

OUR ENGLISH BUDGET.

PRESENTATIONS are made in regal style to clergymen in England. The vicar of West Hackney has just received from his parishioners a solid silver salver weighing 157 ozs., a silver tea and coffee service, a drawing-room clock, and ornaments, subscribed for solely by past and present members of the congregation. Purses of 100 guineas, and some of 500 guineas are often presented in England. Christmas is coming and parsons, as a rule, are poor, so we hope that many Canadian parsons will be fortunate recipients of similar substantial tokens.

THE Bishop of Oxford is ill and has been obliged to give up his diocesan engagements for the present. Many English Bishops are on the sick list, the result of over work.

At the Synod of the Diocese of Dublin it was stated that the number of the clergy had declined one-fourth during the last few years owing to a wise consolidation of parishes.

A ceremony was performed recently at Exeter Hall, which is instructive as to the position of the Salvation Army towards the sacraments. The infant child of General Booth's son was solemnly dedicated to the service of God and of the Salvation Army by the general himself. But when such a service is put forward as superseding infant baptism we may well ask whereunto all this will grow? Mr. Booth has no more right to abrogate the ordinance of Baptism than he has to dispense with the Ten Commandments.

In opening a bazaar, recently, Mr. Spurgeon made a somewhat remarkable statement. He said he had sometimes thought he should have been glad if there were no baptism and no Lord's Supper, for he could very well have fallen into the creed of the Quaker; but it seemed as if the Lord had said, "My people are partly material, and live in a material and tangible world; I mean to deliver their bodies as well as their souls, and therefore there shall be water and bread and wine, which shall become the elements of spiritual teaching to them, because they are in a condition in which these shall be useful to them, and a promise of better things to come."

THE *Daily Worthington Guardian* states that the Rev. William Quekett, rector of that town, has resigned his cure. The rev. gentleman is in his eighty-third year, and has held the rectory thirty years. He was well known in London as Charles Dickens's model curate, and his townsmen lately presented him with his bust in marble.

A public house of rather a low class, the Golden Lion, in Gravel lane, Southwark, which has lately been vacated by its tenant, has been let by the Ecclesiastical Commissioners for half the rent offered by a firm of brewers to Mr. Fegan, of the Boys' Home, who proposes to open it as a place of recreation for working boys.

It appears from a notice in the *Limerick Chronicle* there has been some difficulty in getting in the money required to defray the expenses of Messrs. Moody and Sankey's mission in Limerick.

THE Bishop of Madras, in a circular to his clergy, laments the present clerical destitution in his diocese. As many as nine prominent posts are vacant—at Madras, Berar, Cochin, Wynaad, Bangalore, Nellore—all of which, excepting two, have salaries of from Rs.200 to Rs.300 a month.

BETWEEN £23,000 and £24,000 has been subscribed towards the Manchester Cathedral Restoration Fund. The work in the North aisle of the nave is making marked progress. Liverpool will soon begin the construction of its cathedral. The site has been selected.

THE *Western Morning News* gives an account of the new Sisterhood which has been introduced into the diocese of Truro, and which is called the Community of the Epiphany. It says a home has been found for the sisters at Alverton, the residence of the late Mrs. William Tweedy, near the cathedral city. The same Sisterhood laboured with Bishop Wilkinson, and helped materially to promote the efficiency of the Church in the parish of St. Peter's, Eaton-square.

CONTEMPORARY CHURCH OPINION.

DR. RICHEY in the *American Church Review*, says:—"It is, in my judgment, a silly conceit to effect to despise the Articles." We should think so!

THE *Churchman* says that Luther was a sounder and better Churchman than most of the people who have used his name as a word to conjure by. He was conservative and cautious, and kept to the Church traditions as far as he could.

THE *Episcopal Register* says:—"It has been suggested to us that one way of improving the efficiency of theological schools, would be to put belladonna into the eyes of the professors, so that the pupils might be enlarged and made fit for examination."

THE *Record* is rather severe on the Church Associationists at Reading. It says:—"The trivial, superficial comments which formed the staple of the Reading oratory are in marked contrast, not only to what we are entitled to expect from such a body as the Church Association, but also to the characteristics of its earlier Conferences. We look in vain for any capacity to grasp the present conditions of the conflict in which it has heretofore played so leading a part, and in which, under wise guidance, it might still exert a great and salutary influence." The *Record* evidently re-echoes the death knell of the Association.

THE *Southern Churchman* noting with apprehension the tendency among Evangelicals to adopt new methods, comes to the conclusion that "as times change, parties change; and the party good for one time may need to change its practices, though not its principles."

"LET us learn," says the editor of the *Southern Churchman*, in connection with the *Century's* prediction that New York is to be the world's Metropolis, "let us learn to forecast the future with great modesty."

