

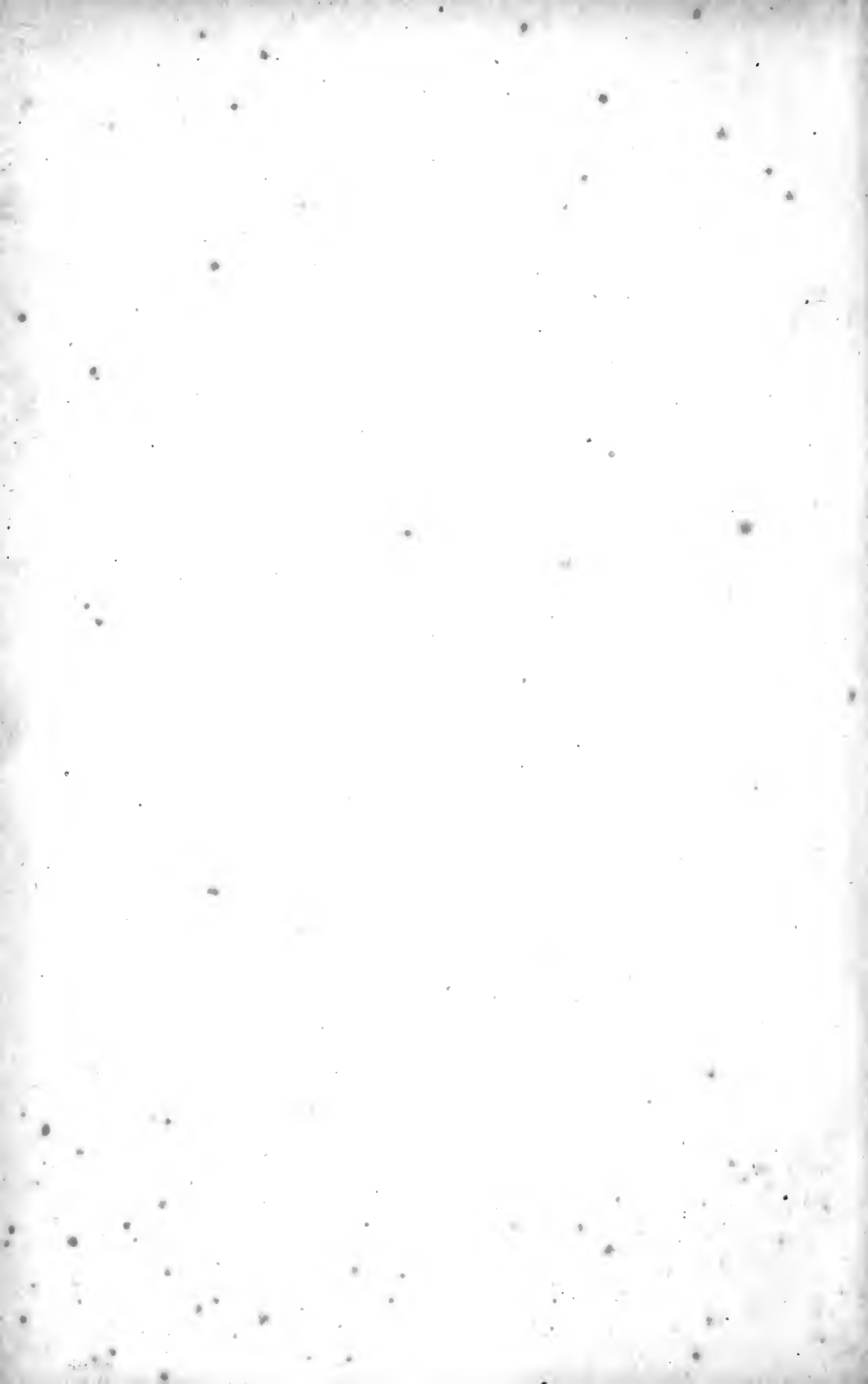
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“SI VIS PACEM PARA BELLUM.”

The
National Church

A MONTHLY RECORD OF CHURCH WORK

AND OF THE PROCEEDINGS OF

THE CHURCH DEFENCE INSTITUTION

THROUGHOUT THE COUNTRY.

NEW SERIES—VOL. III.

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The National Church

A MONTHLY RECORD OF CHURCH WORK,

And of the Proceedings of The Church Defence Institution throughout the Country.

"SI VIS PACEM, PARA BELLUM."

Vol. III. No. 25. { NEW SERIES.

JANUARY, 1874.

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OCCASIONAL NOTES.

NOT very long since the *Spectator* read a very severe lecture to the clergy on their inertness respecting the Labourers' Agricultural Union. They were plainly told that if they did not take up the movement their influence with their people would soon be gone for ever. Non-conformist ministers, sprung from the people, would supply their place, and the one chance remaining to the Church for regaining her popularity with the masses would be lost never to be regained. The Clergy, as a body, did not seem much moved by this advice. They remembered that it was their duty to minister not to one class but to every class of their parishioners, and whilst always showing sympathy with the labourer and his family, and aiding them in the day of distress, they refused to be made the instruments of an agitation which in the end might injuriously affect their best interests. Circumstances have now shown the wisdom of their determination. And it is curious to hear that Dissenting ministers in general have also refused to sanction this movement. In the *Labourers' Union Chronicle* for December 20, we find this lament over the attitude thus assumed by Non-conformists:—

The Dissenters of the present day have assumed an attitude with respect to the great movement on behalf of the agricultural labourer that has astonished the whole Christian world. One would have thought that the several preachers, selected, as it were, from the ranks of the people, would have hailed with delight this greatest of movements on behalf of their suffering brethren. But is that, I ask, the case? No. As a body, they have kept singularly aloof from it, and how can we account for their behaviour? I answer, solely and entirely the fear of man—a fear lest they should offend some wealthy patron, whom they consider as the pillar of their chapel.

How apt an illustration is this of the slavery of Nonconformist ministers and the Voluntary system! And yet Mr. J. Baldwin Browne would have us believe that the independence of an Independent minister is such as our Clergy might envy. *Credat Judæus!*

TO OUR READERS.

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TO OUR SUBSCRIBERS.

Subscriptions to THE NATIONAL CHURCH for 1874 are now due, and should be paid during the present month. Those who have not yet sent their Subscriptions for 1873 are solicited to do so at once, all Subscriptions being payable IN ADVANCE.

OUR OWN PROGRESS.

The beginning of the New Year leads us to look back upon our course during the last two years, and to consider our plans for the future. We are glad to be able to record that that course has been one of continued progress.

The success of THE NATIONAL CHURCH in the past has been such as to secure its position for the future. Its circulation now reaches 20,000 monthly, but to do the work for which it was instituted that circulation should reach, at least, 100,000. This could easily be effected if those who desire to spread sound information throughout the country on matters which closely affect the welfare of the Church would adequately exert themselves to increase its circulation. Every information as to the best means of so doing will be given, on application to the Office, 25 Parliament Street, S.W.

THE action of the Birmingham School Board in refusing, without a day's notice, to pay fees to denominational schools, though it may appear at first sight to affect merely local issues, suggests considerations which we trust may be well weighed by all thinking people in England. A party, which is in the majority of one in the School Board, which represents, even if it does now represent, very little more than one half of the people of Birmingham, has, immediately upon securing the reins, discountenanced the action of the late Board, the action, that is to say, of those who, a little while ago, were elected to represent a majority of the inhabitants, and at once withdrawn support from all schools where religion was taught. The effect of this upon the town cannot be exaggerated, or too much deplored. Hundreds of children who were being trained to be independent and Christian at the same time, have been turned into the streets. The schools cannot be maintained without support from the Board, and the majority on the Board have so little care for the advancement of Education, as compared with their hatred of religious teaching, that they would much rather see the schools closed, than that those parents who wished it should have their children instructed in religious knowledge. To Birmingham, we repeat, the consequences are deplorable. The case of religiously-minded parents is bitterly hard; but it may be, and, if the vast majority of the English people will only weigh well what such conduct proves, it will be, that Birmingham is only suffering for a time, and that she and all England will be the better and wiser for the persecution she has suffered. For this, it now appears, is that religious liberty for which so many unavailing sighs have been heaved—this is the generosity of a Nonconformist majority; this, their large-minded charity; this, their patriotism.

WE deeply regret the proceedings at the recent meeting of the English Church Union, for there is a danger lest the opinions expressed by one of the most prominent speakers there should be taken to represent the opinions of the majority of its members, which is far from being the case. Archdeacon Denison, who has come forward as the champion of the Ultra-Ritualists, has done his friends as much harm in one speech as it was possible for any man to do. The Church of his Baptism is surrounded by enemies who are trying to destroy its nationality, and confiscate one of the most needful means of doing spiritual work in our midst. And Archdeacon Denison, at such a crisis, can bring himself to say, "I have no hope for the Church of England as long as it continues to exist as an Establishment." What hope, from his point of view, has he for it afterwards? Are

the clergy and laity in Synod, when freed from State control, likely to sanction the peculiar views of Archdeacon Denison, or are they not far more likely to pass canons which would rigidly exclude such practices as he advocates altogether? But if ever Disestablishment came, Archdeacon Denison would be far worse off than ever. For the chief authority in a Disestablished Church must always reside in the Episcopate, and, in the Archdeacon's opinion, "the time has come for those who agree with him to break with the Bishops." Could anything be more petulant, anything more disloyal to the traditions of the English Church than this? Moderation in language, and soundness in judgment, are especially required in those who in these days would do any real service to the Church of our fathers. May we not safely predict that, however righteous Archdeacon Denison may consider his cause to be, they who will henceforth trust themselves to his leadership will indeed be few?

MR. HORSMAN has been addressing his constituents at Liskeard. He has not altogether had an easy time of it, but he has heartily endeavoured to make matters as smooth as possible with them. He goes with his Dissenting constituents as far as he can go. He voted for the Burials Bill, and he would like to see the Bishops excluded from the House of Lords. But going thus far, he can go no further. He protests against Disestablishment; he sees in it no grievance. "By the existence of the Established Church a Dissenter was no more aggrieved than a Republican was by living under a Monarchy." He rejoices in the splendid progress of the Church during the last half century, and thinks she deserves the protection of the State; but nevertheless he would give to Nonconformists, by law, the right to be interred in every English churchyard, and thus create an enormous Church grievance in every parish in the land; for the Burials Bill would do nothing less than this. Churchmen do not interfere with Dissenters' burial grounds, but political Dissenters cannot keep clear even of "God's acre," but desire to thrust "ministers and members of each of their 131 denominations" into even this sacred enclosure. But the Burials Bill has no chance of becoming law, and that the Nonconformists know perfectly well. *The Times* has plainly told them that the Burials Bill is dead, but then, probably, Mr. Horsman has no respect for *The Times*; yet, nevertheless, there are occasions on which it accurately expresses public opinion, and this may be one. Next, Mr. Horsman desires to see the Bishops excluded from the House of Lords. Has he ever considered what the inevitable result of such a policy must necessarily be—the immediate

removal of all disabilities which prevent Bishops and clergy from sitting in the House of Commons? The Clergy are the only body of citizens in the State now prevented by a harsh restrictive law from sitting in Parliament. That Act must some day be repealed, for it is quite of modern invention, and has not been 100 years inscribed on the pages of the Statute Book; but the exclusion of the Bishops from the House of Lords would ensure its removal. When will Churchmen see that they have only to organise and speak out, to prevent all such aggressive measures against the Church being thought at all possible of accomplishment?

IT would appear from that exceedingly useful publication, *Whitaker's Almanack*, that during the past year Dissent has been on the increase in England; not, however, in the number of its adherents, but in the multiplication of its divisions. Nonconformist publications are never tired of harping on the differences of opinion existing in the Church; but these are infinitesimal compared with those which exist amongst themselves. On October 1st, 1873, the Registrar-General had on his list no less than 131 different sects, each having at that date places registered for divine worship in England. It is interesting to note that during the past year six new sects have sprung into existence. These are "The Congregational Temperance Free Church," "The Hope Mission," "The New Methodist," "The Protestant Union," "The Union Churchmen," and "The Unsectarian." The tendency of Dissent to perpetual sub-division is thus painfully evident. Yet even the Registrar-General does not seem to be aware of the names of all existing sects, for a correspondent informs us that in a recent tour in South Wales, a new sect was met with, which rejoiced in the euphonious name of "Christian Dolphins." Their distinctive tenets are, that no one out of their society can be saved, and that even of their own members those who will be included in that category will be but few. They also hold that there is no difference between their souls and those of animals! Yet the places of worship of such a sect as this will complacently be included in the religious statistics of *The Nonconformist*, in order to swell the amount of religious accommodation supplied to the people by the "Non-established Churches" of England and Wales.

