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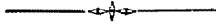
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Come with Thy sacred Word exprest
 In earth's strange multitude of tongues ;
 And lo ! from her sad East and West
 The ransom'd shall break forth in songs ;
 Till the great Kingdom comes with Power ;
 Eternity's unfading flower !

A. E. MOULE.



The Month.

THE proposal to observe the whole of Wednesday, June 25, as a day of united intercession in connection with the Coronation of His Majesty King Edward VII. has met with a very wide response. There will be four meetings at the Queen's Hall, Langham Place, the first at 7 a.m., followed by others at 11 a.m., 3 p.m. and 7 p.m. At the afternoon meeting the Bishop of London will preside, and the Bishop of Durham will be the chief speaker. If, as is hoped, the Prime Minister of Uganda (Apolo Kagwe), who is on his way to England for the Coronation, is able to be present, it will lend an unwonted interest to the occasion. Apolo Kagwe is one of the fruits of Mackay's labours in Uganda. He remained true to his conversion all through the terrible persecution of 1885, and he still bears in his body the marks of the cruelty inflicted upon him by M'Wanga. Although the speakers for the Conference have been chosen, the line they will take has not yet been disclosed. But there is reason to believe that distinct subjects will be allotted to each meeting.

The opposition to the Education Bill is much less vehement than it was, and there have not been wanting expressions of Nonconformist agreement with its main provisions. The conviction has grown that the Government proposal offers some hope of reaching a settlement of a question which has disturbed the country for nearly thirty years. The Government majority for the Second Reading was 237, the Unionists having this time the companionship of the Irish members. The Government have the Bill in their own hands, and the country will expect them to pass it, even if an Autumn Session has to be resorted to for the purpose.

The Bill engaged the attention of both Houses of the Southern Convocation and of the House of Laymen at their recent sittings. The Church's official view was well expressed in the following resolutions passed on May 2 by the Upper House, the Bishop of Hereford alone dissenting :

“This House desires to express a general approval of the Government Education Bill now before Parliament, on the ground that, if it becomes law, it will raise the general standard of education in elementary schools, that it will lead to a better co-ordination of educational work in England, that it maintains an undiminished recognition of the claims of religion to enter into the work of national education, and that it gives hope that Voluntary schools, freed to some extent from the unequal and increasing burden thrown on them for thirty years, may the better bear their great part in that work for the welfare of the country. The House, however, deprecates very strongly the provision which makes the adoption of Part III. permissive and not compulsory, and thinks that it is undesirable that there should be separate local education authorities for areas so small as those indicated in Part I., clause 1, paragraph 2. The House is also of opinion that it should be made clear that women may be appointed on the Education Committees, and believes that in some other details the Bill might be improved in the interests of education generally.”

The business of the Lower House of Canterbury Convocation is not often of much interest to other people, but at the last session (May 2) there was a really useful debate on Clerical Poverty. The dignified clergy in Convocation are terribly frightened of the word “redistribution,” and at the outset of the debate it was announced that if all the revenues of the Church were “pooled” there would only be an income of £250 for everyone, from the Archbishop of Canterbury downwards. Nobody has yet thought of any scheme of this kind, and assuredly no one would expect it to find favour with Convocation. The House confined itself to the resolutions brought up by the committee which had examined into the matter. These were adopted after they had been worked at by the House. These resolutions were eight in number. The first affirmed the need of support of the Queen Victoria Sustentation Fund; the second suggested that Easter offerings and collections should prevail in every parish; the third declared that no scheme of relief can be satisfactory which does not provide for a considerable diminution in the number of poorly endowed benefices where area and population are small; the fourth proposed the establishment of a Board in each diocese to promote the union of small benefices; the fifth recommended that facilities be granted for the sale of glebe lands and the relief of clergymen, who desire it, from personal responsibility for the management of glebe lands—a proposal upon which considerable difference of opinion was manifested; the sixth raised the question of town parishes where pew rents are becoming impossible, but no remedy was proposed; the seventh urged greater co-operation in the management of clerical charities; and the eighth asked the Bishops to carry these resolutions into effect.

