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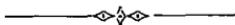
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No. 9 of the "Excellent Women" Series (R.T.S.) is a short sketch of the life of Ann Judson, a noble woman who sacrificed her life for the conversion of the Burmese in the early part of this century; and Messrs. Nisbet have sent us the latest addition to their "Brief Sketches of C.M.S. Workers," which gives an interesting account of the life and work of the Rev. Robert Turlington Noble, C.M.S. missionary to the Telugu from 1841 to 1865.



THE MONTH.

ON Feb. 28, the eve of St. David's Day, the annual festival service in Welsh was held in St. Paul's Cathedral. The congregation numbered over 8,000. The service began with two processional hymns, "Coronau gwych y ddaiar," to tune "Chenies," and "Mae Eglwys Dduw trwy'r ddair a'r nef yn un," to "Ffigysbren." The Rev. E. Killin Roberts, curate of All Saints, Margaret Street, took the first portion of the prayers, and introduced the "hwyl" (a method of intoning up and down the scale, so admired by Welsh congregations), and the latter part was intoned by the Rev. Morris Roberts, of St. Benet's, Queen Victoria Street. The Psalms, sung to Gregorian chants, were cxxxvi. and cxxxvii. The first lesson (Isaiah iv.) was read by Sir J. H. Puleston, president of the committee, who also initiated the festival, and the second (Romans x.) by Rev. J. Crowle Ellis, chaplain of St. David's, Paddington, and hon. secretary of the festival. For the festival Mr. David J. Thomas wrote special musical settings of the *Magnificat* and *Nunc Dimittis*, and the composer throughout the service presided at the organ. The anthem selected was that by John Thomas, of Blaenauanerch, "Blessed be the Lord God of Israel," and the hymn before the sermon was "O Lfefara, addfvyw Jesu," to tune "Hyfrydol." Archdeacon Griffiths took for his text Exodus xiv. 15. He emphasized the importance of the religion of the heart as distinguished from that of the head. Nowadays religious disputes and controversies embittered national feeling, and it would be a good thing if Christians could be persuaded to choose between what was human and Divine in religion. In social and political affairs the progress of Wales during the past half-century was very marked; indeed, "Walk forward" seemed to have been carved upon everything connected with the Principality. Having referred to the services rendered by the Welsh Church in olden times, the Archdeacon touched upon the obstacles to her present success, for he felt bound to admit that the affection of the Welsh towards the Church had greatly diminished, and Cambria's day of trial was at hand. Amongst other obstacles, he particularly emphasized—(1) the want of leaders; (2) religious strife and bitterness; (3) religious indifference; (4) the creeping into the Principality of agnostic and atheistical tendencies. The sermon, which was delivered in Welsh, lasted fifty minutes. The service was concluded with two more hymns, during which a collection was made, and Stainer's "Sevenfold Amen," the benediction being pronounced in Welsh by Canon Browne. Mr. Dyved Lewys conducted the choir of 300 voices, the women being seated outside the chancel rails. There were over sixty stewards, who were superintended by Mr. R. A. Lloyd.

The preacher is one of the most prominent Evangelical clergymen in Wales. On the Eisteddfod platform no one has attained so much popularity during the past thirty years. In all national movements the Archdeacon is always to the fore. He is very popular also with the Nonconformists. Some years ago a dispute arose in a Nonconformist chapel in Neath. Matters came to a crisis, and a secession was on the point of taking place. It was decided, however, to refer the whole dispute to an arbitrator. Archdeacon Griffiths was fixed upon. He gave his decision in due time; the storm immediately blew over, and the Archdeacon was instrumental in welding together the different sections into a united body once again.