MR. BRIGHT has lost his temper, and, what is worse, much of his reputation for moderation which has hitherto stood him in good stead with many an Englishman. There are times, however, when a sudden irritation reveals our own innermost feelings, and a statement of Mr. Read, a Clergyman of Hyde, near Stockport, to the effect that Mr. Bright had spoken

of the poorer working classes as the "residuum" of the people, has given the Chancellor of the Duchy of Lancaster an opportunity of speaking his mind respecting Mr. Read's temerity in presuming to criticise the utterances of the once-powerful M.P. for Birmingham. The actual words used by Mr. Bright were as follows:—In all, or nearly all, boroughs there is "a small class which it would be much better for themselves if they were not enfranchised because they have no independence whatever," and to this he added, "I call this class the residuum of almost helpless poverty and dependence." Mr. Lowe, now one of his colleagues in the Cabinet, years ago taunted Mr. Bright with having used this and similar language on different occasions, and Mr. Read only now repeats what Mr. Lowe before had said. No sooner, however, does Mr. Bright become aware of what a Clergyman has said on this subject than he writes a letter "overflowing with rage and malediction." He says "the statement of this slanderous clergyman is false, and if he is not a singularly ignorant person he must know it to be false." He is, he adds, "a hot partizan priest, ignorant and scurrilous," and "his congregation should pray for him." Such language from a Cabinet minister, under any circumstances, is unbecoming in the extreme. But when, after all, the clergyman turns out to be right, what shall we say of Mr. Bright, who has been re-introduced into the Government, to hold out the olive branch for the further settlement of the religious difficulty in the Education question? Who now will deem him fit for the task of attempted reconciliation popularly assigned to him?

THE PREMIER AND BISHOP BUTLER.—Mr. James Knowles has sent to the *Spectator* an extract from a letter of Mr. Gladstone to him, in which the Premier expresses his great admiration of the works of that illustrious prelate:—

10 Downing-street, Whitehall, Nov. 9.
 I have no formulated opinion for or against Evolution. Bishop Butler taught me 45 years ago to suspend my judgment on things I did not understand. Even with his aid I may often have been wrong. Without him I should never have been right. And oh! that this age knew the treasure it possesses in him and neglects.

Yours sincerely,

W. E. GLADSTONE.

REFORM BEGINS AT HOME.—Under the well-known signature of "S. S.," an eminent Unitarian layman writes to the *Inquirer*:—

"There will be some hope for the Liberation Society when, instead of beginning with their neighbours the Episcopalians, they begin with themselves, and ask Parliament to liberate religion in all Dissenting chapels from the mischievous bonds of creeds placed upon them by their forefathers. I need not teach an intelligent man like Mr. Carvell Williams that this is the weak point of the Liberation Society."

THE CHARGE OF THE BISHOP OF ROCHESTER.

THE *Charge of the Bishop of Rochester* (Rivingtons), as delivered to his Diocese in October, is worthy of the office he holds as a Chief Pastor in the House of God. He speaks as a Bishop should speak in these dangerous days. He avoids none of the "burning questions" of the hour, but gives, on each of these, wise and fatherly counsel. He enters his earnest and decided protest against the excesses in doctrine and ritual which prevail in some quarters, speaks out clearly on the subject of Confession, exposes the dangers arising from the enforcement of fasting Communion, and leaves us in no doubt as to the course which he considers it his duty to pursue respecting "eccentricities which are but parts of a system intended by degrees to be introduced, or re-introduced amongst us," "I consider it my most sacred duty to discourage as far I can; I would fain check by authority, if I were able, such deviations from received customs and usage." But the Bishop is not unmindful of the manner in which in other quarters the plain directions of the Rubric are disregarded, and urges "that deviations from a rule are sure to be a stumbling block to the weak, if not a perplexity to godly and religious persons." In half the churches of the diocese the elements at the celebration of the Holy Communion are not placed on the Holy Table at the time appointed by the Rubric. In 104 churches the words of administration are not said to each communicant singly, and the practice of evening Communion exists in 60 churches in the diocese. These practices the Bishop condemns, and says that in administering the rite of Confirmation daily, and often twice a day for two months together, he has never found that the repetition of the words over every candidate abated his own fervour, and he doubts not that the comfort of that personal blessing has been duly felt by those on whom he has laid hands.

"One by one baptized and received into the Congregation of Christ's flock: one by one sealed with the Spirit of promise: one by one strengthened and refreshed with spiritual food and sustenance in the Sacrament of the Lord's Supper, they go forth to bear every one his own burden: to endure every one in his own person the hardness which the soldiers of Christ are taught to expect: every one to encounter personally and individually the sin that does most easily beset him. And I am sure that a principle underlies these directed modes of administering the ordinances of the Church; and that the claim on the part of her members that these directions should be strictly followed is a claim which we, who are their servants for Christ's sake, cannot justly disallow.

Since 1868 the Bishop has confirmed 50,000 candidates, and since his last visitation the bi-monthly administrations of the Holy Com-

munion in the diocese have increased from 80 to 105; the weekly, from 50 to 91; whilst there has been a corresponding decrease in the number of parishes where it has been rarely administered.

NOTES OF THE MONTH.

A special series of services, held in Manchester Cathedral during the first week in Advent, have been attended by very large congregations. The preachers were Bishop Abraham, the Bishop of Manchester, the Rev. W. D. Maclagan, Bishop Ryan, the Archbishop of York, Canon Miller, and the Dean.

The new Bishop of Winchester was enthroned at Winchester on Friday, December 12. Dr. Woodford, his successor in the See of Ely, was consecrated in Westminster Abbey, on Sunday, December 14, by the Primate, assisted by the Bishops of London, Winchester, Lincoln, Ripon, Rochester, Carlisle, and Bishop McDougall. The sermon was preached by Archdeacon Pott, from 2 Tim. iv. 2.

After twenty years of hard work in Lambeth, Canon Gregory has resigned the living of St. Mary-the-Less. The parish, which has been thoroughly organized and admirably worked during Canon Gregory's incumbency, is to be placed under the charge of the Rev. W. H. Bromfield, who for six years has been acting as one of the curates of the church.

The Day of Intercession was very generally observed in the London churches and throughout the country. A very questionable innovation was introduced at Westminster Abbey, where a layman, Professor Max Müller, delivered a lecture on Christian Missions. On this second Day of Intercession, to the prayers which were offered for future guidance and encouragement, and for a larger supply of men, there could be added also hearty thanksgiving to God for the answers He has vouchsafed to our prayers of last year. It is, however, a matter for consideration whether such a day could not be fittingly connected with one or other of the Ember Seasons. A plea has also been raised in some quarters that to enable a larger number of people to observe the day, a Sunday should in future be selected.

Two men, in different ways promoters of the movement for disestablishing the Church, have passed suddenly away: Mr. Winterbotham, M.P. for Stroud, and Mr. Mason Jones. The name of the latter has been before the London public very conspicuously lately, through certain advertisements of a lecture at St. James's Hall, printed in truly gigantic characters. Mr. Winterbotham was undoubtedly a rising man of great ability, and his early death will be much regretted in the House, in which since joining the Government, he has of necessity given little prominence to his own peculiar views.

Canon Kingsley after attracting very large congregations at Westminster Abbey during the month of November, preached a characteristic sermon at King's College Chapel on the evening of the second Sunday in Advent. Founded on the life of Joseph, and illustrated by the life and experience of Solomon, the sermon was delivered at times with an almost fierce earnestness, was a practical exhortation to the young men not to be drawn away by fashions of the day either philosophical or religious, from that fear of God which alone kept Joseph, in face of the sharpest temptations, generous and pure.

THE SPECIAL WORK OF THE CHURCH DEFENCE INSTITUTION.

THE commencement of a new year seems to be a fitting time for placing before our readers once more the distinctive work which it is the object of the Church Defence Institution to accomplish. This is the more needful, because in certain quarters much misapprehension exists on this point, and there is a danger that the public may be misled respecting it. The Church Defence Institution, then, during the fourteen years of its existence, has always acted on this plain and distinctive basis. It is an association of Churchmen, without respect to religious or political party, pledged to defend the Church from external attack, and to promote such needful reforms in its working as will maintain it in a state of the highest efficiency. The persistent and organised attacks now made upon the union of Church and State, by a powerful and well disciplined body, with large revenues at its command, make such an Institution an absolute necessity, if the Church is to continue the Established Church of this country. What is everybody's duty is no one's; and if the Church is to be defended against the Liberationist attack at all, it could only be by a society organised for this special purpose. Organisation for attack can only be successfully repelled by a more powerful organisation in defence. But of whom should this organisation consist? Without doubt of all ranks and degrees of Churchmen, without reference to any differences of opinion which may from time to time exist amongst them. Churchmen, as Churchmen, have many more points of agreement than of difference. One point on which, with very few exceptions, all are agreed, is the duty and necessity of defeating the attempt now being made to destroy the Church as an Establishment and confiscate its revenues. All Churchmen, therefore, as such, were invited to join the Church Defence Institution. A hearty response has come from every section of the Church. A society, having for its head the Archbishop of Canterbury, and sanctioned by the vast majority of the Bishops, and counting the leading clergy and laity amongst its supporters, could have no common claim upon the sympathy and liberality of Churchmen. And the result has been that, as the knowledge of the Institution and its working has spread, so the support accorded to it by all classes of Churchmen has increased also. It now numbers nearly 450 branches of the Parent Society in the various towns and rural deaneries of the kingdom, and requires only sufficient support to extend its organisation to all parts of the country. When its organisation is perfected, Churchmen will possess the means of effective resistance to any attack that may be made upon

the Church; and to bring about this most desirable result, the friends of the Church residing in districts where a Branch of the Institution is not yet formed, are earnestly entreated to take steps at once for the formation of such a Branch. All information necessary for this purpose can be obtained at once on application to the Secretary, 25 Parliament Street, London.

MORE BISHOPS.

THE value of an increased Episcopacy is one of those things which is not easily appreciated by Churchmen, who are content to believe that the whole of a Bishop's functions are those which are at present performed by our small body of Bishops. It is perfectly possible for a Bishop, under the present conditions, to hold a certain number of Confirmations and Ordinations, to consecrate Churches, and to preach on special occasions in the Churches of the Dioceses. These are duties which it is absolutely necessary a Bishop must fulfil, and which the present Bench of Bishops do fulfil with unwearied energy and zeal. But Bishops, in the literal sense of the word, they cannot be. They cannot act as overseers of the flock, in any efficient manner, while their flocks are so large. It is impossible for them to realize the peculiar circumstances of the several parishes in the Diocese, and to understand the peculiar difficulties of the clergyman, and thus it is also impossible for them to act as real leaders and directors of those whom they are set over. The Bishops may address themselves through Charges and Pastorals to all their people collectively; they may express their opinions on the leading topics of policy, doctrine, or practice which from time to time arise; but even to do this thoughtfully and wisely is much to expect in the present day, when the mere physical exertions required of them are so great and increasing. And in these days, for their own sake, and yet more for the sake of the Church, all crude or hasty declarations are above all things to be deprecated. Men on whose words others wait, and whose utterances are closely weighed and freely canvassed must, for their own sakes, be men with neither over-taxed brains or over-wrought bodies. And when it is remembered that they are the representatives as well as the leaders of the Christian Church in England; when it is remembered that too many who are outside her pale are jealously watching for any symptom which may indicate a lowering of the standard of vigorous action, or of learned speech,—love of the Church, as well as gratitude to the present laborious and earnest Bench of Bishops demands that we should make a patriotic effort to increase their number, and lighten the burden of their responsibility.

MEETING AT STRATFORD-ON-AVON.

On December 4, a meeting in aid of the Church Defence Institution was held in the Town Hall, Stratford-on-Avon. Mr. E. P. Shirley, of Ettington Park, presided, and there was a large attendance, including the Marquis of Hertford, Mr. John Hardy, M.P., the Hon. R. Hobart, Lady Emily Harding, the Revs. Dr. Collis, Dr. Alfred T. Lee, G. H. Biggs, W. H. Connor, W. L. Cox, H. C. Knightley, C. Jones, H. B. McNair, C. Mills, W. Tomkins, C. B. Rowland, D. Cameron, R. Pritchard, M. C. Tompson, Messrs. J. Cove Jones, A. Hodgson, J. J. Nason, W. B. Rolfe, W. G. Colbourne, G. Canning, A. G. Field, Dr. Kingsley, &c. Letters, apologising for non-attendance, were received from Lord Yarmouth, Lord Willoughby de Broke, and Sir Charles Mordaunt, Bart.

The Chairman, in opening the proceedings, said the meeting was called in support of an organization for the defence of the Holy Catholic, Apostolic, and, he would add, Protestant Church, established in England from almost the earliest beginning of Christianity in this country. Was their Church—which they would defend, and not give up without a good stand-up fight—in danger? There could not be much doubt about that, when they saw the number of regularly-organised and liberally-supported societies, like the Birmingham League and the Liberation Society, at work to promote the destruction of the Church. When they talked about the Church being destroyed, they must consider what was meant by that expression. In one sense the Church could never be destroyed except by itself. There were only two things that could destroy her—division or heresy, and the loss of apostolic succession. Without apostolic succession there could be no Church. They knew, however, that Governments, Parliaments, and Leagues could rob them, and accomplish a deal of mischief. This had already been experienced in the Church of England. He should always look upon the Reformation in the reign of Henry VIII. as a glorious event, because it delivered them from the frightful thralldom of Popery; but in that town of Stratford-on-Avon they had occasion for regret, because their Church was robbed then, and it had not recovered its rights. The Archbishop of Canterbury remarked at Margate the other day, that the Church of England “always had been in danger, and always would be,” and he implied that her prospects were even better now than in former days. He could not help agreeing with the Archbishop that they should not despair, but look hopefully forward, and think that God would preserve the Church they loved so much. Three parties sought the destruction of the Church—the political Dissenters, whose opposition was dictated by envy and jealousy at her high position, the Roman Catholics, and the ultra-High Churchmen. The last-named party urged several causes for dissatisfaction, and if they were disappointed, all he could say was that they were on earth, not in heaven, and they and their institutions must all be imperfect as long as they remained here. It was better to have a lesser evil than a great evil. Across St. George’s Channel there was what is called a “free” Church. What was the result? He could scarcely describe the misery existing, not so much in consequence of the poverty of the clergy as through the conduct of a majority of the laity in favour of pulling the Prayer Book to pieces. If a

strong stand had not been made by the Church in Ireland, she would have been scarcely recognisable, and trembling in the balance.

