

Church Magazine, The Church Missionary Intelligencer, The Weekly Churchman, The Evangelical Churchman, The Church Family Newspaper, The Church Sunday-School Magazine, Blackwood, The Cornhill, Sunday Magazine, The Fireside, The Quiver, Cassell's Family Magazine, Good Words, The Leisure Hour, Sunday at Home, The Young Man, The Girl's Own Paper, The Boy's Own Paper, Light and Truth, The Church Worker, The Church Monthly, The Church Missionary Gleaner, Light in the Home, Awake, India's Women, The Parish Helper, Parish Magazine, New and Old, The Bible Society's Gleanings for the Young, The Bible Society's Monthly Reporter, The Zenana, The Cottager and Artisan, Friendly Greetings, Little Folks, Our Little Dots, The Child's Companion, Boy's and Girl's Companion, The Children's World, Daybreak, Day of Days, Home Words, Hand and Heart, The Home Visitor, and The Jewish Herald.

THE MONTH.

TO not a few of the more extreme supporters of the Ritualistic movement the English Prayer-Book has become a very ill-fitting dress, the characteristic points of the Reformation unfortunate, and the name of Protestant disgusting. They live in the same spiritual atmosphere as the Roman Catholics, and are familiar with their devotional works. The sense of the primary importance of the outward and visible Church is stronger in them than the idea of national independence or of Scriptural truth. The transition, therefore, to the ancient and unreformed body is to them both easy and natural. The same developments of tradition which have taught them much of their doctrine may just as reasonably account for the infallibility of the Pope and the immaculate conception of the Virgin. For Ritualists to speak of "the Italian Schism" is somewhat childish, for before the Reformation Rome claimed and obtained the obedience of the whole of Western Christendom. To those for whom outward unity, orderly development, complete organization, and unbroken tradition are of supreme value, the ancient unreformed Catholic Church, with its 193 millions of adherents, presents irresistible attractions. Four more of the extreme men have taken the perfectly manly and honest step of joining the communion with which they are in real sympathy: Mr. Chapman, formerly Rector of Donhead St. Andrew, Salisbury; Mr. Macklem, Curate of St. Cuthbert's, Earl's Court; Mr. Wood, Chaplain to H.M.'s Forces; and Mr. Briggs, Curate of All Saints, Plymouth.

With reference to the proposed statutory use of parish schoolrooms for the purpose of parish councils, the Archbishop of Canterbury points out with great clearness and force the interruption which would occur to the admirable social work which in innumerable instances is being carried on every night of the week in these buildings:

"In thousands of parishes the schoolrooms will be available, and I do not doubt that the managers will place them at the service of parish councils. But there are also thousands of parishes whose schoolroom is in the fullest use several nights in every week. These uses are partly educational and partly devoted to developing the social and moral interests of the place. Among such constant uses are the instruction of pupil teachers, holding of examinations, technical classes, Bible classes, classes for communicants and candidates for confirmation, of different sexes and ages, temperance meetings, bands of hope, boys and Church ads' brigades, committees, societies, choir practices, entertainments, and

lectures for the parish. All these take evenings in addition to the night-school evenings, which are not to be invaded. For years the Church has been promoting social good, and those are the applicable means. While, therefore, the schoolroom can and will in many places be readily lent, larger places in which all this work is going on would find it postponed, suspended, and paralyzed if the school is to be at the mercy of all candidates for a parish council for no one knows how many nights, and for the series and mass of other uses specified. But those larger places are precisely the places in which other rooms are available, and to appropriate schoolrooms universally by statute to all those fresh uses would be arbitrarily to stop much of the best work in the larger places."

The following was the form in which the resolutions on intemperance finally left the Lower House of the Convocation of Canterbury at the recent session :

1. That this House trusts that some legislative measure may speedily be passed which shall largely diminish the number of places in which intoxicating liquors are sold.
2. That this House would welcome a further limitation of the hours at which public-houses may be opened on Sunday.
3. That this House is of opinion that there is need of some legislative measure for the compulsory registration and stringent control of clubs where intoxicating liquors are sold.
4. That this House regards the continuance of the legal provision granting licenses to grocers for the sale of intoxicating liquors as prejudicial to the cause of temperance, especially in the case of women.
5. That this House expresses an earnest wish that some organization in connection with the Church of England Temperance Society should, if possible, be established in every parish, and specially commends such efforts for promoting devotional meetings, and the use of intercessory prayer for the advancement of temperance, as are provided by the Prayer Union of the society.
6. That this House invites the serious attention of the parochial clergy to the subject of intemperance among women.
7. That this House commends the "Band of Hope" movement to the parochial clergy, and all concerned with the education of the young ; but especially urges the importance of connecting it directly with religious life and training as a help to the fulfilment of the baptismal vow.
8. That this House considers it to be a matter of urgent importance to provide some further arrangements for keeping together those of both sexes who have passed out of the younger age of those in the "Bands of Hope."
9. That this House recognises with pleasure the increasing interest in temperance manifested in our training colleges, and trusts that steps will be taken to sustain and deepen that interest.
10. That this House respectfully urges the subject of temperance, as affecting the entire social life of the nation, upon the consideration of all connected with the Universities, the public schools, and the middle and upper schools generally.
11. That this House desires to express its sense of the importance of the subject of the temperance work of the Church having a due place in the training of candidates for holy orders in the theological colleges, as affecting the efficiency of their future ministerial work.
12. That this House understands the word temperance in the above resolutions in the same sense in which it is understood by the Church of England Temperance Society, as including alike the temperate who are and who are not abstainers from alcoholic liquor.
13. That this House urges upon all Churchpeople the desirability of encouraging all measures that indirectly tend to withdraw people, and more especially young men, from the temptations that are presented by public-houses and by drink.
14. That the foregoing report and resolutions be conveyed by the Prolocutor to the Upper House, with the respectful request that his Grace the President and their Lordships the Bishops would lend their legislative, social, and religious influence to the furtherance of every means calculated to remove this long-continued and intolerable evil of intemperance.