A meeting was held lately at the National Club, Whitehall Gardens, under the presidency of Sir C. Robert Lighton, to hear some account of the work of the Church Association under their new scheme formulated some eighteen months ago. The chairman, in the course of his remarks, said that the funds of the association were no longer spent in litigation, but in spreading Protestant truth throughout the country by means of meetings, travelling vans and colporteurs. Their work had progressed satisfactorily, their income had increased, and 2,000 new members had last year been added to their roll. The Rev. T. H. Sparshott, deputation secretary, in describing the work of the association, said that the work of their travelling vans and colporteurs was most important, and they now had a number of vans travelling about in the villages and towns. Each van cost £200, and about the same amount was required annually for maintenance. In six months their colporteurs had sold 20,000 books and pamphlets, and given away some 70,000 tracts in various parts of the Kingdom. The spring conference of the association would be held next week at Bradford.

An audience which crowded Exeter Great Hall in every part assembled on March 9 to bid "God-speed" to three missionary Bishops who are about to leave England to take part in the Church Missionary Society's work in Africa and Japan. These are the Right Rev. Alfred R. Tucker, Bishop in Eastern Equatorial Africa, the Right Rev. Henry Evington, Bishop Designate in Kiushiu, Japan, and the Right Rev. Herbert Tugwell, Bishop Designate in Western Equatorial Africa. Earlier in the day Sir John H. Kennaway, the President of the society, had occupied the chair at a preliminary meeting, which was also held in the large hall, and was largely attended. At the meeting last night the Bishop of Carlisle presided, and remarked that after twenty years of incessant missionary toil Bishop Evington was about to go forward as the missionary Bishop of South Japan. Bishop Tucker had gone forth again and again, had recovered and buried at Uganda the bones of his predecessor, Bishop Hannington, and was now about to go out again. The task of Bishop Tugwell was one of great delicacy, difficulty, and danger, but it was believed he would be equal to the honourable, though hazardous, post he had elected to fill. Bishop Tugwell, Bishop Tucker, and other speakers also addressed the meeting.

Much regret is felt at the retirement of the Rev. Dennis Hird from his position as one of the secretaries of the Church of England Temperance Society on account of the publication in one of the society's journals of a synopsis of his somewhat extreme political opinions. Mr. Hird writes to the *Times* :

Will you allow me to thank those who so kindly signed the protest (printed in your issue of yesterday) against the action of the London Diocesan Board of the Church of England Temperance Society in practically dismissing me? At the same time, I wish

to prevent any further mistake in this matter. The board and I have both done what we felt bound to do. When my enforced resignation had been accepted I wrote to the Bishop of London, according to the usual form, to ask if I might resign. His lordship replies: "I think you are doing quite rightly, and you have my full permission to resign." This is final. On no conditions could I take office again under the London Diocesan Board. I wish this to be clearly known for the good of Church temperance work in this diocese, as it would be a great pity to divide the new board on the question of its secretary, for all its energies will be needed to develop the work of the society.

The governors of the Corporation of Queen Anne's Bounty, at their annual meeting on March 14, made a distribution of surplus funds in grants to meet benefactions on behalf of poor benefices in England and Wales. They are unable fully to respond to all the applications made to them, the benefactions offered being of the value of £48,379. The benefices approved for augmentation were 150 in number, ranging in value from nothing to £200 per annum. The total amount of grants promised by the governors was £35,000.

An important meeting of the Bishops of the Church of Ireland was held on March 20th, under the presidency of the Primate. The Archbishop of Dublin read a communication to the Primate, signed by himself and the Bishops of Clogher and Down, in reference to the consecration of Bishops for the Reformed Churches of Spain and Portugal. This communication contained the following statements:

It is clear to us, in the first place, that the reason given by our episcopate collectively for the adoption of the resolutions of 1889 was not any objection on the ground of principle to a compliance with the prayer of the memorialists. That decision was evidently based on two principal grounds—first, "a difference of opinion" which then prevailed to such an extent as to render it inexpedient "in the interests of unity and peace" that the Irish Bishops should take such a step themselves; secondly, a hope which was then entertained that the memorialists might "before long" succeed in "obtaining the aid" for which they sought from some other source. It has, we think, been since made sufficiently plain that this "difference of opinion" has undergone considerable modification, especially within our own Church. It has also become clear that the hopes which were entertained six years ago concerning the transmission of the episcopate to these reformers from some other legitimate source have been unfortunately and hopelessly disappointed. Upon these grounds alone we might claim that the altered circumstances of the present time are such as fully to justify a reconsideration of the decision arrived at in 1889. . . . Nor can we shut our eyes to the fact that in other respects the lapse of time has materially strengthened the claims of these memorialists. It is now almost fifteen years since these reformers first approached the Irish Bishops with the same request which they are making at the present time. During that interval they have met with sore discouragements. They have encountered the bitter hostility of open enemies. They have been treated with apathy, sometimes with obloquy, by those whom they had expected to be their friends. And yet, in spite of every inducement to obtain the episcopate through some irregular channel, or to throw in their lot with the various unepiscopal denominations by which they are surrounded, they have, nevertheless, adhered with singular patience and steadfastness to the resolve that, come what will, their churches shall be organized after the primitive model. Each passing year has thus borne fresh witness to their constancy. But in the interests of justice and of church order alike, the time, we think, has come when the fidelity of these reformers should be no longer subjected to so severe a strain. . . . In view of all these circumstances, we now submit to your grace the intention which—not lightly, we hope—we desire, God helping us, to carry into effect. Unless—as we trust may not be the case—we be met by a formal protest in the shape of a resolution passed by the Bench of Bishops or by the General Synod of our Church, it is our purpose, God willing, under the further conditions specified below, to visit Spain and Portugal, and there to consecrate for each of these two Churches a Bishop, who shall have been chosen by the Synod of that Church, and of whose fitness we ourselves, after due investigation, shall be fully satisfied.

The conditions specified include (1) an affirmation by the Synods of those Churches of guarantees similar to those which, of their own accord, they offered in 1883; and (2) the provision of an endowment fund. The Bishop of Derry moved, and the Bishop of Cork seconded, a resolution

to the effect that there was no sufficient reason for departing from the spirit of the resolution of 1889. This was, however, lost. The Bishop of Killaloe then moved, and the Bishop of Meath seconded, the following resolution, which was carried (the Bishops of Derry and Cork not voting):

That considering the length of time during which the applications of the Spanish and Portuguese reformers for the consecration of Bishops have been before us, the difficulties under which they have laboured, and the progress made during that time in numbers, in the adoption of liturgical services, in the building of churches and forming of congregations, we would not regard it as an indefensible exercise of the powers entrusted to the episcopate if, at the request of such congregations, the Archbishop of Dublin, who is intimately acquainted with the history of the movement and with the characters of those who are carrying it on, acting in concert with two other Bishops who may be willing to act with him, either of the Church of Ireland or of a church in communion with the Church of Ireland, should, if he shall so deem fit, proceed to Spain and Portugal and there confer episcopal orders upon the two clergymen chosen in these two countries respectively by the representatives of the said congregations, and of whose personal fitness the consecrating Bishops shall be duly satisfied.—*Times*.

At a Consistory Court held in Ripon Cathedral on March 13th, the Bishop of Ripon passed judgment on the Rev. Alexander Blair, vicar of Allerton - Bywater, Yorkshire, charged with being intoxicated while officiating at a funeral, depriving him of his vicarage and benefice and all privileges thereto belonging. This is the first case in the diocese of Ripon under the Clergy Discipline Act.

The new Vicar of St. Augustine's, the Rev. Joseph M'Cormick, has been eighteen years at Hull, but a considerable proportion of his earlier clerical career was spent in London. Having been ordained as deacon by the Bishop of London in 1858, his first curacy was at St. Peter's, Regent Square, where he remained for two years. From 1860 to 1864 he held the Rectory of Dunmore East, in the diocese of Waterford, but he returned to England in the latter year, and was for three years curate of St. Stephen's, Marylebone. In 1867 he accepted the Perpetual Curacy of St. Peter's, Deptford, which he resigned on appointment, in 1875, as Vicar of Holy Trinity, Hull. He became Rural Dean of Kingston-on-Hull the same year, and in 1884 was appointed to the Prebendal Stall of South Newbold, in York Minster. He is an honorary chaplain to the Queen. Dr. M'Cormick is a warm-hearted Evangelical Churchman, a staunch supporter of missionary work at home and abroad, and a thoughtful and eloquent preacher. He will be much missed in Hull.—*Record*.

