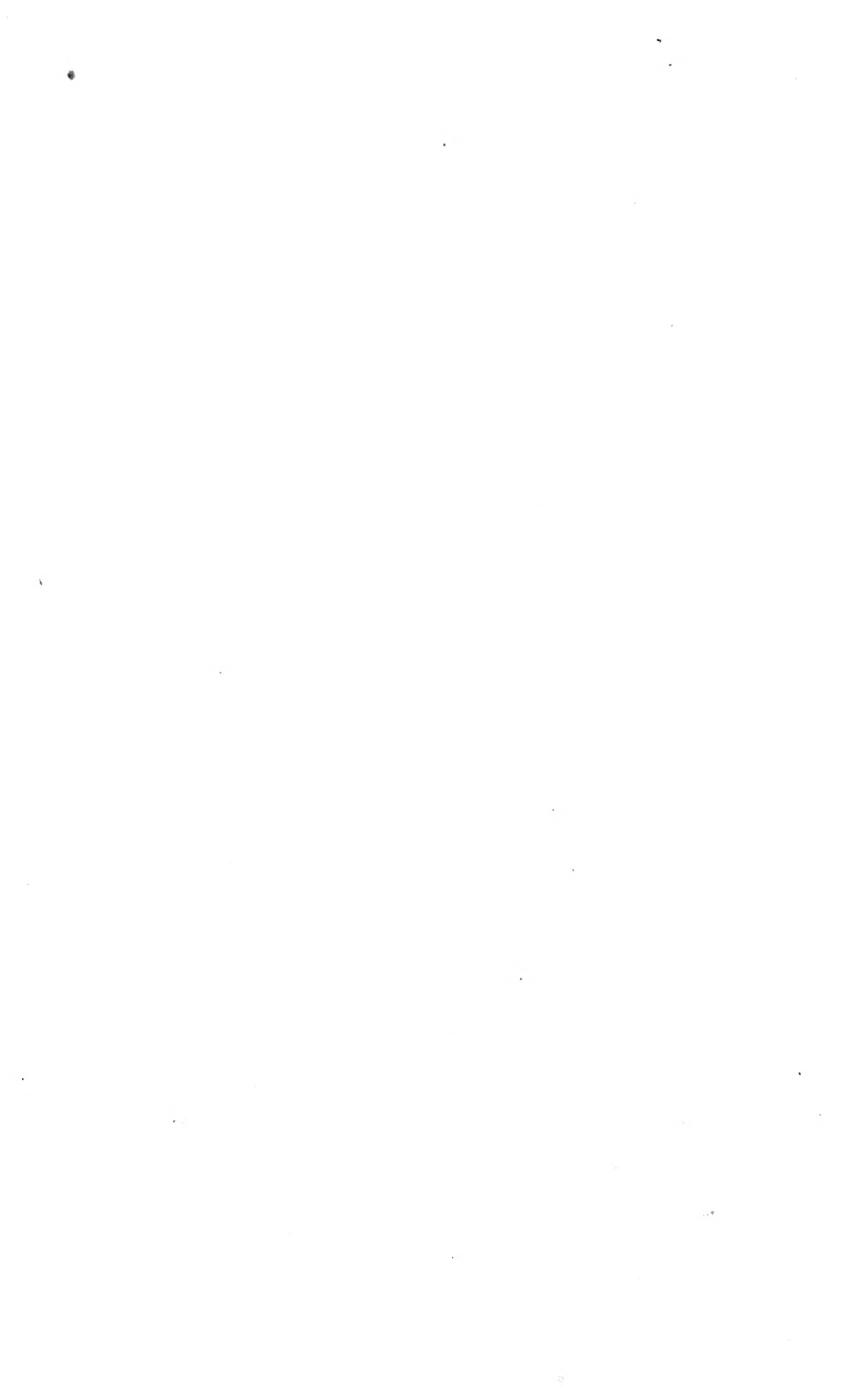




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THE FINANCIAL, NUMERICAL,

AND

GENERAL EXPERIENCE

OF

FREE

AND

UNAPPROPRIATED

CHURCHES.

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LONDON FREE AND OPEN CHURCH ASSOCIATION,

25, NORFOLK STREET, STRAND, W.C.

1869.



# Free and Unappropriated Churches

AND

## The Weekly Offertory.

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THE inquiry is frequently made for practical proof that—  
*First*, Free and Unappropriated Churches can be made self-supporting by means of the Weekly Offertory; and,

*Secondly*, that Churches once rented, or appropriated, but now Free and unappropriated, produce as large, or a larger, revenue under the new system, when compared with the former.

