

indevoat and un-Churchlike methods such as these!—*Bishop of Milwaukee's Convention Address.*

THREE years ago there were in Atlanta, Georgia, two churches and one mission. To-day, under the stimulus of an organism at harmony in all its parts, there are in and about the city the same two churches steadily increasing in strength, four mission chapels, and six missions in rented houses, all occupied every Sunday, and without costing the Diocese one dollar for more than a year past.

A ROMAN CATHOLIC layman wrote recently in the *Westminster Gazette* that, as a whole, in the United Kingdom the number of Roman Catholics has fallen off about a million and a half within fifty years. He says that in 1841 the Roman Catholics constituted 26 per cent. of the population, but in 1891 they had dropped to 16 per cent. This evidence of a decline in numbers has surprised many Roman Catholics.

AT a recent public meeting in Wales the following resolution moved by a Roman Catholic, seconded by a member of the new Connection Church and put by a Wesleyan Methodist chairman was unanimously carried: 'That this meeting protests against the proposed measure for the disestablishment of the Church of England in Wales and the diversion of the temporalities of that Church from the objects to which they are at present devoted and will do its utmost to frustrate the same.'

In 1891 there were only 28 active clergy in the State of Georgia. From 1890 to 1891 but \$3,800 were expended. In ten years the Diocese increased only at the rate of 150 communicants per year, and most of this was confined to the city churches. In 100 counties the Church had no representation. In 100 towns of from 600 to 2,500 population our Church services had never been heard. In February, 1892, Bishop Nelson was consecrated. By May of the same year he had traveled 5,000 miles, and had confirmed 500 persons. Two and a half years later he reported 1,230 confirmations. In 1892 nearly \$6,000 were expended, and in 1894 \$8,000. The clergy have increased to 46, the communicants to over 6,100, the parishes and missions to 79, and the contributions to nearly \$120,000.—*Living Church.*

It is a pleasure to learn that some scientists who were led away from Christian belief by evolution are returning to the faith; it not in all respects, yet in some. Canon Gore has just edited the *Notes of the late Professor Romanos upon his change of attitude towards Belief.* He was the author of the *Candid Examination of Theism*, and in it he acknowledged that he had passed from belief to unbelief, and that in this he was sensible of a very serious loss. In the *Notes* he explains his departure from those conclusions he had arrived at in his *Candid Examination.* Mr. Romanos counts up the leaders in science at Cambridge in his day, and finds that, with one exception, they were Christian men. Let us hope that the infidelity occasioned by evolution has had its day, and that now we may witness a general return to the truths taught by Christ.—*The Southern Churchman.*

THE Bible has hitherto been banished from Australasian schools, but it looks (says the *Westminster Gazette*) as if a reaction was setting in. The South Australian Upper House has carried a resolution in favor of the proposal to take a vote of the election on Bible or no Bible. In Victoria seventy members of the present Assembly, including the Premier, are also, it is said, in favor of a plebiscite, and on this point the *Australian Review of Reviews* says: 'If the matter is to turn on a popular vote there is no

room to doubt what the result will be. The National Scripture Instruction League has already taken a plebiscite in nineteen districts, and 46,000 votes were cast in favor of the Bible in the schools, and only 4,000 against it.' Future development of the question will be watched on this side with the greatest interest.

'ONE of the most significant signs of the times,' says the *Outlook*, 'is the change of attitude among scientists towards religious questions. Those who keep pace with scientific thought and are familiar with the atmosphere and spirit of scientific investigation in the universities abroad have been struck by the radical change which has taken place in the last twenty years. What now strikes one in the attitude and spirit of a great many scientific men is a spirit of reverence toward the religious side of life. This does not mean that there is a return to the old dogmatic statements or to the ecclesiastical explanation of things; but it does mean that there has come a deeper perception of the facts of religious experience, and a deeper realization of the immense part which the religious element plays in human life. There are, of course, a number of the old-time scientific men who still hold to the somewhat arrogant agnosticism of two decades ago, but the younger men are inspired by a very different spirit.'