Another matter which excited considerable attention was the presentation of a truly voluminous report from a joint committee on the

position of the laity in the Church. All three Houses—Bishops, clergy, and lay—were, however, so alarmed at the propositions of the report that it was cheerfully left over until next session. In the meantime the resolutions appended to the report are being considered. They run as follows :

1. That it is desirable that a National Council should be formed fully representing the clergy and laity of the Church of England.
2. That the definition of the powers to be entrusted to this Council, in reference to legislation, of the qualification of electors, and of the method of electing and summoning its members, should be determined by a joint meeting of the members of the two Convocations with the Provincial Houses of Laymen with a view to its receiving statutory authority.
3. That this Council should consist of three Houses—the first that of Bishops ; the second that of representatives of the clergy, whether official or elected ; and the third of elected communicant laymen.
4. That the acceptance of the three Houses, sitting together or separately, should be necessary in order to constitute an act of the body.
5. Nothing in these resolutions is intended to interfere with the position of the Convocations as provincial synods of the clergy.

These resolutions will be hotly debated. Dr. R. W. Randall, ex-Dean of Chichester, is already rallying the forces of opposition. He is, however, no longer in the House—where he was for years one of the leaders of the neo-Anglican party—and he has, therefore, fallen back on the columns of the *Church Times*.

The May Meetings showed considerable vitality. Large audiences were the rule, and there was a great deal of real enthusiasm. The Church Missionary Society was, of course, easily first, both in regard to numbers and in the abiding interest of the proceedings. Rarely indeed, in recent years, has the C.M.S. provided a stronger platform than appeared at the morning meeting. Sir John Kennaway was in the chair. The Bishop of London, who, like the Archbishop of Canterbury, is never heard to better advantage than when speaking on Foreign Missions, aroused the enthusiasm of the assembly when he declared that his desire was to make his diocese the greatest missionary diocese in the world. After such a statement there was no room for any resentment—even if, as rumour had it, any were felt—at the Bishop's presence on a C.M.S. platform. He frankly admitted his close association with the S.P.G., but his heart is large enough for both. The truly Apostolic Bishop Ridley, of Caledonia, thrilled the audience with a recital of successful missionary labours amongst the Indians of the far North-West ; and Sir W. Mackworth Young, late Lieutenant-Governor of the Punjab, added his testimony to the already considerable volume of evidence from the ruling powers in India concerning the value of missionary work in that great empire. The carpet-bag tourist occasionally comes home with tales of the extravagance, indolence, and incompetency of Christian missionaries. Not so Sir W. Mackworth Young. Speaking from a thirty-eight years' official experience in India, he said : " I am proud of the service to which I belong. . . . But I take off my hat to the humblest missionary that walks a bazaar in India . . . because he is leading a higher and a grander life and doing a grander work than any other class of persons who are working in India." The Rev. Barclay Buxton spoke of progress in Japan, and the Rev. G. T. Manley showed " a record of work that is left undone " among the students of India. Finally came the Bishop of Durham—the hall still crowded to its utmost capacity waiting for a

message from his lips—with a beautiful thought lifting the mind up from work and worker to the person of Jesus Christ Himself.

But the honours of the May week were not confined to the C.M.S. The Bible Society had an excellent meeting, with memorable speeches by men of such widely divergent views as the Bishop of London and Sir H. H. Fowler, M.P. The Ladies' League, which has now taken its place among the organizations celebrating their anniversary in this way, scored a magnificent success at Queen's Hall, which was filled from floor to roof. There was an excellent performance by the Dowlais Philharmonic Society, but the feature of the meeting which fixed itself most strongly in the minds of those present was what Dean Lefroy truly called the "wonderful" speech of Lady Wimborne. Here is a slight extract from an extremely forcible passage on the result of priestly influence over women. "God intended woman," said Lady Wimborne, "to be a helpmeet for man, and not to be a creature to be used and moulded by priests; and women will throw away their birthright and their prerogative of reigning absolutely in the home if they once allow the priest to share, or, rather, to exclude, their rule. Women will find that as the priest obtains possession over the daughter's mind the mother's influence will be gone, that the sons will never confide in the mother who pours her confidences into the ears of a priest, and so the home ties which have been the joy of every true woman's life will be gone." The Religious Tract Society, the London Jews' Society, and the Church of England Sunday-School Institute also had successful meetings. The Societies which suffered were those where the invited speakers had no personal experience of the work about which they were to speak, and who, failing to "get it up," fell back upon complimentary sayings, mingled with homiletical commonplaces. This is neither fair to the Societies enlisting their help nor kind to the audiences which honour them by their attendance.