It was felt by the Chester Diocesan Open Church Association that some particulars of the working of these two descriptions of churches might be published with great public advantage,

Circulars were accordingly issued to a number of the Clergy throughout the country, requesting them kindly to fill up a form, which was enclosed, and to supply any other facts and figures connected with the subject which might be deemed useful.

The questions asked were:—

Name of Church.

Has it been always Free and Unappropriated?

If not, when did it become so?

Was the Offertory introduced at the same time?

How often collected from the whole congregation?

Revenue from Pew rents and Collections (average of three years).

Revenue from Offertory (if possible, average of three years).

Number of Population, stating whether rich, poor, or mixed.

Church accommodation.

Average attendance before the change.

Average attendance since the change.

The request was also made for any opinion which could be given as to the following points, on which the experience of others is often desired :—

Is the Offertory system acceptable to the people ?

The best means of educating the people concerning it.

The expediency of an Offertory at every service.

The most desirable medium of collection—by boxes, plates, or bags ?

Fixed boxes at the doors for occasional offerings, and are they affected by the Offertory either way ?

How does the change affect special collections ?

The evidence given in the returns has been both interesting and valuable. Being too voluminous for publication as a whole, a digest is here presented, in which a number of churches, variously situated in town and country, are included. It is published with the earnest hope that the information it contains will not only possess an interest in itself, but also afford encouragement to proceed in the great missionary work of throwing open our National Churches to the free and unobstructed use of the people.

*The Chester Diocesan Open Church  
Association.*

BY ORDER OF THE COUNCIL.

*Liverpool, 1869.*



## Free and Unappropriated Churches.

### FINANCIAL RESULTS.

BENEFICE [TOWN].	UNDER PEW RENTS OR APPROPRIATION.	FROM OFFERTORY, WHEN FREE AND UNAPPROPRIATED.	
Bath. <i>St. John Baptist</i> , Bathwick		1865 £388 19 1866 337 19 1867 386 15	
Bradford. <i>St. Jude</i> .....	Under Pew Rent £175 } ,, Appropriation 215 }	£400	
Buxton. <i>St. John</i> .....	£350	1866 £595 1867 708 1868 820	
Cheadle Hulme .....		1865 £166 1866 199 1867 223	
<i>All Saints</i>			
Dublin. <i>All Saints</i> .....		£100	(1)
Grangegorman			
,, <i>St. Bartholomew</i>		£10 per week	(2)
Dewsbury, Parish Church	£300	£500	
Ealing, Perivale.....	£6	£30	
Filey .....		Used in Iron Church, (unendowed), with much success.	
Halifax. <i>All Souls</i> .....		£436 8 5	(3)
Hitchin. <i>Holy Saviour</i> ...		£160, besides usual subscriptions.	(4)

(1) Population about 1,000 Church people. No rich.

(2) Population about 1,100. Rich, except servants.

(3) Before the Church was consecrated, its promoters advocated pew rents, and a scale of rents was settled and published in the parish. Had every seat been let, and all the rents paid, the income from this source could only have amounted to £60 per annum. They were persuaded to try the offertory for one year. The result was such that no one proposed to go back to the plan which had at first been contemplated. The pew rents had been put at the highest which it was supposed the congregation would be able to pay.

(4) Population 1,200; wholly poor. (No resident landowner. Two farmers, one solicitor, one gentleman, agriculturists, and railway servants). Vicar entitled by consecration deed to let 200 seats. Supposing every one of those seats let at 10s., which is the utmost which could be obtained here, there would be an income of £100 a-year only; but the people are too poor to hire seats even at 10s.