THE *Living Church* isn't far astray when it says that readers of the Secular and Sectarian press must be a little surfeited with Martin Luther and all his works. Mark Twain's indignant shout to the *cicerone* who showed him a mummy several thousand years old, seems quite applicable: "If you have a real, live corpse, trot him out."

IN a recent sermon the Bishop of Manchester said that the state was as distinctly and as much a divine institution as the Church for its own purposes. It could not be too often repeated, especially in an age like this, when there seemed to him to be a great deal of confusion of thought on the subject, that the courts of the realm, whether ecclesiastical or civil, had never attempted to construct or define doctrine, but simply taking the formulas of the Church, had decided whether such and such a doctrine, or such and such ritual, was or was not in accordance with these formulas.

That there will be considerable diversity we do not dispute, but it will not be greater than is legitimate and even desirable; for where uniformity of belief or practice is enforced there is sure before long to be violent revulsions, whereas if both schools can be maintained in efficient action they will each keep the other straight, and the swinging of opinion from right to left will amount to no more than a gentle oscillation."

Church Bells says that habits are growing in the pulpits and in the place of old cold formality there is now a little too much *reach, turn, and scream*. Our contemporary says;—"It may become fashionable to lean so far over the side of the pulpit as to frighten those near into forgetting the doctrine in fear for the preacher. It may be thought necessary to raise the voice with such energy that it projects itself into a scream, which may impress one hearer while it knocks the sense out of the head of another. The fashion of turning to one side or another in rapid succession may involve difficulties with new-fangled brass chandeliers, of which the phlegmatic preacher of old steered clear; for he, indeed, frequently moored himself fast to one of them! And except for this convenient purpose, the standards are sadly in the way."

THE ARCHBISHOP OF CANTERBURY ON PRAYER BOOK REVISION.

The following is the text of the reply of the Archbishop of Canterbury to the memorial presented to him from the Prayer-book Revision Society:—

To the Council, Members, and Friends of the Prayer-book Revision Society.

ADDINGTON-PARK, CROYDON,
August 2nd, 1883.

My Lords and Gentlemen,—I beg to acknowledge with great respect the receipt of your memorial recommending that steps should be taken to procure a Royal Commission with a view to undertaking a revision of the Book of Common Prayer. Your memorial, subscribed by many members of the Church of England, commands my earnest attention. Nevertheless it appears to me that the present is not a favourable time for such an enterprise. The book in its present form is, even to its minutiae, one to which persons of all the various modes of thought which the Church of England comprehends are attached with the same warmth and veneration which you yourselves express towards it. This is one great happiness of the Church, and it is much to be desired that the sphere of this attachment should not be narrowed. It is by no means likely that if the Book of Common Prayer were altered in any direction it would continue to claim the allegiance of all who now thankfully and thoroughly accept it. I would add that the time at which so important a work as the revision of the book, a work requiring such skilful and delicate treatment, could be undertaken, ought to be well chosen. It ought surely to be a time of comparative reflectiveness, and freedom from contentiousness in the Church. At present the temper of our minds scarcely seems to be so judicial as to admit of the calmest consideration of questions which demand the most sober and the most united care. Terms which under other conditions might be susceptible of modification (if it is really ever thought desirable) are so prized by one or other of our schools that (however little this might be intended) a recommendation of change would sound only like a challenge to division. Division is no duty of ours, and therefore personally I could not with confidence in my judgment recommend that a phraseology which lies at the foundation of the religious convictions of so many should at this junction be meddled with. I beg you therefore to excuse me from promoting the prayer of your petition, and to believe that I am, my Lords and Gentlemen, your sincere devoted servant,

EDWD. CANTUAR.

Book Notices, Reviews, &c.

HARPER'S MAGAZINE for December is a CHRISTMAS NUMBER, with an extraordinary wealth and variety of papers, poems, and pictures, by an array of authors and artists (American and English) seldom, if ever, brought together before. This will take the place of the mammoth *Harper's Christmas* of 1882, which will not be repeated this year. The Number has four extra plates, in addition to its usual 160 well-filled pages. The illustrations alone have cost, it is stated, over \$10,000. It is in itself a handsome and appropriate Christmas Gift. Buckley & Allan, Halifax.

FRENCH CELEBRITIES—PART II.—By Jules Claretie and others. Translated by Francis W. Potter. This is Volume II. of the series of brief biographical sketches of the most prominent of modern Frenchmen. Written in clear, crisp, popular manner, the present volume supplies what no "history" has yet recorded. Published in Funk & Wagnalls' Standard Library, No. 102. Price, 15 Cents. S. F. Heustis, Halifax.

"Rest," "Peace."—Two charming little volumes of religious poetry, appropriately bound and illustrated. Just the thing for gift books. Sent by the publishers, post-paid, on receipt of the price, 35 cents. An on D. F. Randolph & Co., 900 Broadway, N. Y.