The Rev. Dr. Alfred T. Lee (Secretary of the Parent Society) then addressed the meeting at some length, and explained the objects of the Church Defence Institution. He said they knew what the Liberation Society were aiming at, and working for incessantly—the destruction of the Established Church, and the confiscation of its revenues. It was felt that the time had come when they must bestir themselves in defence of the Church now so violently attacked; and the movement they had now so successfully inaugurated included the leading clergy and laity of the land, without respect to religious or political party. They, as an association, had nothing to do with High, Low, Broad Church, or Conservative or Liberal; they were simply united to defend the old Church. In carrying out their object they had endeavoured to form branches of the Institution, to thoroughly inform the members of the Church upon the real facts at issue, pointing out to them what was their duty at the present crisis; and to expose the misrepresentations of their opponents. The interests of the Church were carefully watched over, and he might state that since the Institution came into existence no Bill had been passed in Parliament opposed to those interests. There were already 432 branches in England, but they ought to have 1,200. The Institution had also distributed half a million publications circulating information. If a Parliament ever assembled in England which passed an Act for the disestablishment and disendowment of the Church, that would not be the last act of confiscation which would be passed by it. They were not governed by an English, but by an Imperial Parliament, including Irish Roman Catholics, Scotch Presbyterians, Welsh Nonconformists, and English Radicals. Some day there might be a combination of these heterogeneous materials against the Church, and to prevent it succeeding there must be a strong organization and outspokening on behalf of the Church throughout England. After pointing out the spiritual destitution that would follow disestablishment in a great number of parishes, and condemning any continued apathy on the part of clergy or laity, Dr. Lee said they could not organize their work as they ought to do unless their income was increased to 10,000*l.* a year. In illustration of the results attainable through organization, he stated that in connection with the London School Board election they carried 17 out of their 18 candidates, thereby securing a majority in favour of voluntary and religious education.

The Marquis of Hertford moved the first proposition, “That the aggressive attitude recently assumed by an organized party, unfriendly to the Established Church, is such as to call for united defensive action on the part of Churchmen.” He said he considered the time had now arrived when every true member of the Church of England ought to come forward in her defence. He felt that the work ought not to be left to the clergy alone, but that the laity were bound to lend all the assistance in their power. For some time past he had been a member of the Church Defence Institution in London, because he fully agreed that they required some central organization in the metropolis from whence information could be dispersed all over England. A visit to Birmingham during the School Board contest had a great effect

upon him. When he saw the immense organization and the determination on the part of the political Dissenters of that town to carry their points, although they were in a great minority, he became convinced that it was the duty of Churchmen to come forward and actively organize for her defence. They ought also to let their voices be heard in defence of their Clergy, who were very often unjustly attacked. He could state that for the last twenty years he had been in positions where he was able to estimate in an impartial manner the great work that was done by the Clergy of the Church of England. He had seen them not only do their duty as parish priests most conscientiously, but put their hands in their pockets, and subscribe to charities, hospitals, the repairs and building of churches, in a way that he for one did not think they were called upon to do. They were too liberal, considering how very small their incomes derived from the Church were. He had seen them impoverishing themselves and die leaving little or nothing to their families, because they had been too liberal in what they had given for Church wants. This ought not to be the case; the laymen ought to help the Clergy in every way. In his own profession—the army—purchase was proposed to be abolished about five years ago. Knowing what a valuable institution it was to the army, he for one thought it was impossible that it could be carried, because he knew every officer appreciated that whatever it might be in theory, it was an excellent system in practice. A small minority by mere impudence carried the abolition of purchase, and he ventured to say, without fear of contradiction, the fruits would be that in a very short time they would have old officers and young soldiers, and that their work would never be done in the army in the way it had hitherto been. The ratepayers of the country would have to put their hands in their pockets and pay heavily for the retirement of the officers to provide any admissions of officers into the army. Here was proof of what was done by a small minority. Let them take care that it did not happen in the affairs of the Church. He had no ill-feeling against Dissenters, and he respected them for the great good they did to religion at the time when the Church was much more apathetic than she had been for the last twenty years; but when he saw the political Dissenters so active and energetic, and their enormous organization, he felt that the time had come when they must all as Churchmen band themselves together to resist the attacks on the Church.

Mr. A. Hodgson, in seconding the proposition, said that politics and religion were at the present time bound together in fraternity, and the watchword at the next general election, whenever it might come, would be "Religion and Education." He hoped the day was far distant when the happy time-honoured combination of Church and State would cease amongst them in England as one and indivisible.

The motion was unanimously carried.

Mr J. Hardy, M.P., proposed the second proposition:—"That as in the opinion of this meeting, the Church Defence Institution is well calculated to offer a successful opposition to the attacks which are being made upon the Establishment, this meeting will give to that Institution its hearty support." He looked upon this question as one of great interest to the poor men, who ought to rally in support of the Church Establishment. They had a hereditary claim on the Church of England, and if that was taken away

would they not suffer loss in a spiritual sense? If they considered the blessings this country had long enjoyed from the union of the Church and the State, all people must at least give that association some credit. Compared with other countries he thought they could without boasting say that there was a higher moral tone in England, great intelligence, and on the whole great love of peace, truth, and quietness. Everybody must allow that, even with the Church and the voluntary efforts, there were still great deserts left in the large towns, and even in some parts of the rural districts. In conclusion, he expressed his opinion that if the union of Church and State fell, the Monarchical Government of England would fall with them.

Mr. Cove Jones seconded the resolution, and it was carried.

The Rev. Dr. Collis (Vicar of Stratford) moved the third proposition:—"That a branch of the Church Defence Institution be formed for the rural deanery of North Kington, with Stratford as its centre; that Mr. Shirley be requested to accept the office of president; that the Provisional Committee, embracing as it does representatives from most of the parishes of the deanery, be made permanent, with power to add to their number; and that the Rev. C. W. Cox be appointed Secretary." He said that before disestablishment there were 2,100 clergy working in Ireland, and he believed he was right in stating that the number had been reduced to a little over 1,600. What was worse, many of the best informed, most learned of the clergy of the Church in Ireland were coming over to England because they valued that to which they subscribed at their ordination, the unmutated Prayer Book, which united the Churches of the Anglican Communion. At the present time he regarded the Church of England as the greatest voluntary Church in the whole world.

Mr. G. T. Smith seconded the proposition, which was carried *nem. con.*

The Marquis of Hertford having taken the chair, a cordial vote of thanks was, on the motion of the Rev. W. Barnard, seconded by Mr. J. J. Nason, accorded to Mr. Shirley for presiding, and the proceedings terminated.

In the evening Mr. Lyon gave a lecture in the Town Hall, Dr. Collis, the Vicar, being in the chair, and many of the clergy and influential laity being present. Mr. Lyon forcibly pointed out the danger in which the Church was placed through the apathy of Churchmen; showed how often in history a very small minority, if only resolute, had overcome an unorganized majority; reminded his audience of the fact which is now becoming self-evident, that the attack is made not merely upon the Church, but upon religion; and, after speaking for an hour and a half, sat down amid loud applause.

BIRMINGHAM LEAGUE LEGISLATION.—At the last meeting of the Executive Committee of the National Education League, held in Birmingham, Mr. Joseph Chamberlain presiding, it was resolved that Mr. Dixon, M.P., be requested to introduce into the House of Commons, early next Session, a Bill to provide for the formation of School Boards in all districts, and universal compulsory attendance at school. It was also resolved that Mr. Candlish, M.P., be requested to introduce a Bill providing for the repeal of the 25th Clause of the Education Act. A resolution was also passed that Sir Charles Dilke be requested to introduce a Resolution in favour of free schools.

CHURCH PROGRESS.

A handsome pulpit has been erected in Peterborough Cathedral, from a design of Mr. Barry, R.A., as a memorial to the late Canon James, at a cost of £800.

The Duke of Devonshire has made a donation of £300 towards the restoration of the Church of All Saints, Derby.

On Thursday, November 20, the church of Henstridge was reopened by the Bishop of Bath and Wells. The offertories during the day amounted to £103, towards a deficiency of £250.

The new Bishop of Winchester reopened, on the day following, the parish church of Bisley, Surrey. The parish is very small, but the offertory for the day was £23 11s. 7d.

The Bishop of Bath and Wells preached on Novr. 25, at the reopening of the Church of St. Andrew, Backwell, which has been under Mr. Street's hands for two years. The offertories during the day amounted to £51 11s. 4d.

On the same day, the foundation-stone of a new church at Walsall was laid by Lady Hatherton. The church, with a spire of 168 feet, is to cost £10,000, and every seat will be free.

The church of Pulham St. Mary has been restored through the exertions of the Rector, who has raised £1,600 among his friends and parishioners, £800 more being required to complete the work.

A reredos, designed by Mr. Street, is to be erected in the church of St. John the Divine, Kennington; the church to which a single gift of £10,000 was recently made as a memorial to the Bishop of Winchester.

The rebuilding of the church of St. Marychurch, Torquay, under the shadow of which the remains of the late Bishop of Exeter rest, has been now completed. The whole cost of the undertaking has been about £14,250.

A new church was consecrated, on December 1, at St. Mary Ewshott, Hants, by the Bishop of Winchester. Divine service had previously been held in a schoolroom, till a feeling sprang up that a more suitable edifice for the worship of God should be provided. The church, which will hold 130 people, has cost £2,000. The offertory on the day of consecration amounted to £135.

A new chancel, which has been added to the parish church of Burnley, in memory of the late Sir James Yorke Scarlett, was opened on Wednesday evening, December 2. It has been built at a cost of £3,000, subscribed in sums varying from 1d. to £500.

On Saturday, December 6, the new church of West Milton, Dorset, was consecrated by the Bishop of Salisbury. It is to serve as a chapel of ease to Powerstock Church, and cost £1,500 in building— which sum was raised by voluntary subscriptions.

The new Bishop of Ely performed his first official act on December 16, when he consecrated the new church of St. Mary's, March, in the Isle of Ely.

The Archbishop of Canterbury consecrated the Church of Holy Trinity, Sittingbourne, on Wednesday, December 17. The church will hold 640 persons, and 320 seats are to be free and unappropriated.

Four stained glass windows are being placed in the Lady-chapel of Exeter Cathedral, in memory of the late Bishop Phillpotts, and his championship of the Church's faith. The figures which occupy the eighteen lights are those of the witnesses of the coming of Christ, from Enoch to St. John.

THE LIBERATION SOCIETY AT GATESHEAD.

Pastor Gordon has lately been lecturing at Gateshead on "The Establishment State-paid," &c. After he had delivered his remarks respecting the Church (in the course of which he candidly admitted that he could not refer to any Act of Parliament to show the Church was State paid),

Rev. W. E. Houldey stated that he appeared on behalf of the Gateshead Branch of the Church Defence Institution. Mr. Gordon, he said, had given them a number of statements with very few proofs. He had no doubt that many of them believed that the Church received one-tenth of the whole agricultural produce of the country, whereas, while the produce amounted to 160 millions, the Church received only two. Alluding to the statement that the Church had robbed the poor, he denied that Mr. Gordon had brought forward any proof of the tripartite division of tithe in this country. Mr. Gordon had asked why was not the voluntary system carried out in the Church. He would tell them that the parochial collections of the Church every year amounted to over three millions of money, and the total amount yearly of voluntary contributions of the members of the Church of England was over five and a half millions. He referred to the results of Hospital Sunday collections, and declared that Churchmen were not afraid to stand by voluntarism. He disputed the authority and genuineness of Ethelwulph's Charter, and quoted authorities to prove that it was not to be relied upon. He concluded by saying that if this question had to be fought out, it would be fought out to the bitter end. It might not concern them individually, but did it not concern their children—had they no rights?

Mr. Gordon, on rising to reply, said that it was part of his profession as a Dissenter not to pay money to the Church. (Here Mr. Gordon was interrupted by loud cries of "You said you did.") He went on to assert that he paid towards the support of the Church only "as an English citizen." To maintain his statement that certain property had been devoted to a particular purpose, from which it had since been alienated, he advanced another, to the effect that for ages the tithe in this country was divided into three portions, and that this division was not now carried out. He was prepared, he said, to admit what Mr. Houldey had said as to the voluntarism of the Church of England.

Archdeacon Prest said that he had never in his life been placed in a more painful position than when he heard that the Liberation Society were about to visit Gateshead. He had worked in the borough, he believed, in accord with his Nonconformist friends, and no man had ever heard him speak a word against them. He thought it a grievous thing that the Liberation Society should introduce the apple of discord amongst them, and, to show the pernicious teaching which Liberationists advance, he quoted a passage from a work entitled "An Address to Sunday-school Teachers, by the Rev. W. Forster," which passage Sunday-school teachers were instructed to teach to their children:—"The spiritual mischief which the Church of England works on the souls of men is mischief deep as hell."

Mr. Gordon did not reply, and the meeting concluded amidst cheers for the Church, and for Archdeacon Prest, and the assemblage broke up in confusion.