## FINANCIAL RESULTS.—CONTINUED.

BENEFACTORS [TOWN].	UNDER PEW RENTS OR APPROPRIATION.	FROM OFFERTORY, WHEN FREE AND UNAPPROPRIATED.
Harden, Bingley, York		1867—12 monthly £14 1868—52 weekly £47
King's Lynn, Norfolk		(5)
Kirkheaton, Northumberland	A few pence on Sacramental Sundays, four times in year.....	} £20
Kirkley, Suffolk.....	1861 £21	
		When free 1st yr. £102
		„ 2nd „ 97 (6)
		„ 3rd „ 148
		„ 4th „ 164
		„ 5th „ 197
		„ 6th „ 239
Leeds. Parish Church...		1868 £1,150 17 2 (7)
„ <i>St. Barnabas</i> ...	£30	£80
Liverpool. <i>Christ Ch.</i>	£100	£250 (8)
„ <i>St. James the Less</i>		1865 £284 (9)
		1866 360
		1867 555
		1868 620
London. <i>St. Barnabas</i> ...		1866 £1215
„ Pimlico		1867 1544
		1868 1686
„ <i>St. Saviour's</i> ...		£500
„ <i>St. James the Less</i> Westminster		£490
„ <i>St. Columba</i> Haggerstone (Temporary Ch.)		1867 £304 (10)
		1868 374
„ <i>St. Paul.</i> Bow Common		1859 £142
		1860...144
		1861...180
		1862...181
		1863...240
		1864 £354
		1865...410
		1866...376
		1867...373

(5) The result for ten months was a clear addition of £275 to our resources, this amount being raised by the offertory, and the subscription list being somewhat larger than the preceding year.

(6) Offertory suspended four Sundays.

(7) Four £5 notes, 93 sovereigns, 67 half-sovs., 4 crown pieces, 569 half-crowns, 605 florins, 5,824 shillings, 10,001 sixpences, 3,475 fourpenny pieces, 11,816 threepenny pieces, £124 17s. 1cd. in copper.

(8) The district much poorer than in pew-rent period.

(9) Church accommodation, 250.

(10) Church accommodation, 200. Population almost exclusively poor or of smaller class of tradespeople.

## FINANCIAL RESULTS.—CONTINUED.

BENEFICE [TOWN].	UNDER PEW RENTS OR APPROPRIATION.	FROM OFFERTORY, WHEN FREE AND UNAPPROPRIATED.
London. <i>St. Mary</i> .....	£90	£150
<i>Plaistow</i>		
„ <i>St. Mary Magdln.</i>		£600
<i>Munster-sq.</i>		
„ <i>St. Mary Magdln.</i>		On Christmas Day,
<i>Paddington</i>		1868 £700
„ <i>St. Cyprian...</i>		1st year ... £770 (11)
<i>Marylebone</i>		2nd year „ over 900
„ <i>St. Peter</i> .....	£40	Rose immediately
<i>Windmill-st.</i>		to £200
„ <i>St. Peter</i> .....		1866 ... £303
<i>Vauxhall</i>		1867 £340, including
		specl. donatn. of £48
		1868 ... £280
„ <i>St. Philip's</i> .....	Small	1868 ... £421
<i>Clerkenwell</i>		
„ <i>St. Matthew</i> .....		1st year £570
<i>Upr. Clapton</i>		2nd „ 720
Manchester. <i>St. Alban</i>		1866 £915
		1867 845
		1868 1,138
Nottingham. <i>St. Mary</i>	£600	about £800
Owston, Doncaster .....	£20 to £24	1867 £57 (12)
		1868 60
Scarborough. <i>St. Martin</i>		1866 £830
		1867 872
		1868 818
Sheffield. <i>St. Jude</i> .....	£30	£252
St. Ives. ....	£35	£85
Tarporley. ....	£69	£189
Wrexham. Parish Ch...	Small	£250
York. <i>All Saints'</i> .....	£74	£273

(11) Collection four times on Sundays and Saint-days; every morning at the celebration; Friday and Saturday evensong. Church accommodation, 180.

(12) The special collections have considerably increased.

## Free and Unappropriated Churches.

### NUMERICAL RESULTS.

	Population.	Church room.	ATTENDANCE.	
			Before Change.	After Change.
Alton, Staffordshire...	1,600	500	90	130
Bradford. <i>St. Jude</i>	Mixed — chfly mill hands	750		Doubld: full, & oftn densely packed in evening.
Buxton. <i>St. John ...</i>	1,875	1,200	Sum., full Winter 400	Summer full. Winter... 800
Caistor. <i>SS. Peter &amp; Paul</i>	2,141	368	200.	300
Ealing. <i>Perivale.....</i>	30	60	20	40
Gateshead. <i>Whick ham</i>				Increased three <sup>m</sup> or four fold.
Gainsborough, Spring- thorpe	300	130	20	110
Hitchin. <i>H. Saviour</i>	1,200	400		Usually full; often overflowing.
Hull. <i>Bilton .....</i>				Decidedly increased at all services.
Jarrow. <i>St. Paul ...</i>	20,000	600	150	400 to 500
Kirkheaton, North- umberland	160	70	5 or 6	45
Kirkley, Suffolk.....	12,000	230 to 250	Full in fine weather	Now always full.
Leeds. <i>St. Barnabas</i>				Greatly increased.
Liverpool. <i>Christ Ch</i>	7,750	1,000	Under 100	200 to 400
London. <i>All Saints' Lambeth</i>	5,000	1,500	100	400
„ <i>St. Peter Windmill-st.</i>	5,200	760	250	350
„ <i>St. Philip Clerkenwell</i>	10,000	600 Ground flr.	Small	600 (1)