THE *New York Observer*, the old conservative Presbyterian weekly, in an editorial on 'The Worth of the Pastoral,' denounced in very strong language the extraordinary efforts of the *Outlook* and the *Evangelist* to 'incite rebellion' among the Clergy and the Church. The rebuke is richly deserved and as coming from a denominational organ all the more stinging. The *Observer* says: 'The value of the Pastoral Letter recently issued over the names of a half dozen Bishops of the Episcopal Church has been made the subject of warm discussion. It was presumed in many quarters to be an official document and to all intents and purposes the voice of the Church, but our contemporary, the *Outlook*, described by the *Churchman* as a journal which has changed front from being a representative of Christian union and has taken the position of secular prophet and critic, advises Episcopal clergymen not to accept the Pastoral with the understanding that the Church has spoken and the matter been settled. The *Evangelist* practically follows suit, for it intimates that such a claim for the Pastoral is a bubble. These two journals incite rebellion, and in doing so show a very low order of morality. They stand with those men who, while wearing the uniform of the Church and holding honored office in her ranks, use their advantages and influence to undermine and destroy her. Benedict Arnold was not guilty of any worse treason than is thus commended by these newspapers.'—*The Churchman N. Y.*

DIocese OF ZULULAND.—The following notes on Church work in the diocese are of more than passing interest:—it is a very touching thing to hear how the scenes of some of the most fearful struggles in the Zulu war are now active centres of Christianity. At Kwamagwaza the village and the church were twice destroyed. But the village is now being rebuilt a third time, and the third church is just finished. Mrs. Mackenzie, widow of the late Bishop, lives here, and has an institution for girls, in which there are twenty now resident. At Bietalene in the hills, which was a place of refuge during the war after the destruction of Kwamagwaza, the schools have an average attendance of seventy, and the communicants number two hundred. Isandhlwana has a lovely memorial church dedicated to St. Vincent, and a college for native students, who are training for the work of catechists and for ordination. Here also the Zululand diocese hold its Synods. Zululand have a

saying, 'He stayed behind at Isandhlwana, meaning he was killed in the fight at this spot for the slaughter that day was tremendous on their side also. With a wonderful fitness Isandhlwana is fast gathering to itself holier memories. No Indian is allowed to go within the enclosure surrounding the well at Cawnpore, where stands the exquisite sculptured angel to the memory of the English massacred in the mutiny. Is it not a nobler spirit which has moved the Church to consecrate a house of God, and to build a college for the education of native clergy on the very ground once marked by such terrible bloodshed at Isandhlwana?—*Southern Cross.*

CHURCH LAW IN THE PRAYER BOOK.

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THE ESSENTIAL, OR FUNDAMENTAL LAW.

Finally *Re affirmed and settled.*—In dealing with anything so precise and imperative as Church Law, mere generalities are apt to be both insufficient and misleading. They serve chiefly to help one avoid difficulties in expounding the law, and to supply others with plausible excuses for evading its requirements. It is, therefore, necessary here, to examine these several species of Prayer Book law with great particularity and thoroughness. Let it, then be observed, *first*, that by her recently completed revision of the Prayer Book, the Church has in the most emphatic manner re-affirmed her judgment as to the reasonableness and fixed excellence of the provision made therein for a systematic and complete order of Services and Sacramental observances. In the changes which have been made in these, she has simply restored lost parts; made certain additions for permissible use; provided for greater flexibility in the use of less important portions; and, to a limited extent, endeavored to secure greater clearness in the rubrical directions. But nothing has been done which touches the inherent law of the provisions for the observances of these services and sacraments; nothing which in the least implies an abatement of that law as too exacting and severe, even in the two cases in which rubrical order has been taken for the shortening of these services, one refers to a minor and somewhat repetitious service, and the other applied to a service which has been made both repetitious and burdensome by a three-ply accumulation of distinct services, of an alien and arbitrary origin. That these changes in the interest of greater leniency and ease, were made, and that the general order for the observance of the services was left untouched, is proof that the mind of the Church was perfectly clear as to the propriety and perpetual obligation of that order. Since, then, a hundred years' experience in the use of the Prayer Book has revealed no need for any radical change in the law of its grand provisions; or even if not that, since a nine-years' work on Prayer Book revision, revealed no way to change it for the better, the old order not only stands, but it claims a double authority and force.

What that Law is and Requires.—What that greater is, or what it requires stands out on the very face of the Prayer Book as a book of *Common Prayer.* Acting with the profoundest deliberation and in her highest, conciliar capacity, the Church has therein set forth for the observance of the faithful two great Orders for Holy Worship.

1. *Daily Morning, and Daily Evening Prayer;* the first, with the Litany appended on certain days; and the second, in either a full or a