SIGNS OF FEAR OF CHURCH ORGANIZATION.

When the advocates of Disestablishment are reduced to the tactics described in the following letter to the Editor of the *Derby Mercury*, it is evident they are afraid of the rapid progress which Church Defence Organization is making on all sides, and are desirous of hiding from the public the real facts of the case.

DERBY FREE LIBRARIES.

To the Editor of THE DERBY MERCURY.

SIR,—I wish to complain of a practice that seems to be carried on frequently by some one visiting the news-room in connection with the above institution. A paper or periodical called *The National Church* is laid on the table monthly for readers, and for general information concerning the Church of England, but whenever I go into the said news-room this paper is not to be found, and several times lately I have actually found it hid, or pushed anywhere out of sight. On the other hand, the paper called *The Nonconformist* is always to be seen, and always stares you in the face. The meaning of the above speaks for itself, and is certainly discreditable to the person who does this, and I have no doubt that even the name of *Churchmen* is a thorn in his side. I do not care who he is, but evidently he is not a lover of

Derby, Dec. 1, 1873.

FAIR PLAY.

CORRESPONDENCE.

SCHOOL BOARDS AND DISSENTING CHAPELS.

To the Editor of THE NATIONAL CHURCH.

SIR,—Complying with your request, contained in this month's number, I beg to inform your readers that the only existing School Board School erected by parochial rates in the County of Pembroke, is at St. David's, where a considerable proportion of the property so rated belongs to the Established Church. Every member of the Board is a Nonconformist, and, since the building's completion, services have been held every Sunday therein by the Baptist denomination, without (so far as I can ascertain) any payment being demanded or made for the occupation of the premises. The Education Act imposes no restriction on School Boards as to the use of their buildings when they are not required for educational purposes; but I think you will admit that the case above cited is an instance, not only of the inconsistency of those who so recently and successfully clamoured for the abolition of compulsory Church rates, as oppressive to Nonconformists' consciences, but also of the real object sought by many School Board advocates in rural districts, namely, the erection of edifices at the public expense, which, though nominally schools, are easily convertible into Dissenting Chapels.

School Boards exist in many parts of Wales where Dissent flourishes, solely in expectation that, while too poor to build chapels at their own risk, they may obtain their ends by securing a school out of the ratepayers' pockets.

But, Sir, Churchmen have consciences all the more tender since Nonconformists trumpeted their own, and demand that a Government, which refused them a time-honoured rate for the maintenance of God's temples throughout the land, shall not screw out of Churchmen funds for the propagation of schism.

I am, Sir, your obedient servant,

OWEN A. NARES,

Hon. Sec. Church Defence Association for the Archdeaconry of St. David's.

Letterston, Dec. 11, 1873.

SLANDERS ON THE CHURCH.

SIR,—The following remarks are stated by *The Times* to have been made by Sir J. Bennett, the notorious London champion of Dissent, at a recent School Board Election Meeting:—"He took occasion to warn the Church against longer endeavouring to keep the people back from acquiring the knowledge they were determined to have for their children, and felt to be necessary to their welfare and the welfare of the country."

It is difficult to believe that an elderly man like Sir J. Bennett, and having the knowledge of the world which he must have, can be ignorant of the fact, that such an assertion as the one I have quoted, is the most idle nonsense imaginable. If Sir J. Bennett really is not aware of the truth respecting this matter, let him go to proper sources of information and instruct himself, before he attempts to instruct others. If he studies like an honest man, he will soon discover that for the tens Dissent educates, the Church, and especially the clergy, educate thousands. So far from the clergy "keeping the people back," they have done and they are doing the bulk of the education work of the country, and in no small number of cases on their own responsibility and at their own cost.

It makes one thoroughly indignant to find oft-refuted slanders of this character still pertinaciously thrust down the throats of voters, whose angry passions the Secularists are so vigorously trying to inflame. It is a source of great satisfaction to me to find that Sir J. Bennett has been rejected by the wisdom of the intelligent electors of the City at the recent election.

Eastbourne, Dec. 1873.

G. F. CHAMBERS.

CHURCH DEFENCE.

SIR,—I rejoice to see that the Institution is rousing the English mind, and preventing the lull of security which nullified "Magna Charta," as far as Church matters went. (See Hume, *ad rem*.)

Let it not be said that the reproduction of that talisman of our freedom, by its present wide circulation, since Mr. Hotten brought it out a few years ago, is in vain, but that it is destined to take a part in this age of restoration.

If a home is worth defending, it must be endeared to its inmates by its worthy condition, and the best mode of defence to the sacred home of our souls will be to make it as fit as possible for its holy object. To this end, I venture to suggest:—

I. Let the *congé d'élire* be no longer a sham. "In 1186 King Henry II., summoned the Dean and Chapter of Lincoln to Evesham, and directed them to choose a bishop. After long deliberation they elected the Prior of Witham, to the great joy of the king. The Archbishop of Canterbury confirmed their choice, and deputies were sent to inform St. Hugh of the event." (Life of St. Hugh.) Here is a precedent! here is a way to go without infringing on the "royal prerogative!" Diocesan synods are restored in many dioceses, why not in all? From these synods would emanate the deans and chapters, not from the State; thus would the episcopate become again representative, and "the election free." (See *Magna Charta*.)

II. Let all pluralism be abolished—no Deans or Canons to hold parochial benefices. The cathedrals are, according to "Burn's Ecclesiastical Law," "the parish churches of the dioceses," and thereat let them reside continually, and work "pro ecclesiâ Dei"—as originally intended—being the council of the bishop. Thus every diocese would have its means of "promoting Christian knowledge," of "propagating the Gospel in foreign parts," of building and restoring churches, of increasing the ministry, of religious inspection of schools, and building and enlarging school-houses.

III. Let Convocation be really the Church Parliament, the Upper House consisting of the Bishops, and perhaps

the Deans, just as there are different grades in the House of Peers. The Lower House of members who are *bond fide* representatives of the clergy and people; no nominees or *ex officio* members; every priest and deacon to have a vote, and every lay member of the diocesan synod to have a vote also.

IV. A certain number of Bishops to be on the Sovereign's Privy Council, but Bishops to be peers only in "the Convocation," or "Ecclesiastical Parliament," which should be summoned simultaneously with the temporal Parliament, and empowered to transact business, and to decide all questions ecclesiastical, their acts requiring the royal assent before becoming law. Thus the Church Parliament would be again one of the "estates of the realm," and the successors of the Apostles would no longer be hampered with the temporal affairs of the nation; the extension of the episcopate would be carried out in the manner set forth in the Acts of the Apostles, and the ways and means of increasing the ministry of the Church, according to the demands of our vast population at home and abroad, would be supplied.

V. In these days of easy intercommunication, the two provinces of Canterbury and York might be brought together in one Parliament.

VICARIUS.

INCREASE OF THE HOME EPISCOPATE.

SIR,—Mr. Caparn, in his letter on this subject, supposes the following questions to be asked:—"Why, if Bishops are so greatly needed, the Church does not provide herself with a larger supply? Who stops the way? *What hinders a rearrangement of our Church organisation, &c.?*" The italics are mine, and it is on this part of the supposed questions that I wish to offer a remark.

Some months ago Lord Lyttelton, as President of the Society for the Increase of the Episcopate, sent out some enquiries on this subject to the following effect:—

1. Do we need more Bishops?
2. Shall they be in Parliament?
3. How shall we provide their endowment?

These questions were, I believe, laid before the entire clergy of England, or nearly so, in their rural deaneries. To the first question, I believe, the answer was an unanimous affirmative. On the second there was some difference of opinion, though a majority had no desire to see the new bishops in Parliament. On the third point there arose the usual perplexity as to "ways and means." But need there have been this perplexity? Break up the present overgrown dioceses at once; then, since smaller dioceses would entail proportionately reduced claims on our bishop's bounty, smaller incomes would be needed. The present aggregate income of our bishops, if redistributed, would afford sufficient income for all the suffragan bishops required. In this manner we might more than double our present episcopate, lighten the bishops' labours, and, by so doing, increase their efficiency, which is not saying a little; while we should not have to beg a farthing, but should show ourselves to the world as self-helpers.

W. M. H. C.

STARVATION INCOMES UNDER THE VOLUNTARY SYSTEM.—An extraordinary scene is reported to have taken place at an Episcopal church in Chicago, a few Sundays ago. The clergyman, breaking down in the midst of the service, told his congregation that he was reduced to that state by starvation; he had on that and the previous day had no sustenance but a cup of tea and some bread and butter, and he did not know if on going home he would even find any of that at his command. He received plenty of invitations before he left the sacred building.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

The singular favour with which Dean Goulburn's works are received will in nowise be diminished by the exquisite volume which he has just published, under the title of *The Gospel of the Childhood* (Rivingtons). It contains twenty-eight short lectures on the single incident of our Lord's childhood, recorded in St. Luke ii. 41-52, and forms a devotional and practical commentary on this wonderful passage, which will be very helpful to children and young persons generally. It designs to make the Lord's childhood a reality to youthful minds, and the hint given in the Preface, "on no account let more than one chapter a day be read, and do not tire of turning back and reading it again," shows how thoroughly the Dean is acquainted with the best means of gaining a child's attention without burdening its mind with too much to remember at a time. The chapter on "Rabbi Nicodemus" is one which schoolboys would do well to learn by heart, as a guide for their daily life. The home of our Lord's childhood, and the lessons it teaches, are brought before us with such vividness and beauty in these pages as cannot fail to impress those who read them with new and striking views of the object which our Lord had in becoming a little child for our sakes.

Those who were students of King's College during the Principalship of Dr. Jelf, will rejoice to have such a worthy memorial of him as is contained in his *Lectures on the Thirty-nine Articles* (Rivingtons), edited by the Rev. J. R. King. These Lectures were delivered at King's College at various intervals, from 1847 to 1868, and having been again and again revised by Dr. Jelf, may be taken to represent his matured opinions on the distinctive teaching of the Church of England. As might be expected, the volume gives abundant proof of the clearness of thought and soundness of judgment for which its lamented author was so distinguished, and presents us with a view of our Articles, which is at once Scriptural, Catholic, and also Protestant in the true sense of that much-abused word. It is well to notice that at p. 370 Dr. Jelf gives a very decided opinion on a subject at present much debated amongst us. He declares it to have been "the first rule of ancient ecclesiastical law that no man should be present at the Eucharist who did not communicate." This statement is worthy the attention of those who claim for non-communicating attendance the sanction of the Primitive Church.

Diligent and systematic students of the Holy Scriptures have long felt the want of a suitable edition of the Bible, which would enable them to place on the same page with the text such MS. notes as would tend to elucidate its meaning. Mr. Henry Frowde, of the Bible Warehouse, Paternoster Row, has now admirably supplied this want. In *The Theological Student's Bible* we have as near an approach to a perfect edition as we are likely to see in our time. The paper has been especially prepared for notes written with pen-and-ink. The margin left is no less than sixteen square inches of paper in each page, the type is very clear, red border lines are placed around the text to separate it distinctly from the notes, and an alphabetical index is prefixed, to enable the accurate student to arrange his notes under their respective heads. We have but to add that the whole volume is complete, portable, and beautifully finished, and therefore only requires to be well known to be very popular with Biblical students generally.

A volume of sermons by the Rev. R. Hayes Robinson, of Bath, entitled *Thought and Deed* (Simpkin, Marshall, & Co.), has deservedly reached a second edition. There is in them much of original thought, and it is often expressed with terseness and lucidity. The preface contains a short essay on preaching, in which the author ably advocates the superiority of written sermons, thoroughly well delivered, over those preached purely extempore.

The Turning Point of Life and The Double Warfare (W. W. Gardner). Two well-written stories which excellently illustrate the life-long benefits arising from a manly, honest confession of Christ before men. Both refer to incidents in the soldier's life; the one to the lasting effects of Confirmation reverently administered and faithfully received; the other to the power for good in a barrack a single soldier may exercise by the resolute resistance of temptation.

The December number of *Mission Life* (W. W. Gardner) concludes the eighth volume of this ably edited periodical. All the papers are well worth reading; but *Thoughts for the Day of Intercession*, by the Rev. G. H. Wilkinson, and the account of the first Confirmation held in connection with the mission to fishermen at Brixham, conducted by the Clergy of St. John's, Torquay, are of more than passing interest. The first has been already reprinted and largely circulated. It would be well if the other paper was widely circulated also.

It is always a matter of deep interest to see an earnest layman anxious to assist in the elucidation of Holy Scripture. We have an excellent example of the great benefit that may arise from such labours in a *Commentary on the Epistles and Gospels from Writings of the Fathers* (James Parker & Co.), by a Lay Member of the Church. It is recommended in a preface by the Dean of St. Paul's, who calls attention "to the patience, industry, and care bestowed in the preparation of it," and "to the sobriety and judgment" with which the extracts have been selected. The passages selected are chiefly from the writings of S. Chrysostom and S. Augustine, although quotations from the writings of other Fathers of the undivided Church are freely given, and we doubt not there are many who will be glad to have placed before them in such a form as this, some of the choicest thoughts of those Fathers in the faith, to whose works the whole of Christendom in all subsequent ages has been so deeply indebted.