(1.) The first church in London to adopt the free and open system. Was re-opened in Jan. 1859, and the congregation and communicants began *greatly* to increase. Present average number of communicants per week 78.

## NUMERICAL RESULTS.—CONTINUED.

	Population.	Church room.	ATTENDANCE.	
			Before Change.	After Change.
London. <i>St. Mary</i> Plaistow	2,500	500	Morn. 100 Eve. ... 150	Morning 200 Evening 350
Nantwich.....			Morn. about 50 Even. ,, 90	Morn. 400. (1) Even. 800.
Nottingm. <i>St. Mary</i>	6,000	1,200		Doubled.
Owston, Doncaster...	454	260	Far less than at present.	100
Sutton-on-Plym .....	6,125	450	150	300
Stony Stratford .....	2,300	700	400	Generally full. (2)
St. Ives.....	5,087	700	Morn. 150 Even. fairly filled	Morn. 300 to 400 Even. Church and a New Chapel filled
Sheffield. <i>St. Jude...</i>		950	50	Morning 350 Evening 700
Tarporley. <i>St. Helen</i> Westbourne, Sussex			Partial Communi- cants 700	A great increase. Crowded. Comnts. 1866, 1,267 ,, 1867, 1,313 ,, 1868, 903 { 6 months
Westminster. <i>St. Jas. the Less</i>	4,000	550		Almost always full (3)
Wellington .....	8,000	1,200	Small.	1,000 (4)
Wrexham. .... <i>Parish Church</i>	10,000	1200	800	1,000 at night.
Whitchurch .....				Free evening service, number trebled.
York. <i>All Saints</i> .....	1,417	492		Church restored ; 3 or 4 times larger.
,, Warthill .....	220	150	30	50

(1) Now about 80 to 90 communicants, or almost double the number of the whole of previous congregation.

(2) Pewed and unused until reseated in 1864.

(3) The wealthy and influential people attend as well as the poor.

(4) Formerly very scant attendance, especially of the poor, now, the evening service always splendidly attended by working-classes.

## Free and Unappropriated Churches.

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### GENERAL EXPERIENCE.

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BIRKENHEAD. *St. Mark's, New Ferry.*—The offertory is growing in favour; was viewed with great dislike by many, with misgiving by almost all at first. I am strongly in favour of an offertory at every Sunday service. The system should be introduced at once into every new church, and by degrees, as may be possible, into others. The offertory has not a tendency to lessen special collections; rather the reverse. People learn to give better on all occasions.

A public meeting was held here on November 20th, 1866, the Rector in the chair, to consider the propriety of appropriating the seats of the church. The meeting was largely attended by the parishioners and the congregation; and, with one single dissentient, the conclusion unanimously arrived at was, that as the free system had, since the opening of the church many months ago, worked so exceedingly well and so entirely to the satisfaction of all parties, no change at all should be made. In such churches as this, one just excuse is taken from the people, viz., that there is no seat for them.

BIRMINGHAM. *St. Matthias.*—By all means let bags be used. The conscience of the worshipper is appealed to. He is delivered from the temptation to a feeling of shame if the offering is small, and ostentation if the offering be large.

BATH. *St. John Baptist, Bathwick.*—A weekly evening collection was long objected to, as it was thought to be disadvantageous to the poor, and might prejudice them against church attendance; but it has never been spoken against since its adoption.

BRADFORD. *St. Jude.*—The offertory is acceptable to the people, and especially to the poor, who take far more interest in the church and its services when they contribute towards its support than when they sit in sittings labelled "free." Care must be taken to show the people that it is not a party matter, neither Puseyite nor Puritan. It induces a spirit of giving which tells favourably upon the charities of the district. Since its introduction here some of my more well-to-do-people have learned to give to God a tithe of their income.