The great annual gathering of Evangelical clergy, held at Islington in January, was as crowded, enthusiastic, and hopeful as any previous

meeting. The subject of the addresses was the Ministration of the Word and Sacraments. One of the chief papers was read by Prebendary Wace, Principal of King's College. It was on "The Word Ministered." He maintained that nothing had been established to invalidate the truth of the Old Testament Scriptures. Attention had been drawn by modern criticism to the personal characteristics which marked the books of the Bible and to the special circumstances of their composition, and in this respect it had produced a very beneficial effect. What they needed to realize and to keep ever before their minds with the utmost distinctness was that in the pages of the Bible, in the utterances of Prophets and Apostles, they were listening to the communings of God with the soul of man, to the interchange of word between the talker in heaven and His children on earth. Important papers were also read by Mr. Knox, of Aston, on the "Sacrament of Baptism," and by Mr. Dimock and Mr. H. E. Fox on the "Lord's Supper."

Lord Derby has laid the foundation-stone of the new church of St. Gabriel, Huyton Quarry, near Liverpool. A bequest of £2,000 was made for this purpose by the daughter of a former vicar, and the balance of £2,000 has been raised by local subscriptions.

The Bishop of Oxford has reopened the church of Enborne, Newbury, which has undergone a thorough restoration, for which the late vicar, Mr. Johnson, left £1,000.

The fund for the restoration of the great church of St. Saviour's, Southwark, one of the sole survivors of the vast collegiate churches which once made London the most beautiful ecclesiastical city in the world, has now reached £33,000, one of the latest contributions being £100 from Lord Burton. Mr. H. T. Withers has given a window at the cost of £635, and Mr. F. Wigan has undertaken to restore the south transept window, the largest in the church.

Mr. John Corbett, of Impney, Droitwich, proposes to contribute the whole of the cost (about £4,000) of the restoration of St. Michael's Church, Stoke Prior, Hertfordshire.

The Church House has received an anonymous donation of £500 towards the building fund; two benefices in East Yorkshire have been permanently augmented by the Archbishop of York's Fund, donations equal to the grant having been given in each case by Sir Tatton Sykes; a new church has been built and endowed at Littlewick, Berks, by Miss Ellis, of Waltham Place, Maidenhead, at a cost of £15,000; the Additional Curates Society have received an anonymous gift of £2,500, as well as another of £1,000; Mr. Jackson, of Barton Hall, Preston, has bequeathed £200 to the Manchester Church Building Society, £1,000 to the Barton Memorial Church Schools, £2,500 for rebuilding Barton Church, £500 for the augmentation of the benefice, and £1,000 for St. John Baptist's, Broughton; and Mrs. Foot, of Hanbury Vicarage, Burton-on-Trent, has bequeathed £500 for the endowment of almshouses, £50 each for the churches at Compton Valence, Longbredy, Hanbury, Woolland, and Nice, and £50 each to the Society for the Propagation of the Gospel, the Church Pastoral Aid Society, the Bible Department of the S.P.C.K., the Church Missionary Society, and the Vaudois Church.

The Bishop of Liverpool has issued a very interesting and encouraging document on the growth of the work in his diocese since it was formed in

1880. At that time there were 180 incumbents, now there are 205; then there were 120 stipendiary curates, now there are 195; then one archdeacon, now two; then six rural deans, now ten. Since 1880, 386 men have been ordained; in the preceding ten years the number ordained for the same area was 183. In 1880 lay agency was at a very low ebb; now the diocese has 6,519 Sunday-school teachers, 51 Scripture-readers, 31 Bible-women, 70 voluntary lay-readers, and 1,900 enrolled lay-helpers. In 1880 the Church of England Temperance Society had only 2 paid agents, now 17. One striking feature of the diocese is that it has in highly successful working order a Sustentation Fund for annually supplementing the incomes that are more than usually insufficient. During last year the value of 19 benefices was increased; and, to speak generally, no incumbent in the diocese received less than £200 in that year. Of what other diocese can this be said?