Another important London appointment has been announced this week. The vacancy caused in the Westminster Chapter by the death of Canon Rowsell has been filled by the nomination of Canon Basil Wilberforce, who has already resigned his living at St. Mary's, Southampton. He will, however, take charge of the parish of St. John's, Westminster, which has hitherto been held by Canon Furse; for, according to the words of the official announcement, "the Queen has approved the appointment of the Rev. Canon Furse to the Canonry of Westminster, vacant by the death of Canon Rowsell; and the appointment of the Rev. Basil Wilberforce to the Canonry vacated by Canon Furse, to which the living of St. John's, Westminster, is attached." Canon Wilberforce is a frequent speaker at Exeter Hall, where his fervent addresses on temperance are usually enthusiastically received. It is believed that Archdeacon Farrar is amongst the many converts he has won to the side of total abstinence. He is a High Churchman, but he has always been on the best of terms with Nonconformists, and in Mr. Spurgeon's day was some-

times heard on the platform of the Metropolitan Tabernacle. Some few years ago he became involved in a controversy with Bishop Harold Browne as to his right to attend a service at a Dissenting place of worship in his own parish and give an address.—*Record.*

The Rev. Ronald Bayne, who succeeds Canon Barnett at St. Jude's Whitechapel, has, no doubt, been chosen by the Lord Chancellor because of his perfect sympathy with the work associated with the parish. Mr. Bayne was an Exhibitor of University, Oxford, and exercised a remarkable influence for good over the men of his time. Before going to Greenwich he was one of Mr. Barnett's curates in the days when the Rev. C. L. Marson, whom he succeeded in the rectory of Orlestone, was also a curate of St. Jude's. Mr. Bayne is a son of Dr. Peter Bayne, and has himself been a considerable contributor to contemporary literature.—*Record.*

The vacant incumbency of Portman Chapel has been filled up by the appointment of the Rev. Percival Smith, Vicar of Holy Trinity, Cheltenham. He is expected to begin his new work at Portman Chapel in a few weeks. Under his able ministrations Holy Trinity Church, Cheltenham, has maintained that position of deep spirituality for which it has long been renowned. All the parochial machinery has been kept up to the mark, and over £700 per annum has been sent away from the church for Home and Foreign Missions. An interesting feature of the work is the prayer-meeting in the church on Sunday evenings, in which laymen join.—*Record.*

At a meeting of the council of the Bishop of St. Albans' Fund for East London over the Border on Thursday at 28, Great George Street, Westminster, the Bishop presiding, it was announced that the income for 1893 was £11,239. There had been many more individual contributions, but fewer large gifts. After providing for the living agents up to Midsummer the general fund showed a deficiency of £3,158, and the special building fund of £1,904. It was resolved to entertain no more applications for building grants until the deficit was wiped off; and only to make additional living agency grants when a pledge of help had been given and work commenced. Two grants were made under the last head, making the annual sum required for the 114 living agents and for nineteen mission rents £9,100 a year. Canon Procter, hon. secretary, reported that, after reckoning all that had been received for 1894, there was still a deficiency of £1,948 on the general fund, and of £1,873 on the special building fund. Eleven important applications had to be deferred altogether.

Lord Grimthorpe, who spent upwards of £150,000 in the restoration of St. Albans Abbey, has undertaken the restoration of St. Peter's Church, in the same city, at a cost of £30,000. The church will be closed for twelve months to enable the work to be carried out as conveniently and rapidly as possible.

Miss Dickons, of Mansfield, has given a donation of £300 towards the erection of a new church at Mansfield, in place of the iron building known as St. Mark's.

At a meeting of the Court of Common Council it has been resolved that a *conversazione* should be given to the colonial, Indian and foreign delegates who would arrive in London next June to celebrate the jubilee of the Young Men's Christian Association; the cost of the entertainment not to exceed £1,000.