The Rev. G. H. Wilkinson, of St. Peter's, Eaton Square, during last Lent preached a course of sermons in St. Paul's Cathedral, which attracted great attention. They are now published under the title of *Lent Lectures* (W. Macintosh), "with the hope that although originally intended for Lenten teachings, the thoughts contained in them may be used by God the Holy Ghost in preparing Church workers for taking an active part in the solemn work to which they have been summoned by the Bishop of the metropolitan diocese—the London Missions for 1874." Like all that Mr. Wilkinson writes, these Lectures are earnest, faithful, and heart-searching. They teem with suggestive thoughts and practical hints as to the means by which true holiness of life may best be attained. We trust many will make themselves acquainted with these admirable lectures.

Those who are looking for instructive as well as amusing stories for their children at this season of the year will find an admirable book to their mind in Mrs. O'Reilly's *The Stories they Tell Me; or, Sue and I* (W. W. Gardner). The plan pursued by the authoress is to select some incident of childhood which has been impressed on the memory by the circumstances which have surrounded it, and to make it tell its own story for the benefit of those who are willing to be amused and profited by it. Ferns, cowslips, plumcakes, boats, &c., these have each their own tale, and very delightful tales children who read them will find them to be.

Parker's Church Calendar has reached its twentieth year of issue, which is a sufficient testimony to its usefulness and popularity. The *Calendar* has been re-arranged, so as to give the new Lectionary as well as the Saint's Day on one page each month. We observe that the Clergy of the Church of England are estimated at 19,000, but this seems only to include incumbents and curates. If the Clergy not engaged in strictly clerical work were included, the number would certainly be over 21,000.

A wise and weighty utterance comes to us from the Bishop of Llandaff, under the title of *The Want of Unity in the Church, and the Church's Teaching as to Confession*. (Rivingtons.) Those who, in their self-opinionated superiority are so ready to cast a stone at the Bench of Bishops would hesitate, perhaps, before throwing the next, if they could bring themselves thoughtfully to read the results of great learning and extensive reading on the subject of Confession contained in this valuable address.

Of a very different character from the preceding is a Latin pamphlet entitled *Episcopus Bilinguis* (James Parker & Co.), from the vigorous pen of Archdeacon Denison. The venerable Archdeacon, so greatly beloved in private life, so exceedingly warlike in all his public utterances, has wisely refrained from printing his bitter attack upon the Episcopal Bench and the English Church in general in his mother tongue. He has thus greatly limited the number of his readers; but those of the learned few who have the patience to read it to the end, will find in it some things that will amuse them, many that will pain them, and much that in these days, when a spark may kindle into a flame, which had, in all Christian charity, been better left unsaid.

The Colonial Church Chronicle for December has an excellent account of the consecration at Edinburgh of the first Bishop for Kaffraria, and of the present condition of his future Diocese; also a letter from a Consular Chaplain "on the threatened abolition of Consular Chaplaincies," a subject on which we trust Parliament will shortly express a decided opinion.

We have also received *Church Endowments, with special reference to recent Legislation*. This admirable and telling paper was read by Prebendary Fagan, at the Bath Church Congress, and contains excellent practical advice as to the course Churchmen should now pursue with respect to our school endowments. *The Old Catholic Movement* (Rivingtons), by the Rev. Dr. Dixon, giving a concise history of the great and important movement now working its way out in Germany. *Love and Knowledge* (Rivingtons), Canon Liddon's most appropriate and timely sermon at King's College, eloquent with an eloquence so peculiarly his own. *Sinful Blindness amidst Imagined Light* (James Parker and Co.), a startling, but loving warning delivered at Oxford by the Regius Professor of Hebrew on his welcome re-appearance in the University pulpit after his recent severe illness. *Sacramental Confessions* (H. S. King and Co.), by Rev. A. H. Ward, being the first of a series of papers entitled "Studies in Modern Problems," and which ably states the views on this subject of the peculiar school to which the writer belongs.

LIST OF BOOKS AND PAMPHLETS RECEIVED.

- Love and Knowledge: a Sermon preached in King's College. By Canon Liddon, D.D. (Rivingtons.)
 The Old Catholic Movement. By the Rev. R. Dixon, D.D. (Rivingtons.)
 A Charge by the Bishop of Rochester. (Rivingtons.)
 The Want of Unity in the Church, and the Church's Teaching on Confession. (Rivingtons.)
 The Church of England: Peck's Prize Essays. (John Murray.)
 Episcopatus Bilinguis. By Archdeacon Denison. (James Parker & Co.)
 The Power of the Priesthood in Absolution. Second Edition. By Rev. William Cooke, M.A. (James Parker & Co.)
 The Penny Post for 1873. Vol. XXIII. (James Parker & Co.)
 Parker's Church Calendar for 1874. (James Parker & Co.)
 Studies in Modern Problems. Part I. Sacramental Confession. By Rev. A. H. Ward. Part II. Abolition of Thirty-nine Articles. By Rev. Nicholas Pocock. (H. S. King & Co.)
 Lent Lectures. By Rev. G. H. Wilkinson. (W. Macintosh.)
 Holy Teachings. Vol. I. for 1873. (J. H. Batty.)
 The Colonial Church Chronicle. (J. & C. Mozley.)
 Mission Field for December. (W. Wells Gardner.)
 The Churchman's Shilling Magazine. (Houlston & Co.)
 Church and State. By Mr. John Hicklin, Organising Secretary of the Devonshire Church Institution. (Simpkin, Marshall, & Co.)

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HATCHARDS, 187 PICCADILLY, LONDON.

The National Church.

JANUARY, 1874.

"There is now before the Church of England as grand a calling as was ever open before God's Church in any land."—BISHOP OF ROCHESTER'S CHARGE.

IMMEDIATE AND UNITED ACTION.

IN wishing all our readers with hearty sincerity a happy new year, we cannot refrain from urging upon them with great earnestness the grave necessity that exists for united action amongst all sections of Churchmen to resist the attack now openly made upon that old and venerated Church which is so dear alike to us all. The chief danger arises from so many friends of the Church believing that there is no danger at all. They look at the surface, and know nothing of the sapping and mining that is going on beneath. They live either amongst the masses of great towns, and their work gives them no time to examine this matter closely, or their lot is cast in a country parish where it is almost impossible to realise what is actually going on in the great world beyond. But in either case the Church suffers, suffers deeply; and unless many both of the clergy and laity soon rouse themselves and set to work in earnest, the Church will suffer irretrievably. Apathy and inaction, then, is our first great danger. The second arises from our "own miserable divisions." Churchmen are expending strength in disputes amongst themselves, which, if used for the common good against external attack, would enable the Church to pursue her spiritual work in quietness and peace, without let or hindrance from any outside adversary whatever. This great source of weakness the Church Defence Institution is labouring hard to remove. As all attacks upon doctrine are at present made from within, and not from without her pale, the rules of the Institution wisely forbid any question of doctrine to be discussed at any of its meetings. The doctrine of the Church of England is contained in her Prayer Book and Articles, sanctioned by Act of Parliament. When in Parliament any attack is made on the doctrines of the Church, the Church Defence Institution will not be found behindhand in doing its duty in their defence. But it now desires to meet a present evil by a present remedy. The Church of England as a National Church is attacked. All Churchmen as such, independent of religious or political party, are summoned to take part in its defence. To decline to do so because of differences existing within the Church, is to prefer a

private opinion to a public duty. We leave to the English Church Union, or to the Church Association, the defence of views peculiarly dear to members of either of these societies. We interfere not with their sphere of action, but we earnestly ask those who are associated with either, as well as all other Churchmen whatever, to act together in Church Defence for the common good of all. Much there is to be done. All our people need instruction. Many of all classes are led away by the fallacies of the Liberationists, because they themselves are unaware of the true facts of the case. Lectures, school-room addresses, classes for instruction on Church subjects, are needed everywhere. This can always be done without any attack on Nonconformists, as such, and without giving just cause of offence to any of them. But this is not all. In these days it is hopeless to defend any threatened Institution without organization. A Committee then, with a Secretary, should be formed at once, where it does not exist, in every town, in every rural deanery, in every large parish. Means would thus be found for connecting each of these districts with the great work of Church Defence, and the humblest Churchman in the remotest parish of any English county could be made to feel that he was taking his part in resisting the attacks on his Church, and was making the weight of his influence felt even in the House of Commons itself. It is only by work such as this that our Church can be freed from constant and bitter attacks and left unfettered to perform her great spiritual work in every parish in the land. But work we must and that heartily. We must banish at once and for ever the plausible fallacy contained in the oft-quoted words, "Our strength is to sit still." Complacent indifference, satisfied self-security, when the enemy is straining every nerve to combine all his forces against the Church, is, in one word—ruin. There is no parish in England in which at present something might not be done to preserve the dearest inheritance our forefathers have committed to our charge. In very many parishes much. And the day which sees English Churchmen, as a body, rise to a sense of their responsibility on this vital question will see also "the decline and fall" of the Liberationist agitation, which lives and grows because Churchmen have not yet put forth that energy and determination which alone would suffice to crush it, at once and for ever.

OUR DUTY ON THE EDUCATION QUESTION.

IT is evident that the Education question will be one of the most prominent subjects that will occupy the House of Commons during

the coming Session of Parliament. The Birmingham League have told off the leaders of their Parliamentary phalanx, and the part they have to take has been assigned to each. Mr. Dixon is to introduce a Bill to provide for the formation of School Boards in every district, and also for compulsory attendance. Mr. Candlish will face the religious difficulty, and move the repeal of the 25th Clause, and to Sir Charles Dilke's gentle advocacy the question of "free schools" is committed. The plans, then, of the opponents of religious education are complete; they have mapped out the campaign, chosen their leaders, and are prepared for the battle. They know they are in a minority in the country, but for all that they hope to carry their views against the wishes of the majority, by determined, resolute, and united action. Government is eagerly watching the various declarations of public opinion on the Education question throughout the country, and the course it finally adopts will greatly be determined by the manner in which the friends of religious education speak out their minds. They have the vast majority of the English people with them, but a majority of mere numbers is of little use unless it can find a voice by which to express its views. The voice of the Birmingham League is heard throughout the country, and its power is felt in the House of Commons. It is strongly aided by the Liberation Society and the Central Nonconformist Committees. And what are the friends of religious education doing to meet this array of organization on the part of their opponents? Are they giving earnest and energetic support to the Church Defence Institution and the National Education Union, such as will give them the power to resist the combined attack of the enemy? We fear not. We hear much talk about zeal for religious education; we see but little real action in the only way in which a successful resistance can be made to the aggressive action of the Secularists. The Church has done, and is doing, a noble work for religious education throughout the country; but it is not enough that she continues this work, she must do more; she must protect and defend it. Dissenters complain that they have a religious grievance; but do they stop there? No. They go on to make a demand. They say, "We must have this grievance removed," and they take action for its removal. Churchmen have a far greater grievance as regards religious education than the Dissenters have. The Cowper-Temple Clause lays a burden heavy to be borne on the conscience of many an earnest and faithful Churchman. Have not Churchmen, then, a right to have this great grievance removed? Is it not their duty never to cease their efforts till they have succeeded in obtaining its repeal?

It did not form a part of the original Education Act of 1870, but was introduced into it through Dissenting jealousy of the Church during the passage of the Bill through the Lower House. Churchmen hitherto have sat down somewhat tamely under this intolerable grievance. But now that Dissent is departing altogether from its former attitude of self-preservation, and is assuming a threatening and aggressive aspect, signs are not wanting that a determined and resolute opposition will be made to the continuance of this obnoxious clause. Churchmen have their rights as well as Dissenters; they have also the power, if they will use it, to enforce them. Political Dissent, hitherto, has been strong simply from the apathy and disorganization of Churchmen. When Dissent forced its way to the front, they too often drew back and let it work its will. But there must be an end to all this apathy and compromise. The foundations of religion are at stake. On the religious education of our youth depends, not only the welfare of our country and our Church, but the fate of Christianity itself in England. The time, therefore, has come to make a determined stand. Churchmen must arise in their strength, and protect by united action the dearest interests committed to their charge. Political parties may increase or diminish in strength. Ministries may rise or fall, and England remain Christian England still; but if, under any pretence whatever, the religious education of England's youth is undermined, disaster and ruin, both to Church and State, must, at no distant day, be the result. We trust, therefore, that steps will at once be taken to strengthen the hands of those who are determined to resist to the utmost the aggressive action now contemplated by the political Nonconformists, and to support them in a manner worthy of the cause in which they fight.

A LIBERAL M.P. ON IRISH CHURCH DISESTABLISHMENT.—Sir C. Wingfield, addressing his constituents at Gravesend, asked, "How had the Irish Church been plundered, when every minister had been allowed to keep his income for life, or commute it?" Surely an M.P. should take the trouble to become acquainted with the facts of the case before speaking on such a subject as this. What is to become of the parishes in Ireland after the "ministers have died out, or commuted their income"? There are absolutely no funds except such as are forthcoming from voluntary sources. Therefore, the laity in Ireland have been "plundered;" they have their rights in the Church property as well as the Clergy. It is well that this should be borne in mind. If the "vested rights" of the Clergy in England represent a capital of ninety or one hundred millions, as Mr. Gladstone tells us, what sum will represent those of the laity? Mr. Fawcett may well be staggered at the prospect of dealing with such gigantic interests and "handing them over to" what he calls a "sect."

DEVONSHIRE.

Mr. Hicklin has been appointed Organizing Secretary and Lecturer of the Church Defence Institution for the Diocese of Exeter; his future arrangements will therefore include Cornwall, in addition to those for Devon. He will continue to occupy the central offices at Torquay, under the same local supervision as heretofore.

