of scholars in 1872 was 87,985, and this year 118,608, an increase of 34 per cent. The Church had 20,053 in 1872, and 27,630 in 1882, or an increase of 38 per cent. The only denomination which comes at all near her is the Presbyterian, whose numbers were 19,934 and 25,478, or an increase of 28 per cent.

The Bishop of Truro, preaching in Kenwyn Church, Truro, recently referred to the work of the Salvation Army. The organization, he said, should not be neglected, because it supplied a deficiency; and he trusted that the enthusiasm of the Salvation Army would shame the Church into more enthusiasm. He had attended some of the meetings of the 'Army,' and though the good taste of many of them might revolt at some things they did, yet he thought there were many lessons that might be learnt from them.

The Bishop of Manchester took part in the ceremony of laying the foundation stone of the new church at Oswaldtwistle, near Accrington, recently. The church is to cost about £6,000, and will accommodate 800 worshippers. The Bishop, addressing a public meeting, said he did not go as far as some people and say that the Church had signally failed with the working classes, because such was not the case. The working classes were attending the church in large numbers, but there was yet room for improvement, and that was a problem for the Church of England to solve.

The Welsh clergy are no drones. A full morning service in Welsh, followed immediately by another in English, with a like double service in the evening, and the usual early and afternoon services and Sunday schools, would seem to make up a day's work almost beyond the strength of any single man. As a consequence, perhaps of this activity, the Church would seem to be regaining its hold on the people of Wales, a country which has been for a long while a stronghold of dissent. The Dissenters are so much divided and sub divided as in some cases to have turned their steel against one another.

SUBORDINATION OF THE CHURCH TO THE WORLD.—In a letter to the *Prestcott Reporter* Mr. F. R. Ridgway says:—If careful inquiry be made, it will, I believe, be found that there is in the parish a widely-spread and deeply-rooted feeling that the Church has made the more ornamental parishioners, and those deemed the most important from a worldly point of view, the chief objects of her attention and consideration; and that the people generally think themselves neglected and uncared for. And if the people

think the Church does not care for them, there is surely nothing very wonderful in their not caring for the Church.

Mr. Spurgeon, at a meeting of the Baptist Union at Cambridge, said, "It is a remarkable fact that ministers of the Gospel are not able to live on much less than other people (laughter). They cannot make a shilling go so far as other people can make a sovereign. Some of them try very hard but they do not succeed. A member once said to a minister who wanted a little more salary as his family increased, 'I did not know that you preached for money.' 'No, I don't,' said the minister. 'I thought you preached for souls.' 'So I do; but I could not live on souls'—(laughter)—'and if I could, it would take a good many the size of yours to make a meal'."

Rev. Allen Whitworth, of St. John's Hammersmith, calls attention to a serious change of front which Mr. Booth has just made. At first he professed to leave those whom he converted to the Church, or other existing religious societies; but in his recent paper in the *Contemporary Review* he says:—"Instead of refusing to complete our organization, we strive to perfect it more and more, making it, however step by step more exacting on all who join, so as to exclude all but real soldiers, leaving to the Churches all who wish mere Church-life. Instead of insisting upon attendance on any church, even for the Sacrament, we teach our people to spend all their leisure time with the Army, to visit churches only as corps by invitation." The "Army" has therefore become as much a sect as any of the "denominations."

The London correspondent of the *Manchester Guardian*, referring to Mr. Penham's appointment, says:—"Although by no means unexampled, it is a rare occurrence for the son of a working man to attain to eminence to the ranks of the English clergy, and it is, therefore, worthy of record that Mr. Penham, who has, after holding several important country benefices, been appointed by the Primate to the rectory of St. Edmund King and Martyr, Lombard Street, has literally sprung from the people. He was educated in the national school of the village of Westmeon, Hants, and was taught Greek and Latin by the Rector. Archdeacon Bayley, in accordance with whose wish he afterwards went to St. Mark's College, Chelsea, and was trained for a schoolmaster. After four years' work in a National school, he became tutor to the son of Sir Thomas Sebright, and having gone through the theological course at King's College, London, he was ordained. Promotion rapidly followed."

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