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THE MONTH.

THE Ministry is at length reconstituted. Mr. W. H. Smith, as First Lord of the Treasury, takes the place of Leader of the House of Commons, made vacant by the resignation of Lord Randolph Churchill. Lord Salisbury takes the seals of the Foreign Office. Mr. Goschen represents the Liberal-Unionists in the Cabinet, and he will make, no doubt, a very popular and efficient Chancellor of the Exchequer.

Tributes to the high character of Lord Iddesleigh, from representative Liberals as well as Conservatives, have been read in every circle with the deepest interest. The Bishop of Exeter, preaching at Upton Pyne, said :

It needs no words of mine to show how truthfully our text—"He served his own generation by the will of God, and fell on sleep"—describes the statesman whose sudden call into his Master's presence fills our hearts to-day, and not ours only, but the hearts of our countrymen in every land wherever the telegraph has carried the tidings of his death. For more than forty years he has lived and laboured for our Fatherland. By the gracious will of God he was what he was. And we thank God for him.

The condition of Ireland shows as yet no change for the better.

At the Islington Clerical Meeting, on the 10th, papers were read by the Revs. E. A. Knox, Gordon Calthrop, W. J. Smith, Canon Hoare, and others. In the morning Bishop Perry¹ presided; in the afternoon the new Vicar (Rev. W. H. Barlow). The subject was—the province of (1) Reason, (2) Faith, (3) the Emotions, (4) Imagination, in the Worship of God. An admirable report appeared in the *Record*.

To a "Chancellor" in the *Times* on the "novel position" adopted by Canons in Lincoln Cathedral in the administration of Holy Communion, Archdeacon Kaye replies, for himself, that (as during twenty-three years) he has kept the legal position.

In an interesting address to the clergy and laity of his diocese the Bishop of Gloucester and Bristol says :

Much as I might wish to hide the matter from my own eyes, I cannot fail to observe that discipline in the Church of England is, to a serious extent, practically in abeyance. Things are done, and doctrinal statements are made, which cannot by any ingenuity be reconciled with the articles and formularies of our Reformed Church, but which, nevertheless, even tend to increase; it being urged that the attempt to restrain them would disturb the peace of the Church, and hurry on the very disestablishment which now all parties in the Church, though for very different reasons, are united in deprecating.

¹ In the course of his opening address the honoured Bishop said: "I may be permitted to say a few words upon a subject on which there seems to me to exist much misconception. The body of clergy and laity in our Church who are usually called Evangelicals (an honourable designation, not, I believe, originally assumed by themselves, but applied to them in derision by their adversaries) are, because of their incapacity to combine together for party purposes, often compared, scornfully by their enemies and sorrowfully by their friends, to a bag of marbles, which have no cohesion with one another. But this incapacity, which is regarded as a weakness in them and an injury to the cause which they have at heart, is, in fact, a necessary consequence of the responsibility under which they feel themselves to God for the exercise, on every occasion, of their own conscience and judgment. The sense of this responsibility prevents them from putting themselves under the guidance of one or more leaders, and obliges each one always to think and act for himself."