

Norway have unhappily lost the Apostolic succession, and have no more claim to that office than the so-called Bishops of the Methodist Episcopal Church, they still retain the use of Pectoral Cross and wear it in their services.

DIOCESE OF MASHONALAND.—*The Southern Cross* expresses regret on hearing that the Bishop of the Diocese was suffering from fever, and that it may be necessary for him to return to England for a rest and recovery. The Bishop has under his jurisdiction, Matabeleland as well as Mashonaland. His Lordship and his companions had been busily occupied in translating the New Testament into the Mashona language.

Contemporary Church Opinion.

The News, London, England:

Mr. Lloyd-George's speech on the Church in Wales, illustrated the proverb that there is "an over-doing which often proves an undoing." It drew from Mr. Balfour one of the most brilliant, searching, and impressive speeches, that he has ever delivered in the House of Commons. Mr. Balfour pointed out that Mr. Lloyd-George had really stamped the Bill as one of the worst that could be devised, because it fell so far short of his revolutionary desires. He quoted with great effect the testimony of Mr. J. R. Davies, as Chairman of the Welsh Nonconformist Conference at Carnarvon only two years ago, as to the deficiencies of dissent; "I doubt at times whether dissent has not done its work. One thing that inclines me to this opinion is the fact that the great aim of the sects at present is the disestablishment and disendowment of the Church of England in Wales—an aim wholly political, a low aim for the Church of the living God, and the fact that they are swallowed up by so worldly an aim is itself an admission and a condemnation of their spiritual destitution." As an index of this spiritual destitution Mr. Balfour added, "In one diocese alone about half the parishes are without any permanent Nonconformist pastor, because funds could not be found." As to the motives which had influenced the Government to introduce the Bill Mr. Balfour was very incisive. "You are going to teach every man in the Welsh parish where there are ecclesiastical tithes to be distributed, that the organisation and the man who has been ministering to his spiritual needs now stand in the way of his putting so much hard cash into his pocket; and you are teaching him to watch with eagerness the gradual transfer of the property which has been hitherto devoted to spiritual purposes. I should like the members of Her Majesty's Government to be put on their oath as to the motives which have moved them to bring in this Bill." On the injustice of the Bill, Mr. Balfour said: "By statute of this realm a Nonconformist body which for 25 years professes a particular faith unchanged, may keep the property originally given to it for other purposes. The English Church has maintained for 300 years and more her doctrines unchanged. And why is she to be deprived, with this long record behind her, of the privilege which you give to a Nonconformist body every 25 years if it desires to change its doctrines?"

The Guardian, London:

Bad as was the disposition of the Irish Church surplus, the disposition of the Welsh Church surplus is worse. The Church is to be disendowed in order to provide a fund for county councils to play ducks and drakes with. The more we look at the Bill the more evident it

becomes that its authors have gone to work on it in the comfortable conviction that when it has at most passed its second reading its purpose will have been served, and there will be neither need nor time to subject it to the disquieting ordeal of Committee. Mr. Asquith's gift of clear exposition has at least this advantage—that it does not allow him to cast a veil over the misshapen limbs of his rickety offspring."

The Family Churchman, London:

