

OUR ENGLISH BUDGET.

It will be interesting to Churchmen to have it pointed out that whilst since 1839 Church schools in England have received close upon two-thirds of all the money voted in Parliament for elementary education; in the year 1882, the grants to Church schools amounted to £1,317,803, against £813,408 to board schools and £471,134 to all other elementary schools.

A very good story is told of the persistent determination of Lord Granville. It says that when Lord Granville was at school he one day found himself in the position which boys very often do, of having to fight a pitched battle with fisticuffs, and his opponent was a lad much bigger than himself, and with whom he had not the ghost of a chance. But he went about it with a will, and managed to stand up again after being knocked down time after time, because he knew the bell must soon ring, and that if he could keep going till then he would not be actually beaten. And he continued fighting until the bell did ring.

A peculiar case came before the Crieff town council lately. The Church of St. Columba wished the organ blown by water. An application was made to the council for the use of the hydrants, but Councillor Macgregor moved its rejection, on the ground that the granting of town's water to drive engines on Sunday, even for Church organs, was pushing Sabbath desecration too far. He did not believe in such Sunday engine work. On a division the council decided to grant the application.

Canon Barry, the Primate-Designate of Australia, will hold his professorship at King's College until Christmas. No little difficulty will be experienced in finding a suitable successor to the Canon's work at the College.

It may be of interest to Canadian readers to know that the Metropolitan of Canada is godfather to Lord Chief Justice Coleridge.

The programme of the Reading Church Congress affords scope for interesting discussion on the leading questions of the day. Science and Religion; Public and Voluntary Schools; Colonial Churches; Adaptation of the Services to modern needs; Purity; and methods for securing the expression of the opinion of the Laity. These and many other subjects will take up the time of the Congress.

It is feared that another clergyman has lost his life in the Pyrenees. The Rev. Merton Smith, Rural Dean and Vicar of Plympton, accompanied by the Rev. J. Murray, Vicar of Bugby, was spending his holidays in the Pyrenees. They were staying at Eaux-Bonnes. On Wednesday, August 8, Mr. Merton Smith started at 7 a. m. for a walk by himself. Since then nothing has been heard of him, though a reward has been offered and search made.

A few weeks ago, Count Enrico di Campello, celebrated Holy Communion at the Church in the Rue d'Arras, Paris, and administered the elements in both kinds. This was probably the first occasion on which the Count had ever communicated the people under both species, and his emotion in giving the chalice was noticed by many.

Shakespeare pronounced maledictions over any person who would dare disturb his bones. Now, the vicar of Stratford-upon-Avon has signified his willingness to allow the remains of the poet to be exhumed. The object in disturbing the remains is to compare the skull of the poet with the bust and portraits of him.

The "Father of the House of Lords," the Earl of Mount Cashel, has completed his ninety-first year. His lordship was elected a representative peer in 1826.

The Bishop of Rochester will shortly leave home for Baltimore on his way to attend the Triennial Convention of the American Episcopal Church. The Bishop is the bearer of a letter of congratulation from the Archbishop of Canterbury to the Senior Bishop on the approaching hundredth anniversary of Bishop Seabury's consecration.

CONTEMPORARY CHURCH OPINION.

THE *Church Times* says that Mr. Spurgeon has discovered a new argument against the claims of Rome. St. Peter being, as he says, a married man, had the inestimable benefit of that judicially calm, and more than judicially keen, measurement of his capacity which the feminine intellect, embodied in a wife, forms of a husband. He could not possibly, therefore, have believed in his own infallibility.

SPEAKING of the smaller vices of the clergy, our contemporary points out that "unpunctuality" is about the worst, and cautions clergymen that one of the most alarming of the Gospel parables turns on the rejection of those who came too late, and found the door shut, because the hour had passed.

THE *New York Tribune* criticises the "Religious Camps," and says that the effect of these great sectarian camps upon the indifferent spectator or the believer is to vulgarize religion by making it a subject of popular gossip and babble wholly stripped of all reserve or reverence.

THE *New York Guardian* thinks that there is a manifest disposition in many portions of the Church to sanction the employment of irregular agencies in Church work. It avows its conviction that the appointed institutions of the Church are not inadequate to the work to be done, when rightly used, and that many of these special agencies are not only needless and irregular, but, eventually, prejudicial. It thinks that the present organizations of the Church are sufficient and that the immediate requirement—the imperative demand, is for more unity, more zeal, more energy, more prayer, more faith in the use and application of what is already possessed, and what has hitherto been amply tested.

THE *London Times* writing of the Ecclesiastical Courts Commission says that the Commissioners consider that it is eccentric to exclude clerical authorities from actual personal intervention in questions of clerical doctrine and clerical morality. The Bishop, they consider, is the natural person to pronounce, in the first place, whether his clergy have or have not infringed the duties of their office. They desire to reinstall the Bishop in his Episcopal Court in reality, and no longer merely in name. They recommend the restoration of his power both to chastise clerical trespassers on the rights of their congregations, and to forbid vindictive lay persecutions.