The Rev. W. Johnson, first Assistant Master of Repton, has been appointed Head Master of Blundell's Grammar School at Tiverton. He was formerly a Master in Brighton College; is M.A. of Emmanuel College, Cambridge, where he graduated first class in the Classical Tripos, 1853. Mr. Johnson is a good Churchman.

PRACTICABLE DEFENCE.

"Ready when wanted" has always been the adopted motto of the Devonshire Church Institution whenever the assaults of the Liberationists have imperatively demanded a more than ordinary degree of vigilance and defence. A retrospect of the action taken by our friends in that county during the exciting circumstances of three contested elections for Members of Parliament, will not only illustrate the good service which they have rendered to the maintenance of Constitutional Principles, but may serve to arouse other constituencies to a recognition of the duty and means of Church Defence. Thus we find that in December 1871, the important town of Plymouth was agitated by an election, in which Mr. Bates, a sound Churchman, and Mr. Rooker, an equally sincere Dissenter, were the candidates. In the crisis of the conflict, the acting Committee of the Devonshire Church Institution, perceiving the mischievous effect with which the subtlety of the Nonconformists concealed or modified the evil designs of the disestablishing faction, published a stirring address to the electors, clearly setting forth the momentous question at issue, and calling upon all who desired the preservation of the Church in the possession of her rights and revenues for the extension of her religious agencies, rather than the accomplishment of a mere party triumph, to merge their differences in a comprehensive system of Christian politics for the general good of the country. The appeal was not made in vain; and the result was the election of Mr. Bates by 1,753 votes against 1,511 polled by his opponent, of the Liberation party. In November 1872, there was an election at Tiverton, where Mr. Walrond and Mr. Massey were the candidates—the former, with earnest honesty of purpose, declaring, "I should oppose all disturbances in the relations between Church and State;" Mr. Massey, on the other hand, fearing to repel Churchmen from his support, disguised his meaning by vague verbosity, talked of the party of progress, disliked revolutionary innovations, *but* would promote such changes in our laws and institutions as time and public opinion might demand. Here, again, the Devonshire Church Institution stepped in to draw out some distinct declaration against disestablishment and disendowment; but Mr. Massey still shrouded himself in ambiguous generalities, and the electors were asked to contrast Mr. Walrond's manly pledge with his rival's silence and reserve on Ecclesiastical subjects. Party feeling, however, prevailed; men loved their politics better than their Church, and Mr. Massey was elected by a slender

majority of 30. Then, again, in the month of December, 1873, another election occurred. This latter was at Exeter; and it is rather remarkable that on the three occasions we have mentioned, the vacancy in every instance was caused by the promotion of the previous Members to the Judicial Bench—Sir R. P. Collier, the Hon. Mr. Denman, and Sir John D. Coleridge. At Exeter the candidates were Mr. Arthur Mills, an earnest Churchman, who headed the poll at the election for a School Board in Marylebone with 25,999 votes; and Sir Edward Watkin, a sort of double-minded politician in matters affecting the Church, with which he fenced, from time to time, during a rather protracted period of speech-making in a most unsatisfactory manner, till on December 2 he was caught tripping, by saying "It was rather odd he was suspected of wishing to pull down the Church;" calmly adding, "it was only a phrase!" Hereupon it became desirable to remind him of what line he had taken in East Cheshire, where he was signally defeated in 1869. Gentlemen who sail upon different tacks—and especially such as are often before constituencies of varying fancies—should have good memories. The *Exeter Gazette* declared that Sir Edward Watkin had there pledged himself to disestablishment; but this fact was not generally known, so that our friends of the Devonshire Church Institution felt it their duty to ascertain and publish a fair exposition of the case. Accordingly they issued placards and advertisements, contrasting the uncompromising declaration of Mr. Arthur Mills, "to maintain inviolate the union of Church and State as the surest safeguard of the civil and religious liberties of the people," with the shuffling vagueness of his opponent; and comparing Sir Edward with himself under different positions, as under:—

Sir E. WATKIN at Exeter, December 2, 1873.

... "I am denounced for wishing to pull down the Church, but it is rather odd that a man should be suspected of wishing to pull down the Church to which he belongs, to which his father belonged, in which his brother was a minister, and to which, just before he came to Exeter, he himself drew a cheque for £500 for the purpose of rebuilding a church. (Cheers.) But still I am denounced here, and there, and everywhere, as desiring to pull down the Church. But you know that that is only a phrase. (Loud cheers.) ... My Nonconformist friends have not sought me to pledge myself to do that which I could not do, viz., vote for the Disestablishment and Disendowment of the English Church." (Cheers.)

Sir E. WATKIN at the East Cheshire Election, 1869.

In reply to a question whether he would vote for Mr. Watkin Williams' Bill to Disestablish the Church in Wales and whether, if a Bill was introduced for the Disestablishment of the English Church, he would vote for it, he said: "The gentlemen would see with him that all these great questions were questions of time. If we had tried five years ago to disestablish the Irish Church, we should only have beaten the waves in vain. Eighty out of every hundred persons in Wales were Dissenters, and therefore, on its being desired by the people, he would be ready to vote for the Disestablishment of the Established Church there. He did not think the time had come for disestablishing the Church in England, but he should be prepared to see his principles realised at the proper time, and under suitable conditions."

plained, and the appeal to Churchmen, of whatever politics, to support the candidate who pledged himself to maintain the National Church, in preference to the man whose utterances were so satisfactory, produced their legitimate effect, as the *Western Morning News*, with candid impartiality, thus testified:—

"Sir E. Watkin tried to be all things to all men, and he seems to have satisfied none: More, probably, is due to the position which he took on the Church question. Standing for a Cathedral city, he found it prudent not only to deprecate Disestablishment, but to repudiate the charge that he had ever been in favour thereof. Unfortunately for him, on the very eve of polling day, the Devonshire Church Institution published far and wide extracts from a speech delivered by Sir Edward while he was a candidate for East Cheshire four years ago, and in which he declared that he was for disestablishing the Church in Wales at once, and intimated that the time for a similar change in England, though not actually arrived, was not far off. It was impossible for Liberal Churchmen to place much confidence in a politician who thus modified his views to suit the constituency he was wooing."

Nor let it be said that in thus acting our Devonshire friends assumed the functions of a political Club, rather than those of a Church Institution. Certainly not. Their interference was strictly limited to a consideration of the important question of the day, as affecting the threatened Disestablishment and Disendowment. Under such circumstances as those which excited their protests, neutrality would have been most censurable apathy. Had it been possible for a Conservative to declare in favour of Mr. Miall's agitation, they would have been equally ready to protest against his pretensions; and had a Liberal avowed his determination to support the stability of the Church, there would have been no call for the exercise of their influence. "Church before Party" is their maxim, and they have effectively justified it.

Mr. Mills was elected by a majority of 321, having polled 2,346 votes against Sir Edward Watkin's 2,025. Thus the loyal Churchmanship of the "Faithful City" triumphed, and has left on record an example for other Committees to make the cause of Church Defence a rallying-point of action in every electoral contest.

NEW BISHOPS.—The Rev. Charles W. Sandford, D.D., Rector of Bishopsbourne, and late Censor of Christ Church, Oxford, has been appointed Bishop of Gibraltar; and the Rev. Robert Kestell Cornish, Vicar of Landkey, Devon, has been appointed to the new Bishoprick of Madagascar.

ALL SAINTS' CHURCH, ALTON, HANTS.—This church, which is now building in the south-western part of the parish, on the Chamton Road, is progressing satisfactorily, being just finished tiling in, consequently it is now secure from the storms of winter. In connection with this church, it is pleasing to record the exertions of working men, devoting their long evening hours, gratuitously carving the font, and making articles for the bazaar intended to be held next summer in aid of the building fund. As the working classes are thus kindly devoting their time to this desirable work, there is every reason to hope that those who have property, and have not already subscribed, will kindly do so, and thereby assist in the completion of this church.

The comments with which this contrast was ex-

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

CHIPPING CAMPDEN, STOW-ON-THE-WOLD, AND BLOCKLEY DEANERIES.—A general meeting of the committee of the Branch Church Defence Institution met on December 4. The president, the Right Hon. Lord Redesdale, attended, together with most of the other members, lay and clerical. The report for the past year was presented, and it was unanimously resolved to take immediate steps to extend in the three deaneries the objects of the Association. Letters of regret for non-attendance were received from the Earl of Harrowby, the Hon. and Rev. H. O. Cholmondeley, R.D., the Rev. Cyril G. Hutchinson, R.D., and others. Valuable suggestions were conveyed to the committee by the Rev. Edward Norman, Organizing Secretary for the Midland district.

ELMSWELL.—Mr. Warren delivered a lecture at Elmswell on the evening of December 9, to a large and attentive audience. The Rev. J. B. Seaman presided, in the absence (on account of illness) of the Rector. Mr. Warren said that, in speaking of the voluntary work of the Church, which they were told by the agents of the Liberation Society was starved out because of the connection of Church and State, he could congratulate the inhabitants of Elmswell and Pakenham, as well as of other places in Suffolk which he had recently visited, on the zeal which had restored churches, enlarged schools, and increased the staff of Sunday-school teachers and district visitors in every direction. A vote of thanks both to the deputation and chairman was carried.

GORING.—On Wednesday, November 26, a lecture was delivered in the National Schools by F. S. Warren, Esq., Travelling Secretary of the Church Defence Institution—subject, "The Advantages of an Established Church." The Vicar (Rev. E. S. Thorpe) took the chair at seven o'clock, and introduced the lecturer. Mr. Warren then delivered an interesting and instructive lecture which was listened to with great attention. This was the first lecture given in connection with the Worthing branch of the Church Defence Institution. Benefit must arise from lectures given in different country places, to show the blessings of a National Church, and so making people alive to the necessity of defending the Established Church against the attacks made upon its existence in the present day.

HENLEY-ON-THAMES.—On Friday, November 28, a meeting of Churchmen and Churchwomen was held in St. Mary's Hall, to consider the question of giving their support to the Church Defence Institution, in consequence of the attacks made upon the Church, and the measures proposed, through Parliament, to deprive it of its position as a National Church. There were present—Charles Lane, Esq., chairman, the Mayor of Henley, the Rector, Rev. Dr. Almack, Rev. Dr. Bagot, Rev. J. Bennett, J. Cooper, Esq., Rev. N. Pinder, R. Heathfield, Esq., C. Pennington, Esq., Rev. W. P. Pinckney, Alfred Piercy, Esq., Rev. C. M. Skottowe, Rev. T. Williams, Rev. J. Climenson, Rev. H. E. Hulton, Rev. H. Davis, &c. The Rural Dean was unable to attend through illness, and several others through business engagements. After hearing the statements of F. S. Warren, Esq., Travelling Secretary to the Institution, it was resolved to form a branch of the same, to be called the Henley Deanery Church Defence Institu-

tion. The laymen present manifested their deep sense of the value of the Church, in her present position, to the people as well as the State. W. H. Smith, Esq., M.P., was elected president of the branch, and a good list of subscriptions, already promised, was added to during the meeting. In the evening another meeting was held for the Parish of Henley, at which a very interesting and able lecture was delivered by Mr. Warren, on "The Advantages of an Established Church," the Mayor of Henley being in the chair. At the close of the lecture resolutions were passed, constituting a Parochial Association in connection with the Ruridecanal Branch of the Institution.

SAFFRON WALDEN.—An enthusiastic and crowded meeting was held in the Agricultural Hall, Saffron Walden, on the evening of December 1, under the presidency of Sir H. Selwin-Ibbetson, Bart., M.P. On the platform were the Hon. and Rev. Canon Neville, the Revs. the Vicar and Curates of Saffron Walden, R. U. White, W. C. Murell, W. C. Bliss, and Henry Collin, Esq., the active secretary of the branch; and in the body of the hall were representatives of the different surrounding parishes, and a large number of the inhabitants of Saffron Walden, of all classes. After introductory remarks by the chairman, who was loudly cheered when expressing his thankfulness at the symptoms of increasing attachment to the Established Church, which the action of the Liberation Society had drawn out, he introduced Mr. Warren, who attended to give his promised lecture on the "Position of the Church to the State in England." At the close of his address Mr. Warren earnestly asked his fellow Churchmen to appreciate yet more highly the advantages and privileges which they enjoyed, as members of a Church—national, established, and catholic—adhering firmly to gospel truth, and in all essential points to primitive doctrine. A vote of thanks to the lecturer was moved by the Vicar, and seconded by one of the churchwardens. A similar vote was passed to the chairman, on the motion of Mr. Collin, who gave several instances of popular misconception on Church matters, which he had found abroad, and which it was the mission of the Church Defence Institution to dispel. Sir H. J. Selwin-Ibbetson expressed the high gratification which he felt at the unanimity and heartiness which had prevailed throughout the long evening. Several new members joined the branch.

SHIRLAND.—A lecture on Church Defence was delivered at Shirland, on Thursday, November 25, by the Rev. Dr. Massingham. The lecturer, in a very exhaustive address, showed how the principle of Church and State was essentially scriptural; that the union had existed from very earliest days; and that, if we looked at the end of all things, the Church and State would be united in Heaven above. The lecturer, after speaking of the unaccountable bitterness with which the Church was now assailed by political Dissenters, proved yet over again how utterly unfounded was the assertion that the clergy were paid by the State, and pointed out that whereas much was now said of the large incomes received by the bishops, their combined incomes did not amount to the sum received yearly by the Duke of Somerset from Church property. Should Disestablishment ever come, we should, he feared, quickly see our streets flow with rivers of blood, and the horrors of the Commune be repeated in our towns. At the conclusion a vote of thanks was given

to the lecturer for his able address, which had been most attentively listened to and loudly applauded.