CAISTOR. *St. Paul and Peter*.—Where bags are used, small sums are often given by persons who would be ashamed to place such offerings in an open plate.

CALNE, Wilts.—The system of non-appropriation is one which, once tried, would never, I think, be abandoned.

CHESTER. *The Cathedral*.—The Free Evening Services: dense congregations, including an immense number of the poor, now assemble every Sunday in the nave of the Cathedral.

CHESTER. *St. Peter's*, (pewed.)—Whilst the Rector would desire, with all his heart, to be the minister of his parish, the system under which he finds himself makes him, as it were, the minister of a section of the people. He therefore feels himself in an unimportant position, where he ought to occupy one of greater importance. All he could say as a clergyman was, that he wished they would cut off his supplies from his pew rents before next Sunday, and permit him to appeal to his people, and he would get support when the people found that there was a good day's labour for a good day's wage. At present, in his church, a distinction was kept up, and was painful, not only to himself personally, but was destructive to the best interests of the people. An Englishman was a man of independence, or ought to be, and an artisan felt it was warring against that feeling of independence to be shown into a place appropriated to those below the privileged class; and so long as this principle of pewdom prevailed, the ministry of religion would be confined, as must obviously be the case, to those who could afford to pay.

CLERKENWELL. *St. Philip*.—Fixed boxes at doors very useful for special objects, *e.g.*, school feasts, which cannot well be put in the offertory. I have always found the people ready to give more on special appeals.

DERBY. *St. Andrew*.—The offertory system is not acceptable to the people naturally. The only way to educate them is to keep brief plain statements always before them. A slip is pasted on every sitting on the book-board. It is mentioned on all tract overs, parish almanacs, &c.

DUBLIN, Grangegorman.—The offertory system is national in Ireland.

DUBLIN. *St. Bartholomew*.—The offertory improves special collections; giving grows like hoarding.

DEWSBURY. *Parish Church*.—The offertory is almost universally acceptable in this church. Upwards of £40 per annum is raised in the Mission Rooms.

HAMMERSMITH. *St. John*.—Plates would probably oblige some people to give more, but they would make those uncomfortable who would only give "mites," and in no way would they promote free-will and religious giving. We use bags. There are hundreds of people attending this church (on Sunday evening particularly), who could never give ten shillings in a lump, but whose pence and threepenny pieces amount to as much or more in the half-year.

HALIFAX. *All Souls*'.—Bags are preferable, because by means of them the left hand knows not what the right hand gives. They are more noiseless than other plans, are more handy, and more easily concealed by the collectors during the first part of the service.

HITCHIN. *Holy Saviour*.—The amounts of the offertory collections are posted monthly on the notice boards, and the vestry appoint officers to examine the accounts at Easter; which accounts, with those of all other parochial offerings, subscriptions, etc., are printed and circulated. This plan is perfectly acceptable to the people. The greater publicity the accounts obtain, the more liberality is stimulated. At the first, it was feared that collecting from the evening congregation might have the effect of thinning it; these fears were groundless. The church is always full. Bags are in use at my church, and we think are best.

KING'S LYNN.—The offertory at every service most effectually connects the practice of prayer with the practice of offering to God, and tends to enforce the great principle, "Thou shalt not appear before the Lord thy God empty."

KIRKLEY, SUFFOLK.—After the strangeness of the change had worn off, many, who had left the church when the offertory was introduced, have returned, and give. Our yearly tabular account shows a gradual increase of all coins, and proves a steady growth of the habit of giving among all classes. The offertory and free seats should be introduced together. The natural exclusiveness and love of private property endears the appropriation of seats and pew-rents to the English character. Sermons, therefore, pointing out the sin of this, and private exhortations to the same effect, are found useful. At first, there will always be opposition from a few selfish people—usually the well-to-do—but firmness on the part of the clergy and churchwardens would prevail, as with us, after awhile. We have the offertory at every Sunday service, on the ground that all worshippers ought to have the opportunity of contributing to the expenses of Divine worship, and to the support of the parish institution. It is unfair to throw the burden upon any one congregation, for, as a rule, the congregation at each service is composed of different persons. Special collections are increased; and naturally, as the habit of



giving, like any other habit, grows, the more you indulge it. The change has done away with late church goers, who, unless early, can get no seat.

LIVERPOOL. *Christ Church*.—Subscriptions to special objects larger since the change. Boxes also satisfactory. The people are educated on the offertory by instruction on Scripture and Prayer-book teaching. Might be used first at Communion time, from whole congregation.