The Bishop of London is emphatically a prelate who means what he says, and who conveys his meaning in no uncertain words. This was especially remarkable in some forcible utterances which he made at his recent Diocesan Conference on the subject of Disestablishment and Disendowment. The Bishop chiefly defended the Church's endowments on the plea of the work which the Church is now doing, and the need of funds to enable her to carry on the work. This is the utilitarian view, and there is much to be said in its favour. It ought to occupy the first place at Church Defence Meetings. "I maintain," said the Bishop, "and I will maintain anywhere, that if ever there was an institution that was doing work worthy of its position, the Church of England, especially in the metropolis, will stand not only a comparison with it, but will outshine it in every measure by which it can be compared." This is the sort of appeal which goes straight home to the hearts of men. "The tree is known by its fruits." Rightly or wrongly—we think wrongly—men do not now-a-days care greatly for appeals to history and inherent right, and the socialists scoff at the sanctity of property. But even the socialists—except such as be of the baser sort—are alive to the value of good work well done, and though we cannot hope to convince everyone, yet the great bulk of the nation will endorse this line of defence—that the Church keeps her endowments because she works for them, and because they are necessary to her work. But there was another point which illustrates even more clearly the strength of the Bishop of London's position, and that was, come what may, the Church must rely upon a system of endowment. Even if she be robbed of those endowments she now holds "we shall have to begin once more, and repeat that which our forefathers did. We shall have to re-endow our Church even if it costs us as many centuries to do as it cost them, because we believe that the endowment of such religious work is for the good of the Church itself." This is the argument against Disestablishment in a nut-shell. Moreover, endowments are absolutely necessary if we are to secure an honoured and self-respecting clergy. The degradation which many Dissenting ministers undergo when they have to depend upon the voluntary offerings of their congregations is an illustration of what we mean. They feel acutely what the Bishop calls "the fluctuation of feeling and of fortune." From such an ignoble position we are determined at all hazards to save the clergy of the Church.

THE TRINITY.

That there are Three Persons in One God is a truth of revelation, and must be accepted simply on faith. It cannot be proved nor demonstrated, nor even understood in our present limitations. Its experimental value grows as our study of the Bible. Sometimes in reading the last words and prayer of Christ the night before His death it comes upon the consciousness like a flash of light. "All things that the Father hath are mine," showing the unity of the Father

and the Son. "He shall glorify me, for He shall receive of mine and shall show it unto you," implies—and an implication often has stronger meaning than an assertion—the deity of the Son and the personality of the Holy Ghost. The Three Persons have all things in common; the Father hath all things; the Son hath all things; the Holy Ghost receiveth all things; and the Holy Ghost glorifies the Son. We have implied then that which gives such height and depth and satisfying comfort to the Christian's Faith: God the Father, God the Son and God the Holy Ghost.—*The Church News*.

SCIENCE VERSUS MIRACLES.

An esteemed correspondent sends us the following:

"We seem to be approaching the time, when all miracles, except the raising of the dead, will appear to be nothing more than the exercise of the highest scientific knowledge." (A saying now in vogue).

The above really means that by-and-by scientists will be able to produce counterparts of the Gospel miracles, with the exception specified.

But i. the healing of the issue of blood was effected without the exercise of any human thought or volition, and even without a consciousness of its performance until it was done, or even of the presence of the person who was the subject of it. [The Saviour's human nature was, so to speak, made use of by the Divine Power—which was also His own—without His human nature's deliberate co-operation]. A similar recovery wrought "by the exercise of scientific knowledge" would, therefore, be a miracle of exactly the opposite character to this one.

ii. It is said in Matt. xv. 30, 31 that our Lord suddenly made deaf persons able to talk, which implies that they then talked for the first time—in other words, had been deaf and dumb. But suppose a scientist could in an instant make a deaf and dumb person hear and possess a supple tongue: would the latter be able to speak one whit more than before? Certainly not inasmuch as he would not know a single word of any language! A further, and yet greater, miracle must be worked on his mind, while his ears are being dealt with, for the Gospel miracles of this class to be paralleled; and no one is so wild as to expect science ever to become capable of doing that.

iii. Surgical books describe the case of a young man who obtained the power of sight through undergoing an operation, after having been blind during the whole of his life until then, and inform us that for a long while his eyes were of no use to him, as he could not judge of the distances of different objects, and consequently had to shut his eyes and feel his way when he wished to move about. But the Gospel accounts imply that the blind who were made to see by miracle were able to make use of their eyes immediately, and indeed it is expressly said of one of them that he returned from the place to which he had been sent (through narrow, winding, crowded streets) "seeing"—with his eyes open! To rival these miracles then the scientists who could suddenly give sight (and power at once to bear sun-glare) must also as quickly, and at the same moment, endow the assisted individuals [if having been blind from birth] with a gift equivalent to that of practical experience; and no one is so irrational as to suppose that "scientific thought" will render the human race able to use their limbs and organs well without any previous practice.

iv. There is no sign of the approach of a time when so much as a material remedy for snake-bites will be discovered by science. But if such