SHREWSBURY.—On December 10 a lecture was delivered in the Working Men's Hall by G. E. Lyon, Esq., on the subject of Church Defence. The Rev. T. B. Lloyd took the chair, and introduced Mr. Lyon to the meeting. Mr. Lyon dealt more particularly with the arguments advanced against the Church as not being the Church of the people, because the large body of Nonconformists derived no benefit from the existence of the Establishment. As well might members of the Peace Society say they derived no benefit from the existence of a standing army, and that therefore the British army was not the army of the people; yet it was obvious that, there being an army in spite of them, no foreign foe invaded England. They got a blessing in spite of themselves, and so the Nonconformists did from the existence of a National Church. Mr. Lyon, at the close of his lecture, which was listened to with great interest, intimated his desire to answer any questions put to him; but it was obvious that the audience were all of one mind, and the usual vote of thanks was carried by acclamation.

SOUTHWARK.—On Tuesday evening, G. E. Lyon, Esq., delivered a lecture at St. Olave's Grammar-school, Tooley-street, Southwark, entitled "The Church of England, the Church of the People." Robert Barclay, Esq., was in the chair. There was a large attendance, and the lecturer handled his subject in a dispassionate and clever manner. The historical facts he elucidated were beyond dispute or cavil, and the succinct story of the Church of our forefathers, from the earliest ages down to the present day, incontrovertibly proved her to be the Zion of all classes of the people. The lecturer was loudly applauded, and on being questioned as to certain facts he had adduced, answered them with readiness and clearness, proving his intimacy with the subject he had undertaken to demonstrate. At the close a unanimous vote of thanks was accorded to him by acclamation. Mr. Lyon is one of the lecturers of the Church Defence Institution.—*South London Journal*.

SUTTON COLDFIELD.—The third of the series of lectures in connection with the Church Defence Institution was delivered in the Town Hall, on Thursday, December 4, by Mr. W. H. Greening, of Birmingham. There was a numerous attendance. The lecturer, as a conscientious member of the Church of England, affirmed that to disestablish and disendow it, was both inexpedient and unjust. His principle in this was contained in the declaration of the old Nonconformist minister, that "if we declare as a nation we will have nothing to do with God, God will soon show us that he will have nothing to do with us." The politics of the present day touched essentially upon religious topics, and although we might rightly say that a Christian Church had plenty to do with its own Christian enterprise, we had, as an important, a numerous, and an influential body in the State, yet more entirely to realise that union amongst every class and every section of this body, so necessary to successful defence of that which is violently and inconsiderately attacked by men of many religions, and men of no religion at all. The proceedings closed with a hearty vote of thanks to the lecturer.

TETTENHALL WOOD.—On Monday, December 15, a lecture on "Church Defence" was delivered by the Rev. J. Williamson, of St. Martin's, Bilston. There was a good meeting, and the proceedings were very hearty.

WELLINGTON.—On December 8 a lecture was delivered at the Town Hall (under the auspices of the Ruridecaanal Conference) by G. E. Lyon, Esq., the subject being "The Church of England, the Church of the People." The Rev. B. Banning, R.D., occupied the chair, and there were also on the platform the Revs. T. Ragg (Lawley), G. Buckhill (High Ercall), G. W. Pigott (Upton Magna), &c. &c. After the reverend chairman had introduced the lecturer, Mr. Lyon began by expressing his readiness to answer any question that might be submitted to him with the chairman's consent. The Church did not fear discussion. She courted the fullest examination into her history and character. The Church of England was the Church of truth—of truth which was eternal, and which as the gift of God could never be permanently obscured or dimmed by the errors, the crimes, or ambition of men. Some of the most cherished of our institutions had been recently attacked, and the innovating spirit of change had not paused even upon the sacred threshold of the National Church. Mr. Lyon described the attacks made upon the Church by the agents of the Liberation Society, and said that the real question was whether or no there should be maintained in this country a national recognition of religion. The feeling of the country must be appealed to, and he earnestly believed that there could be but one response throughout the land to that appeal. The Church was not a State Church in the sense that it was a mere political Church, as was represented; not one farthing was given by Government or Parliament towards the maintenance of the Church. Church property was the accumulated result of the charitable gifts of pious donors to the Church, as a religious system for the purposes of religion, apart altogether from the State, which only protected its property as it protected the property of all other religious denominations. The Church would require an Act of Parliament which would establish a legal principle which, if carried out to its logical conclusion, would involve the disendowment not only of the National Church, but of the Nonconformist bodies and the charitable institutions. After describing the origin of the parochial divisions and of tithes, Mr. Lyon declared that the Church of England, endowed as she was, was the noblest example of voluntarism in the world, showing that, in the single diocese of Oxford, £2,100,000 had been raised for Church purposes by voluntary effort in 25 years. At the same time, the voluntary system could not stand alone in numerous poor places. The Church must be brought to the souls of the poor and ignorant. "In the Church," said the lecturer, "the prestige of an historical antiquity is combined with the vigour of an enthusiastic youth. The Church is associated with all that has been good and great in the history of our country, from which history, if all conected with the Church were removed, what would remain?" Mr. Lyon then, as he concluded in words which were loudly applauded, appealed to his audience to support the Church as the incontestable right of a free people. When the lecture was over, a Mr. William Smith put several questions to Mr. Lyon, as did also a Mr.

Boyd. That the questions were satisfactorily answered is sufficiently proved by the fact that Mr. Smith proposed a vote of thanks to the lecturer, which Mr. Boyd seconded, and which was carried by acclamation.

EXETER.—The Church and State party are prepared with their second candidate for the general election, Mr. J. G. Johnson, of Cross, Torrington, lately High Sheriff for Devonshire, and a warm supporter of the Church Institution of that county.

PLYMOUTH.—Mr. Sampson Lloyd, of Birmingham, is to be the second candidate at the general election; he is a supporter of the union of Church and State.

BARNSTAPLE.—Mr. Fleming and Colonel Holt, who are strongly opposed to Mr. Miall's disestablishing policy, will be candidates at the next election.

A LIBERAL CANDIDATE ON THE BURIALS BILL.—Mr. D. J. Jenkins, who is a Liberal candidate for Falmouth, lately asserted there that "the House of Lords had thrown out the Burials Bill; he did not think their Lordships would do this again." We should be sorry to charge Mr. Jenkins with designedly throwing odium on the House of Lords, and so we will put down his statements to ignorance. But really persons in such positions should know that the Burials Bill has never yet reached the House of Lords, and that it did not even pass through Committee in the House of Commons last Session, on account of the vigorous opposition it received from those who represent the interests of the Church in that House.

CHURCH AND STATE: HISTORIC RECORDS, ANCIENT AND MODERN.—Mr. Hicklin's Treatise, under the above title, has just been published by Messrs. Simpkin, Marshall, and Co., of London, and will be found an acceptable contribution to that class of literature which the pending controversy between Churchmen and Nonconformists has excited. The history of the Church from the Apostolic age to the present time—the narrative of the first Christian Councils—and the subsequent trials and triumphs of British Patriots and Reformers for the vindication of Truth and freedom as consolidated by the Constitution in Church and State—constitute a series of vivid and graphic descriptions, which will be read with much interest. The fallacies of the Liberation Society, and other objectors, with respect to the rights and revenues of the Church, are explained and refuted; the proceedings of Parliament on questions affecting the proposals for Disestablishment are related and discussed; and the opinions of eminent Statesmen, Ecclesiastics, and Nonconformists, with reference to the Union of Church and State, are cited with an effect that is well adapted to illustrate the various religious, social, and political advantages involved in the maintenance of our National Christianity. The appendices include many important matters of prominent interest, among which is a carefully compiled History of Convocation from the earliest period until now. As a handbook for the use of public Lecturers, and others engaged in the work of Church Defence, Mr. Hicklin's Treatise is a convenient and valuable compendium of facts and arguments, industriously collected and ably written; we have therefore much pleasure in commending it to the favour of our readers.

CANON TRISTRAM ON CHURCH DEFENCE.

On December 9, the annual meeting of the West Hartlepool Working Men's Church Defence Association was held at the Druids' Hall, Mr. Edward Walker presiding. The Rev. Canon Tristram said he did not agree with Church Defence Societies keeping quiet because "the other side" was keeping quiet, in the way some people meant it. He did not mean that they should waste powder and shot when there was no enemy in front of them; but that Churchmen ought to be drilled and trained to know why they are Churchmen, so that if they were asked why they belonged to the Church, they might be able to open their Bible and show their opponents that the Church was in accordance with God's Word, and that it was against His explicit instructions for any nation to separate its Church from the State. Speaking of the inveterate hatred which is evinced to the Establishment, the Rev. Canon asked—from whom does it come? Was it from the laity amongst the Nonconformists? He did not believe it: if the laity were left alone, they would care nothing about it. Was it from the men who had the spirit of the old Fathers, of evangelical descent? Was it from the men upon whom had fallen the mantles of St. John and St. James? Not a bit of it. It was from a class of young men who were trained in a bitter antipathy to the Church and a dream of social equality. In a town not 100 miles from West Hartlepool, a certain Member of Parliament asked one of his constituents—one of the class to which he had just referred—why he was so bitter upon the Church, and what harm the Church did him. The gentleman replied, "Do you suppose I can endure it? No. It is its social superiority!" "What do you mean?" said the Member. "I mean this," replied the other; "if there is a public meeting, and the Vicar is there, he is sure to be asked to take the chair. I am never asked to take the chair. (Laughter.) If the Mayor gives a breakfast, the Vicar is sure to be called upon to say grace. I am never called upon to say grace. (Renewed laughter.) If the Vicar goes down the High Street, a score of people touch their hats to him; but when I go down the street no one touches his hat to me, or appears to take any notice of me. Do you think flesh and blood can stand it?" (Much amusement.) It seemed to him (said the Canon) that it was merely a case of social *status*, which Disestablishment of the Church would not affect, if it were to take place to-morrow. If the Mayor was a friend of the Vicar's, he would most likely ask him to say grace; and if the Vicar visited more people than other gentlemen, and made himself agreeable to them, it was only natural that more people would recognise him when he passed down the street. And yet, for all this, a certain class of people were continually stirring up strife and ill-will between families, and making miserable, venomous assaults upon the Church, to gratify their personal vanity, who, if the Church were disestablished to-morrow, would not be one inch higher in the social scale, in Christianity, or in anything else. (Applause.) The Rev. Canon pointed out that, since the last crushing defeat of the Disestablishment party in the House of Commons, the enemies of the Church were now seeking, through other channels, to lessen her influence, and upset the great work which she has carried on for so many years, with so great success, and with increasing activity.

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The National Church

A MONTHLY RECORD OF CHURCH WORK,

And of the Proceedings of The Church Defence Institution throughout the Country.

"SI VIS PACEM, PARA BELLUM."

Vol. III. No. 26. { NEW SERIES. FEBRUARY, 1874.

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OCCASIONAL NOTES.

IN another column will be found a list of those M.P.s who, during the Parliament just dissolved, have voted or paired for Mr. Miall in his attempt to promote the Dis-establishment and Disendowment of the Church of England. That list we trust will be studied with the attention which it so fully deserves. Some whose names appear in it will not again seek the honour of entering Parliament; others found there have already declared their determination to do so. We trust that in every constituency which they seek to represent those who desire to maintain our ancient constitution in Church and State, and to preserve our country from following the downward course of more than one Continental State, will be found ready to do their utmost to insure their rejection. We say this in no spirit of political partizanship, but as sincere lovers of our country's welfare. All who are not afflicted with political blindness must plainly see that the Disendowment of the Church of England would be but the first in a series of confiscations. Before the Irish Church Act had come into full operation an Irish Land Act had been placed on the Statute-book, and the chief result of both has been not in the slightest degree to allay, but rather to urge on to a crisis the restless fever of Irish discontent. From such an example let Englishmen take warning. Irish Dis-establishment has brought neither peace to the State, nor freedom to the Church. In England Disestablishment would seriously injure both.

TO OUR READERS.

The Volume of THE NATIONAL CHURCH for 1873, sewed, in a wrapper, price 1s. 6d., or handsomely bound in cloth, lettered, price 2s., is now ready. Only a few copies can be had, the 14th number being out of print. A Cloth Case for binding THE NATIONAL CHURCH has also been prepared, price 9d., and can be had at the Office, 25 Parliament Street, S.W.; or of Mr. W. Macintosh, 24 Paternoster Row.

The 14th number (February, 1873) of THE NATIONAL CHURCH being out of Print, the Publisher would feel obliged by any one having copies returning them to him at the Office, 25 Parliament Street, S.W. Copies of the new number will be sent in exchange. Every copy returned enables us to complete a volume of THE NATIONAL CHURCH.

The List of Subscriptions received this month is unavoidably postponed till our next number.

TO OUR SUBSCRIBERS.

Subscriptions to THE NATIONAL CHURCH for 1874 are now due, and should be paid during the present month. Those who have not yet sent their Subscriptions for 1873 are solicited to do so at once, all Subscriptions being payable IN ADVANCE.