LIVERPOOL. *St. James the Less*.—The success of the offertory, especially in poor districts, depends on frequent collections of small sums. Our daily evensong collection adds considerably to our total.

NANTWICH.—Since this church has been thrown open, the attendance of the middle class has greatly increased, while that of the working-classes has increased *tenfold at least*. And I am bold to say, that the various classes of people in this parish are beginning to understand each other better, and to entertain proper sympathy towards each other. The introduction of the weekly offertory last year, it was feared by some, would reduce the attendance, but it has not affected it in the least.

OWSTON, DONCASTER.—Bags preferable, being most secret, easiest handed, less noisy, less liable to have the money spilt, and more convenient for placing on the dish in which they are received before placing them on the Communion-table.

PADDINGTON. *St. Mary Magdalene*.—By all means make the people your confidants, in sums received and mode of expenditure, by balance-sheets. Always let them know to what they are giving, and rigidly spend the money for objects to which it was meant to be devoted.

PLAISTOW. *St. Mary*.—The people have been educated to the offertory by our Mission Church, so that after a time there was a pressure *upon* me, rather than from me. By our children's service we train our children to give.

REDDITCH. *Headless Cross*.—Place the subject of the offertory plainly before the people. Let them understand that the offertory is an important part of public worship. Then commence with it; even if not generally acceptable, it will soon become so.

SCARBOROUGH. *St. Martin*.—A word of complaint has never been heard against the offertory system since it was introduced. Before the church was consecrated, there was great objection to having seats all unappropriated, but never, so far as is known, to the offertory, and the practical success has satisfied

every one. In fairness, it must be added, that a place like Scarborough is very favourable to the success of the offertory, but presents unusual difficulties to the free and unappropriated system, as the large influx of visitors causes the church to be crowded in the season, hundreds being turned from the doors, and this seems rather hard to residents. Nevertheless, it seems to be even here the best system, and the people generally are satisfied with it. Bags for the offertory are decidedly preferable to plates. Once explain to the people the reason, viz., to prevent ostentation or shame, and the propriety of the offerings being secret, and they are convinced of this at once. The amount collected in open plates probably would be larger. Our church doors are never locked from 8 a.m. till dark.

SHEFFIELD.—*St. Jude*.—Since it is a duty to give the chance of performing a duty, the opportunity of the offertory ought to be given at night to those who have been unable to give in the morning.

SHIELDS (North). *St. Peter*.—This church was opened four years ago, when its friends prophesied the failure of the proposal to make it entirely free and unappropriated. Such a thing had never been thought of in this place, and it was deemed rash and by many absurd! It was predicted that people would not come if they could not have their own seats. However, they were asked to try it for one year, and if it failed, then the sittings must be appropriated. The weekly offertory, too, it was said, was an innovation which people would not accept, and they would far rather pay a seat-rent, even if it were left to their own honour how much to pay, and where to pay it. The building, however, was ultimately declared free and unappropriated, and the result has exceeded the most sanguine expectations. The church has always been well filled by most attentive and regular and orderly congregations. Very many of the poorest people, who never before attended any place of worship, are now constant in their attendance, and not a few are communicants. The services are warm and hearty, and the people do their part in turn. The offertory is amply sufficient for all our expenses, and a large part of the cost of a new organ—the cost of which was nearly £500—has been defrayed from that source. It is needless to say that nothing now is heard of pew-rents, or that no complaints are made of the offertory. One thing is certain, viz., the oftener the people give, the more they find a pleasure in it, and learn to give from a right motive. Only a few weeks ago, allusion was made from the pulpit to the necessity of the enlargement of the vestry, and the hope was expressed that the offertory would provide the means. Not long after, a domestic servant brought some money to the incumbent, wrapped in a piece of paper, rebuësting that it would be put into the plate on the following Sunday.

“It was to help to enlarge the vestry of God’s Church.” She was told that it would be preferred that she should put it in herself; but she declined, as it might attract attention, and she did not wish any one to know of it; so consent was given to offer it for her on the following Sunday. On opening the paper, ten sovereigns were found, when the Incumbent mentioned that he thought she was giving more than she was called upon to give; but all she could be persuaded to do was to keep back £3, to give to whatever might most be required next year, when she “hoped to add something to it.” This is one of the results of the weekly offertory, which teaches people to give, and to find a sweetness in giving. It becomes often a difficulty to part with sixpence once a year at the missionary sermons; but when, Sunday after Sunday, the worshippers give to God’s honour, and when they can look around in the church in which they kneel, and feel that they have a part and an interest in it, the custom of giving becomes natural, wholesome and pleasant, and the offertory system most acceptable.

