

er, to be published by Messrs. Eyre and Spottiswoode, in which the source of each portion of the various services will be given in the margin, with date of its introduction into the liturgy.

The Rev. F. W. Gason, late Rector of St. Thomas's, Dublin, has accepted the post of mission preacher in connection with the Church of Ireland Home Mission, and on May 1st will commence to conduct missions for that society.

The Queen has promised, through Sir Henry Ponsonby, a donation of £20 to the Irish Distressed Ladies' Fund, the subscriptions to which last year were £4,035, as against £2,906 in 1890. The fund has now ninety-four ladies on the pension list. £705 has been paid to ladies for work, while several cases of illness have been relieved, and education has been assisted.

A correspondent writes to the *Western Mail* that at the Bishop of Llandaff's recent ordination there were no less than three out of the seven deacons and two out of the nine priests who were ex-Nonconformist ministers who had been received into the Church by the Bishop during the last two years. Of the deacons ordained the Rev. Samuel Griffiths was Gosseller and the Rev. Robert Jones was *proxime accessit* for the Crawley Prize, which is awarded to the candidate who stands first on the examination lists of priests.

The Rev. E. Duncan Boothman, rector of Shelton, Stoke-on-Trent, endorses the statement of the secretary of the *Church Lads' Brigade* as to the value of this organisation for "getting hold" of male candidates for confirmation. Recently he presented forty-two lads to the Bishop to be confirmed. These were all members of the Shelton "company," and most of them would have undoubtedly "slipped away" were it not for the C.L.B.

The Lord Bishop of Derry and Raphoe officiated in Trinity church, Boston, on Passion Sunday, April 3, to the great satisfaction of the large congregations present. His lordship's sermon in the morning was on the "Incarnation." In the afternoon he delivered a most touching discourse on the "divine sympathy of the Lord Jesus." Much interest has been occasioned by the visit to Boston of this venerable prelate.

The Grenada Church Council has signified its approval of a plan suggested by the Bishop of Barbados for getting a bishop for the Windward Island diocese. Grenada is expected to pay £100 per annum of the salary. The Church Council passed a resolution expressing its regret that the Bishop of Barbados has found it necessary to intimate his intention of resigning the episcopal supervision of the Windward Island diocese.

The Bishop of Rangoon brought the subject of working cargoes on Sundays in the ports of British Burma before the Diocesan Conference on 25th ult., when it was unanimously agreed that steps should be taken to place their ports on a more satisfactory footing in regard to Sunday labours on board ship. Calcutta, Bombay, Hong Kong, and Singapore have recently been placed under laws restraining the working of cargoes on Sundays, such as obtain in the United Kingdom and in all the self-governing colonies.

The death is announced by telegraph of the Right Rev. Mesac Thomas, D.D., Bishop of Goulburn, New South Wales. The late Bishop graduated at Trinity College, Cambridge, obtaining his B.A. degree in 1840 and M.A. in 1843. He received his D.D. degree in 1863. He was admitted to holy orders in 1840, and held the curacies of Bishop Ryder's Church, Birmingham, 1840-41, and of St. Mary's, Birmingham, 1841-43. From 1843 to 1846 he was vicar of Tuddenham St. Martin, Suffolk; and in 1846 to 1851 held the living of Attleborough, Warwickshire. Dr. Thomas was consecrated Bishop of Goulburn in 1863 by the late Archbishop Longley.

The Dean of Westminster has, at the request of the National Temperance League, lent the Abbey for a temperance sermon on the last Sunday evening of May. Canon Jacob, Vicar of Portsea, will be the preacher. This year's meeting of temperance mayors in connection with this society is to be held at Manchester on April 7th. It is to be addressed by a few of the forty-four English and Welsh mayors who are total abstainers. Among those who have already promised to take part are the mayors of Grimsby, West Hartlepool, Rochdale, Stockton, Heywood, Burnley and Basingstoke. At night there is to be an adjournment to Rochdale, where the mayor of that borough will preside over a public meeting.

Judging from the temper of a general meeting of the English Church Union at Stroud Green, on Tuesday night, the Clergy Discipline Bill—which has passed the Lords—will be hotly contested by the High Church representatives in Parliament. Not only does that section of the Church of England repudiate the Bill (notwithstanding its introduction by the Primate), but it clamours for the repeal of the Church Discipline Act of 1840, which, it seems, offends in the same way by depriving the Episcopate "of the free exercise of its judicial powers." More striking, however, than even these sentiments (says the *Daily Chronicle*) was the enthusiasm excited by the demand for the repeal of Archbishop Tait's Public Worship Regulation Act of 1874, under which a dozen English clergymen have been prosecuted, and several imprisoned for ritualism.

Bishop Temple presided, on Monday, over the formal opening of the Samaritan office which has been established, in connection with the Social Scheme of the Church Army, at St. Mary-at-Hill Rectory, Eastcheap. The aim of the new venture is to assist men that are socially above that class who frequent casual wards, by giving them instruction in shorthand, typewriting and the duties of clerks, and by helping them to obtain employment. The Bishop of London observed that he knew of no work that ranked higher in the Christian code than that of extending a helping hand to those who had fallen and were anxious again to raise themselves, and this was what the Church Army was doing. He approved of the movement more than of any similar scheme, and he believed it was the one that was the most likely to succeed in the long run. The Rev. Wilson Carlile, Sir Henry Peek, the Rev. W. H. Hunt, the churchwardens of the parish, and some of the officers of the Army, also took part in the proceedings, and bore testimony to the good work that was being accomplished.