The Bishop of Chichester must by this time repent that he ever wrote that letter to one of his clergy saying that he could not sanction Evening Communion, "believing them to be quite as much a breach of Church order as the ceremonial use of incense." Another clergyman in his diocese—the Rev. J. Awdry Jamieson—took up the challenge these words implied, and asked the Bishop when and where the Church had forbidden the practice of Evening Communion. What his lordship answered is not known to the public, for he marked the letter private. Thereupon Mr. Jamieson plainly stated that he was prepared to defend the practice before the same tribunal that had condemned the use of incense. To this pointed challenge the Bishop again returned a private reply, but there is reason to believe that he shrunk from the ordeal. Mr. Jamieson and other clergy of the rural deanery have sent the Bishop a formal protest against his action. In the absence of any authoritative decision, and in view of the apparent determination of the Bishops—for their lordships in these cases act conjointly—not to test the question, it is too bad for the Bishops of certain sees to seek to put pressure upon their clergy to discontinue a practice which has been and is an unmixt blessing to many thousands of poor people. Lord Halifax has been using language which looked like making reprisals upon certain Low Church Bishops and clergy, but he, too, has since determined that discretion is the better part of valour.

An effort is being made to wipe out the adverse balance of £27,603 on the C.M.S. account. An appeal put out for this object by the Bishops of

Durham, Liverpool, and Coventry, the Dean of Peterborough, and other friends of the Society, has so far produced about £5,000, and it is hoped to raise the balance by Coronation Day. The appeal is made only to the "thorough-going" supporters of the Society, and in this way it ought not to interfere with any of the many other good causes—the C.E.Z.M.S., or example—which are crying out bitterly for help.

Three colonial sees have been lately filled: The Rev. J. E. Mercer, Rector of St. James's, Gorton, Manchester, succeeds Bishop Montgomery in the Diocese of Tasmania; the Rev. E. F. Every, Vicar of St. Cuthbert's, Bensham, Gateshead, goes to the Falkland Islands in succession to Bishop Stirling; and the Ven. J. Lofthouse lays down his archdeaconry in Moosonee to become first Bishop of the new Diocese of Keewatin, which has been formed out of the western part of Moosonee.

"The law's delays" are proverbial, and in all contested ecclesiastical cases there seems to be an ill-fortune dogging the steps at every stage. A faculty suit for the removal of confessional boxes, tabernacles, images, holy-water stoups, and other "ornaments," from the Church of the Annunciation, Brighton, was begun in 1898; an order for their removal was obtained in 1900, but the "ornaments" are still there owing to some technical error in the method of procedure. The case has now, four years after the start, been remitted to the same judge who tried the case before, and everything will have to be done over again. It is expected, however, that the Chancellor (Dr. Tristram) will make short work of it this time, and that the real struggle will be on appeal to the Dean of Arches. The Protestant party in Brighton are determined that these things shall be cleared out; the Ritualists, on the other hand, are equally determined that they shall remain.

Reviews.

The Ancient Catholic Church. By ROBERT RAINY, D.D., Principal of the New College, Edinburgh. Edinburgh: T. and T. Clark.

Principal Rainy's volume is an addition to the "International Theological Library." It surveys the period of the Church's history lying between 98 and 451, a period of the profoundest interest alike in its ecclesiastical, doctrinal, and personal aspects. Dr. Rainy writes with his accustomed clearness, and with the charm of style which makes all his work so attractive. He divides his period into three sections. The first, from 98 to 180, shows us the environment of the Early Church, its belief and life, and the first heresies which distracted the Church. The second, from 180 to 313, opens with a consideration of the relation in which the growing Church stood to the State, shows us the development of Christian thought and literature, together with the ecclesiastical as well as private life of the Christians. The third, from 313 to 451, recalls the further developments in the relations of Church and State, the growth of