STEPNEY.—*St. Luke’s Mission Chapel*.—As a means of education, present the offertory. Above all, let the clergyman put into it his own quota of liberality.

WARRINGTON.—Our church is well filled with poor people at the evening services. We have had to put benches down the aisle, and last Sunday evening more than forty people could not get seats. This sort of thing we never saw under the old system, and I am proud to see the people assert their right, and seat themselves where they like.

WESTBOURNE, SUSSEX.—This church has, within the last year or two, been made free and unappropriated. The population is upwards of 2,000, being purely agricultural. The pew system was planted here towards the close of the last century. Three galleries were then set up, the old open seats cleared out, and the church pewed at the expense of the churchwardens, who reimbursed themselves by selling the pews. A system of purchase and sale of sittings first, and then of pews (£10 each) was thus established, which went on briskly for some forty years. These pecuniary transactions were at last brought to an end, and the whole of the church became the property of certain houses in the parish, the poor having only a few seats under the tower—a space which was then treated as waste and unsaleable. One lady, a large landowner, was found possessed of 100 sittings, which she claimed as her own personal property, and on each of which her initials were branded. The result of these proceedings was that the church was parcelled out amongst the chief ratepayers in the parish. When they came, their pews were more or less full, when absent they were empty, no one presuming to enter them even then. In the afternoon of Sunday the church was nearly empty, a few

poor being scattered round the walls or under galleries, where no one else cared to go. Under these circumstances, that the church should become thoroughly out of repair was not unnatural. The parishioners at length were persuaded to restore the building, and of course the pews and galleries had to be cleared away. No sooner was the church restored than up started the old claimants. A violent legal war then set in, lasting eighteen months; but the free church gained the day, and for two years the new free church has been worked, and with great and increasing success. The building is seated for 400, and 100 chairs are placed in the passages, and not only is every seat filled, but people frequently have to stand or leave the church. It is vain to think of a seat unless the worshipper arrives at the church five minutes before the service begins. Another feature is that the poor are coming in great numbers. Some losses, however, have been incurred; three or four of the chief farmers and one gentleman, finding it impossible to have pews of their own any longer, or seats kept for them, have withdrawn altogether, and now worship in other parishes. They have also withdrawn all help to parochial charities; but for every one that has been lost at least six have been gained, and so far from the charities failing, the great increase in little helps far outweighs the loss of a few greater ones. The offertories, which are now monthly, are in amount just three times what they used to be.

<sup>o</sup>WESTMINSTER. *St. James the Less*.—The offertory system with a free church is acceptable to young people, and especially to young men. The service should be cheerful, with plenty of music, such as all can join in—hearty and real.

YORK. *The Cathedral*.—The service in the nave attracts immense congregations. Its charm is its perfect freedom. The seats are open, and the vergers are conspicuous by their absence. The dissenting tradesman may be found in great force. Most inspiring is the spectacle of 2,000 or 3,000 people thus joining in the worship of God.

*The following Publications may be had gratuitously on application to the Resident Secretary, 25, Norfolk Street, Strand, W.C.*

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| <p>“The Church and the People : An Address to Members of the Church of England on the Pew System and the Weekly Offertory.”</p> <p>“The Rights and Duties of Churchwardens as to seats in Parish Churches.”</p> <p>“The Archdeacon of Ely on the Churchwardens’ Duties of Seating the Parishioners.”</p> <p>“Church Appropriation.”</p> <p>“A Churchwarden on the Pew System.”</p> <p>“Eighteen Reasons for Getting Rid of Pews.”</p> | <p>“Address on the Opening of Churches daily for Private Prayer.”</p> <p>“The Ecclesiastical Lock-Out.”</p> <p>“The Weekly Offertory.”</p> <p>“God’s Truth against Pew Rents.”</p> <p>“The Bishops and the Open Church Movement.”</p> <p>“Leaflets.—No. 1, ‘The Letting and Appropriation of Seats.’”</p> <p>“ ” No. 2, ‘Prayer for Free and Open Church Work.’”</p> <p>“Memorial to Incorporated Church Building Society.”</p> <p>“Annual Reports,” for 1866 and 1867.</p> |
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