The "Subjects Committee" of the Church Congress met a few days ago at Lambeth Palace, under the presidency of the Archbishop of Canterbury, when a very numerous list of subjects was submitted for consideration. The work done was chiefly that of elimination, as a considerable number of the subjects were considered unsuitable. A sub-committee was appointed to make selections and suggest readers and speakers. A meeting of this committee was held on Thursday week at the Church House, Westminster. The result of their deliberations will be again submitted to the whole of the committee for revision and confirmation. Nothing has yet been definitely settled in regard to the building. It is of primary importance that there should be a Congress Hall capable of accommodating from 3,000 to 4,000 persons, and if the great meetings are to be held in the Folkestone Exhibition buildings, alterations of a very costly nature would be necessary. This had led the Church Congress Committee to consider the question of putting up a temporary building, in short, of building a Congress Hall of acoustic properties, which will afford the required accommodation, and merely utilising the Exhibition building for supplementary meetings, refreshment-rooms, and other purposes. The directors of the Exhibition, it is understood, with the consent of the Earl of Radnor, consented to permit such a building to be erected on a site adjoining the skating rink. The guarantee fund now exceeds £3,500.

Lord Herschell's Betting and Loans (Infants) Bill has made a rapid passage through the House of Commons, and now only awaits the Royal assent. This useful little measure makes the solicitation of young persons under age to bet or borrow money a misdemeanour punishable by fine and imprisonment. Money-lenders' circulars have of late had a notice that transactions with infants are not entertained. The new law is fairly stringent. It casts upon any one whose name is appended to such a circular, or to one soliciting bets, or contained therein, the burden of proving that he is not responsible for the offer. And in the case of schools or universities it provides that with an undergraduate or schoolboy knowledge of disability shall be presumed unless the defendant had reasonable cause for believing his victim to have attained his majority. The Bill also renders invalid any promise made after twenty-one to pay a previous debt not contracted for necessities.

After the Grip

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Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Doctor Bedford-Jones and the Canadian Clergy.

SIR,—Dr. Bedford-Jones tells us pretty plainly that a clergyman serving the Church in Canada must be audacious, indeed, if he expresses an opinion on the subject of Biblical Criticism. He does certainly condescend to identify himself with "us Canadian sciolists," and yet I have noticed a few letters of his on this subject in your late issues.

The body of Canadian clergy, recruited from "behind counters," the incomers, men of good hearts, but lacking in brains, is not a body the members of which are entitled to an expression of opinion on the matter of Biblical Criticism.

It seems to me no true aid to the Canadian Church to lecture the rank and file of the Canadian clergy—or rather, perhaps, to attempt to lecture them out of their self-respect. I have seen some rather rough diamonds at an English university, but I always observed that the older and leading men tried to instil self-respect and dignity into such; they did not ride rough shod over them, they did not try to cultivate the graces of humility and modesty in those younger men by destroying their self-respect. If the mass of our Canadian clergy are lectured out of their manly intellectual independence, and over-awed by the grandeur of the Church in England, then they will lose in their competition with the Methodist and Presbyterian ministers for the ear and respect of the Canadian people, and the English Church in Canada will become more and more daily an exotic, less Canadian and more English. The Doctor treats this matter as a purely intellectual one, and not one affected by spiritual authority; this being so, why does he show such insular subserviency to the universities of England and Ireland? On the authority of one of the Doctor's own way of thinking, the Germans are far away ahead of the English in this matter—why ignore them; and why omit the Scotch? Why are the Americans forgotten? Lightfoot condescends to notice American authorities over and over again? Farrar tells us in his Bampton Lectures "The English Church since the days of Bede and Alcuin has rarely, perhaps never, been in the forefront of spiritual studies." "The views of our theologians down to very recent times have been conservative . . . retrogressive . . . no conception more subversive of spiritual authority has ever been devised than the assertion that in the Bible we must accept everything or nothing . . . for a considerable period the main body of the English Church, ignoring the philosophy and the history of the continent, clung with tenacity to obsolete conceptions, and failed not only to further the progress of Scripture study, but even to avail themselves of the sources of knowledge which other churches so largely used . . . the shibboleth of popular orthodoxy was the indiscriminate anathema of 'German theology' (See History of Interpretation, Bampton Lectures, 1885, Farrar.) A very great deal more is meant by all this, than that simply no mere theory of Inspiration has been practiced. We are all well aware that Archbishop Tait, in his Pastoral Letter, and Archbishop Thompson in his Pastoral Letter, the Bishop of Gloucester and Bristol in his "Aids to Faith," Dean Burgon in his Pastoral Office, Bishop Thirlwall in his "Charge," 1868, Dr. Cotton, of Calcutta, in his "Charge," 1863; the Bishop of Winchester in his "Aids to Faith," &c. &c., have all said that no theory of Inspiration is binding, but they all say clearly enough, that there is an Inspiration. If we Canadian clergy be mere sciolists, yet I presume we are at liberty to elect to follow "Liddon" rather than "Gore" or "Farrar" in this matter? "Nor is the idea of inspiration by God the Holy Spirit reconcilable with the singular idea which we may encounter now-a-days in some quarters, that an inspired book, while containing matter more or less interesting, may yet be somehow fundamentally untrustworthy. This would seem to be a very obvious and unnecessary remark on my part, if we were not told that books of the Old Testament which some critics still describe as in some sense inspired, are really of such a character that we cannot possibly rely on their contents as conveying, I will not say the will of God, but such a true account of human affairs as we should expect in a secular author. Take for instance the Book of Daniel. Whether the Book of Daniel was written in the 6th century, B.C., or in the 2nd century, B.C., may seem to persons who have not looked into the subject a very dry question indeed, but if the Book of Daniel be the fiction of a Jewish