ON the same subject the *Saturday Review* says that now this triple monster (the aggrieved parishioners), like the Gorgons, the Fates, and the Furies, stands a convicted nuisance.

THE *Southern Churchman* fears that there is not as much "family religion" as there used to be in America. At one time there were few Christian families in which grace was not said at the table; or the family gathered for family prayer; or when the children were not taught regularly and systematically their Catechism and Bible lessons.

THE *Living Church* thinks that the "Restlessness of the Clergy" is due to insufficient pay on the part of parishioners—a pay scarcely keeping the wolf from the doors; and also to the dread of the worker breaking down in his laborious work, and fearing that there will be no harbor of refuge for his shattered hulk. It counsels young men to stay in their first parishes, and build them up.

THE *Kalendar* says that since the Reformation only two Bishops have gone over to Rome: Bishop Gordon, of Galloway, Scotland, in 1668, and Bishop Ives, of North Carolina, in 1852. In the same period of time fourteen Bishops have renounced Popery.

THE *Episcopal Register* speaking of the return of the exiles to deserted churches says that how far the exiles have learned to love Babylon better than Zion, is yet to be seen. Some will pine for the Babylonish atmosphere and feasts, but the truer-hearted ones will come back to go hard to work to build up the walls of Zion. Let those who have had their rest now lift the burdens of the less fortunate.

THE *London Guardian* referring to sisterhoods and their work, remarks that the last thirty years have seen vast progress in the conceptions by Churchmen of great schemes for the development of Christian life, and of resources of the Christian Church. Temporary rules, that were tentative thirty years ago, are axioms now; and hopeful experiments which succeeded then have been rejected as failures since.

In an article on Bible Christians *Church Bells* tells us that it is sad to think of the strange uses to which the Bible is put by those who repudiate ecclesiastical authority. It is made to say contradictory things, and is completely subordinated to the pretentious, arrogant, and intolerant claims of sectarians.

Book Notices, Reviews, &c.

THE INTERWORDIAN.—We have received from the "Interwordian Publishing Co.," 25 Wellington Street West, Toronto, a magazine devoted, to some extent, to the work of spiritual illumination. The publishers say that the effort of the publication is intended to prove to thoughtful readers that there exists within the Word of God the Spiritual Science of Correspondence, which is to be corroborated from the literal sense of the Word itself, without interfering with the freedom of any man in his predilection for specific forms of external worship which are the most in sympathy with his own temperament. The price is \$2.50 per year.

THE PULPIT TREASURY.—The September number of this magazine contains the usual amount of able homiletical matter, mostly gathered from Sectarian ministers. Clergyman's subscription \$2.00 annually. E. B. Treat, Publisher, 757 Broadway, New York.

THE BROOKLYN TABERNACLE.—A Quarterly Publication of Sermons, preached by Rev. T. De Witt Talmage, D. D. The sermons are taken by stenographers, and corrected by the preacher as far as he has time to correct them. The sermons are earnest, pungent, and sometimes very impressive; but they are often marred by what seems to us almost irreverent familiarity and flippant handling of sacred subjects. Still they are well worth reading. Annual subscription \$1.00. Geo. A. Sparks, Publisher, 48 Bible House, New York.

HOMILETIC MONTHLY.—This magazine for September is one of the best numbers issued by the Editor. It is full of capital hints to preachers, and contains a vast amount of sermon matter gathered from the latest utterances of living preachers. The magazine is principally sectarian in its selections, but sermons from leading Church preachers occasionally find their way into its pages. The hints on preaching are valuable. Funk & Wagnalls, Publishers, New York. Price \$2.50 per year.

LITTELL'S LIVING AGE. The numbers of *The Living Age* for September 1st and 8th contain *The Life of Don John of Austria*, *Edinburgh*; *Luther*, and *The Analogies of Sailing*, *Contemporary*; *Napoleon's Marshals*, *Templar Bar*; *Ranche Life in the Far West*, *Macmillan*; *The Parcels Post*, *Saturday Review*; *Animal Life in the Malay Country*, *Spectator*; *Mirrors and Mirror Frames*, *Queen*; *Benvenuto Cellini*, *Maoris and Patchas*, and *In an Old Palace*, *All the year Around*; *Sir Lyon Playfair on Vaccination*, *Times*; *The Charm of Fiction*, *Chamber's Journal*; *A Contemporary Notice of Gainsborough*, *Academy*; with instalments of "The Wizard's Son," *The Treasurer of Franchard*, and "Along the Silver Streak," and poetry.

For fifty-two number of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston are the publishers.