The Diocese of Llandaff, embracing the counties of Monmouth and Glamorgan, has an area of 797,864 acres, and a population of about 900,000, the largest number of souls in any of the four Welsh dioceses. The number of parishes is 251, the churches nearly 300. The licensed lay-readers are 53. The number of those confirmed in 1893 up till December 7th was close on 4,000. During the last 42 years the Llandaff Church Extension Society have spent £47,000; and they are maintaining 51 stipendiary curates at an annual expenditure of about £1,450. They have also spent about £11,500 in building places of worship, and £1,300 in exhibitions to promote a higher education for Welsh-speaking candidates for Holy Orders.

The Diocese of Ripon has an area of 1,384,472 acres, and contains a population of 1,021,895. It has 357 parishes and one chaplaincy. The number of sittings in consecrated churches is 171,162. There are also 192 unconsecrated mission churches and mission-rooms, of which 20 are in Leeds. The number of lay-readers is 81. The number of church elementary schools is 361, with accommodation for 93,131.

The interesting and historical little Diocese of Sodor and Man has 61 clergy licensed to officiate; 33 parishes, with an income of £5,433, or about £164 apiece. During the first ten months of 1893, 293 persons were confirmed. In 1892 and 1893 the following sums were spent: Church building and restoration, £3,240; parsonages, schools, and mission work, £554; endowments, £900.

The Bishop of Durham and his assistant, Bishop Sandford, have during the year 1893 confirmed no less than 5,867 candidates, of whom 2,323 were boys and men, 3,544 girls and women.

The Bishop of Gloucester sets the Canadian scheme aside as impracticable. His advice to his diocese in a recent charge is as follows:

My counsel is, therefore, of a mixed character. To the managers and supporters of our country voluntary schools I do earnestly say, strain every nerve to meet present requirements. They are commonly not unreasonable. Sanitary arrangements have greatly been overlooked, and when once properly dealt with will not be a recurrent source of expense. Face these pressing difficulties. Stimulate by the urgency of your applications the augmentation of the fund for your help that is now being raised in the diocese, and do not give over-much credence to the faint-hearted assertions that these requirements will continually be recurring. Common-sense will put an end to them when common-sense can honestly show that they are arbitrary and unnecessary. To those connected with town schools where there is a School Board the counsel I have just given must be somewhat modified, as the circumstances are essentially different. It may be thus briefly expressed—*Perseu atque obdura*, until it become clear, beyond all doubt, that no legislative alteration—either that which I have mentioned, or some

similar adjustment—can possibly be hoped for. Then, and not till then, think of yielding to what can no longer be resisted. My sincere belief is that last hour will not come.

The Episcopalian population of Scotland (Roman Catholics, of course, are separately reckoned) is stated to be nearly 100,000 (one-fortieth part of a population of 4,000,000), 37,800 of whom are communicants. These figures remind us of the curious disproportion in the present day between communicants and members of religious bodies, a disproportion entirely unknown to the Primitive Church.

Obituary.

WILLIAM JOHN BUTLER, D.D., died at his Deanery of Lincoln on January 14th at a ripe age, after a short illness, of heart disease, pleurisy, and other complications. He was a scholar of Trinity College, Cambridge, and took his degree in 1840. He had a high reputation as a classical scholar, but circumstances prevented him from going out with honours. He was ordained in 1841 to the curacy of Dogmersfield, Hants, and was afterwards Curate of Puttenham, Surrey, and Vicar of Wareside, Herts. It was by the Dean and Chapter of Windsor that in 1846 he was made Vicar of Wantage, with which place, and with the sisterhood founded by him, his name is inseparably associated. He was one of the foremost champions of the party inaugurated by Dr. Newman, on its parochial side. While his tone was somewhat that of a cultivated man of the world, he devoted himself with dauntless energy and devotion to his ideal of a parish priest. He was a man whose courage amounted almost to audacity, and his activity to real heart-felt zeal. His temper was affectionate, his manners popular, his will inflexible. In 1872 he was made honorary Canon of Christ Church, Oxford, from 1873 to 1885 Proctor in Convocation, in 1880 Canon of Worcester, and in 1885 Dean of Lincoln, in succession to Dr. Blakesley. He was an impressive and original preacher, a vigorous and able administrator, and an unswerving supporter of Church elementary education.

Robert Ruthven Pym, who lately died within forty-eight hours of his wife's death, was one of the most prominent, generous, and faithful of the laymen in the National Church in the Diocese of London. He was an eminent banker, whose keen judgment was much trusted, and had for many years been a partner in the house of Coutts. He was treasurer of the Middlesex Hospital, and took a leading and active part in a great number of other philanthropic institutions. In the days when Canon Liddon's unrivalled eloquence drew unparalleled crowds to St. Paul's Cathedral, the huge towering form of Ruthven Pym was invariably seen acting as a voluntary steward to find the congregation places. His shrewdness was only equalled by his kindness, and his life was one of unselfish devotion to duty.