All Subscriptions to the Church Defence Institution should be sent to the Secretary, Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W., and all orders respecting THE NATIONAL CHURCH to the Publisher.

TO ADVERTISERS.

All Communications respecting Advertisements for THE NATIONAL CHURCH to be sent to the Office of the paper, or to Messrs. Spottiswoode & Co., 38 Royal Exchange, E.C.

ONE of the principal inconveniences of an election so hurried as that now in prospect is that it gives too little time for a full and adequate expression of the opinion of the country. It is a sport among children to put a question and enforce a forfeit if there is no answer before the questioner can count ten; and it is little else than sport to put to the constituencies of the kingdom, not one question, but a series of questions of the highest moment, including the question whether all

boroughs with less than 40,000 inhabitants shall be swamped, and ask for an answer in six days with a penalty that opinions not expressed shall go unrepresented. But there is no use in lamenting what cannot be avoided. Our better plan is to understand the situation and make the best of it. It is clear, to begin with, that those who have made up their minds upon any question which they may consider vital have a certain advantage in the present state of things. Our opponents have this advantage, and we also may reap the benefit of it. Among the candidates now before us there are many Liberals, and probably some Conservatives too, who are divided in their minds as to the amount of hearty support which they can afford to promise to the Church against the threatened assaults. They have heard that the friends of the Church have lately been much moved to activity on her behalf, and it may influence their policy to be shown how real and considerable is the influence thus brought into play. It is our duty to show them. The Liberation Society has found it necessary to abandon the question of Disestablishment as a "test question" for all candidates. Our power to make it a "test question" has increased just in proportion as theirs has diminished; and our advice to all friends of the Church throughout the country, whether Radicals, Liberals, or Conservatives, is to support no candidate who is not sound upon Disestablishment and the question of religious education. Leaders of parties are watching for an unequivocal expression of the national opinion upon these two points, and their future policy may be very dependent upon the evidences afforded by the present Election. Very likely the Parliament now to be elected will do very little upon many large questions; it will be but an imperfect expression of the will of the nation. Very likely it will not exist long. But its component parts will be analysed with great care and minuteness, and every vote at the polling-booth given now with respect to Church and Educational questions will have its weight. Let no friend of the Church refuse to take a part in the elections, and let it be known that the line taken on Church questions will mainly influence the Church vote, and, in the absence of any other great questions upon which the country has to make up its mind, we may look for a result beyond the expectation of most of our friends and all of our opponents.

IT is interesting to note that some Nonconformists are at length beginning to find that their position as "free churches" does not give them that full degree of religious freedom of which many of them are wont to boast. The Liberation Society is *par excellence* "the Society

for liberating religion from State control," and its supporters are never tired of telling us of the slavery which the Church suffers at the hands of the State. The need of an Act of Parliament to alter the Prayer-Book is pointed out as a conclusive proof of this. But what if our Nonconformist friends are suffering from even a worse slavery? What if under the grinding tyranny of trust deeds both ministers and people often find themselves in a position almost intolerable? Not long since Mr. Baldwin Brown spoke of doctrinal trust deeds as the weakest point of Dissent. He even went so far as to openly make the admission "that many of the most eminent of our ministers are preaching under trust deeds, containing statements of doctrine which nothing would induce them to utter from their pulpits." What, then, is the remedy for this sad and scarcely reputable state of things? Let a correspondent of *The Nonconformist* answer, lest it should be thought that this proposal came from some designing upholder of the Establishment. "Is it not very desirable that Nonconformists should petition Parliament for permission, subject to the Charity Commissioners, to modify, from time to time, the doctrinal clauses of the trust deeds. . . . By the present law each congregation is bound in perpetuity to hold the opinions of its trust deed. *No power less than Parliament can allow them to change.*" We confess we were scarcely prepared for this open admission. What will many Liberationists think when they discover that the iron grasp of the State now encircles Nonconformist doctrine, and that even "free churches" cannot change it without an Act of Parliament? What becomes, also, of the plea so constantly put forth in favour of Disestablishment, viz., that it would release the Church from State control? If the Church was separated from the State tomorrow, is this the promised freedom she would inherit?

THE London Working-men's Council for Church Defence have set an excellent example to their fellow workmen throughout the kingdom which they would do well to follow without delay. As quickly as the sudden announcement of the dissolution would permit, the Council met and determined on the course which they considered it their duty to pursue. First, they drew up an Address to their fellow workmen, exhorting them to stand by the old Church, and to oppose every candidate, irrespective of political party, who adopted the Liberationist programme. Next, they appointed "deputations of working-men from each of the metropolitan electoral districts to wait, without delay, upon the candidates for the various boroughs (independent of political party), to ascertain what course they will adopt,

if returned to Parliament, on questions affecting the welfare of the Church." This is as it should be. Working-men are at length waking up to understand the immense benefit to them and their families of the free spiritual ministrations of the National Church. We earnestly urge the working men in every borough who hold like principles to follow the example of their brethren of the metropolis without a moment's delay.

SIR CHARLES DILKE has made a wonderful discovery, but it is based not upon fact, but upon fiction. Lecturing some time since at Pimlico, on Free Schools, he recommended that universal primary schools should be gratuitously provided for the people. But where are the necessary funds to come from? asks a bystander. "Nothing easier than to obtain them," replies the Chelsea baronet. "There are plenty of funds available for this purpose, and they are the Church funds." And then he proceeds to say that if the Church of England was disestablished on the same terms as the Irish Church, it had been calculated that, after making a liberal provision for existing interests, £90,000,000 of capital would remain, which, at 4 per cent., would produce £3,000,000 a year, just the sum required to defray the education of 3,000,000 of children of school age in this country. So enchanted was Sir Charles Dilke by this discovery, that he added, "The very figures seem to have been arranged by Providence to induce them to devote those funds to that purpose." Now a little inquiry shows that Providence had nothing to do with the arrangement of these figures, but Mr. Gladstone much. Yet the Premier used them in a sense the exact opposite to Sir Charles Dilke's. In his reply to Mr. Miall last May in the House of Commons, Mr. Gladstone said if the Church of England was disestablished on the same terms as the Church of Ireland was, the Church would go free with a capital of 90,000,000*l.* to begin her new life with. This Sir Charles Dilke has metamorphosed into a surplus of 90 millions left after disestablishment at the disposal of Parliament for State purposes. If this is a specimen of the manner in which Sir C. Dilke gets up his speeches we pity the poor people that are misled by them. Those who aim at becoming popular leaders should at least take some trouble to be accurate as to the facts they refer to. But this our experience tells us is about the last thing popular orators in general think of. Sensation is the result aimed at, and if it is obtained at the price of a little mis-statement it does not so much matter after all. The *Edinburgh Review* referring to "the extravagance and folly of Sir Charles Dilke," gives the following charming illustration of his argument:—"Sir Charles wants a new hat; he knows that his next friend

has a guinea in his pocket, and instantly demands it, alleging the unanswerable consideration that it is the very sum he wants, and that the twenty-one shillings seem to have been put by Providence into his friend's pocket that they might be devoted to this most obvious and necessary purpose!"

THE practical working of the School Board system has not received that attention from the English ratepayers which it so pre-eminently deserves. A short time since we called attention to the manner in which this system was being worked "for the benefit of the non-Established Churches," and are now enabled to lay before our readers the statistics of an important borough, in which this system seems to have been worked to perfection. The following return from Leeds tells an instructive tale, which the electors of England will at this time do well to lay diligently to heart.

SCHOOLS RENTED BY THE LEEDS SCHOOL BOARD.

Name of Denominations who own the Schools	No. of Schools	No. of Scholars on Roll, Oct. 1873	Rentals of Schools
			£ s. d.
New Connexion	2	961	55 0 0
Wesleyan Free Church	5	1,336	130 0 0
Wesleyan Reformers	1	722	20 0 0
Primitive Methodists	9	2,480	192 10 0
Society of Friends	1	164	40 0 0
Baptists	2	431	50 0 0
Unitarians	2	602	55 0 0
Congregationalists	4	1,185	100 0 0
Wesleyans	8	1,956	195 0 0
Nonsectarian	6	1,833	152 10 0
Church of England	1	532	0 10 0
Board School. Cost, £12. 5s. per head per annum	1	852	
	42	12,604	*990 10 0

Number of scholars in Denominational Schools, principally Church of England and Roman Catholic, 31,000.

* In addition to the above rental, the Board pays partly for cleaning, and the various Denominations retain the use of their schools two nights a week and also on Sundays.

THE PEEK PRIZE ESSAYS.

WE had intended, this month, to have given a comprehensive review of this most valuable volume, but the suddenness with which the dissolution of Parliament has come upon us has caused such a pressure on our columns as to compel us to postpone it. Meanwhile we will only state that all the Essays (especially that of the Rev. Charles Hole, who obtained the first prize) are worthy of most careful study, and that those who desire to understand the true merits of the Church and State question should procure this volume, and make themselves masters of it without delay. The publication of these Essays reminds us of a prophecy in the *Liberator* of August 1871, which presents

a striking contrast between the bright hopes then entertained by the political Nonconformist and the melancholy prospect now opening out for their "cause:"—

Mr. Peek, M.P., said the *Liberator*, has offered prizes of £400, £300, and £100, for treatises having in view "the maintenance of the Church of England as an Established Church." The judges are to be the Marquis of Salisbury, Rev. Dr. Hessey, and the Rev. Dr. Vaughan.—Quite right! Only as the manuscripts need not be sent in till August 1, 1872, and certainly will not be published till January 1, 1873, we hope our friends will in the intervening year and a half have done so much effective work, that by that time no prize essays will save the Establishment.

THE EDINBURGH REVIEW AND THE EDUCATION QUESTION.

"THE chief literary organ of the Whig party," as it delights to call itself, has in its current number an able and elaborate article on "The Results of the Education Act." It is evident from its tone that Mr. Bright is not to have his own way in the Cabinet on the Education question. He has been allowed to calm the disturbed minds of his impetuous followers by his soothing speech at Birmingham, but for all that the chief provisions of what is termed "a pre-eminently good and useful Act" are not to be disturbed. The writer, indeed, accords to Mr. Forster the highest praise "for the original conception of the measure, and for the manly, statesman-like determination with which, through good report and evil report, in spite of the reproaches of those who had been his political friends, in spite of the accusations of timidity, retrogression, and time-serving, which must be peculiarly painful to such a temperament as his, he has maintained what we believe to be accordant with true liberality and even-handed justice, and essential to the well-being of the people." But not only is Mr. Forster praised, but the action of Mr. Bright's constituents is distinctly repudiated. The sudden alteration of the policy of a School Board may waste both time and money, and produce a dangerous sense of insecurity and unsettlement in the whole system. As an example of this, "the sudden and violent changes which are being made at Birmingham, by a bare majority of one in a Board of fifteen," are referred to "as a flagrant instance of this evil." All this plainly indicates that the Government finds that the Voluntary system, which is the mainstay of religious education, has such a hold upon the country, that any attempt to adopt the policy of the Birmingham League must end in disaster. The original principles of the Act, therefore, are to be maintained. It was intended to supplement deficiencies, not to destroy the real and substantial work already effected under the Voluntary system. And how great that work was, is at once evident if we turn for a moment to

the statistics of the case. In the metropolitan district, when the London School Board began its inquiries, it was found that there were 452,000 children who should be attending elementary schools. Of these, 313,000 had already been efficiently provided for under the Voluntary system; so that three-fourths of the whole work had already been accomplished by voluntary agency alone, and all that the London School Board had to do was to supply the means of education for the remaining fourth. The case was similar in the large towns. In Liverpool the Voluntary system had provided for three-fourths of the accommodation required, at Manchester six-sevenths, at Leeds two-thirds, at Birmingham seven-tenths, at Bradford three-fourths. And when it is remembered that the Voluntary or Denominational system is the weakest in great towns, the greatness of the work it had accomplished is abundantly evident. Now, the Education Act of 1870, instead of encouraging the existing schools which had conferred such large benefits on the nation, dealt with them, in the words of the Edinburgh Reviewer, "boldly, almost rudely, with a vigour which twenty years ago would have created a religious war." The immense hindrance which the Act thus placed in the way of the future development and progress of Church schools is too much forgotten at present. All building grants to Voluntary schools were stopped after a short notice. The principles of religious teaching were undermined when the old rule that all schools recognised by the department should either be attached to some religious denomination, or should read the Scriptures, was swept away. Not only was a Conscience Clause enacted, but the time-tables were regulated (often at the risk of much inconvenience) in order to make the Conscience Clause effective. The rule which compelled Denominational schools to be inspected by members of their own denomination was abolished. All inspection and all reward for religious teaching were abolished also. Above all, by the unrighteous Cowper-Temple clause forbade the teaching of "any religious catechism or religious formulary which is distinctive of any particular denomination." And in addition it established a system of Board schools, built and maintained by the nation in rivalry to the Denominational schools supported by the Voluntary system. Every one of these provisions was a distinct loss to the Denominational schools, and a gain to those who oppose them. Yet this Act which dealt out such hard measure to the Church has provoked the bitterest hostility from the political Nonconformists, because it did not destroy, as they hoped it would, the Voluntary system root and branch. Nevertheless, that system has educated England as far as the great work has hitherto

been accomplished! In 1872 there were in schools under Government inspection in England and Wales, 2,379,849 children; of these, 2,361,059 children were in Voluntary schools, and the remaining 18,790 in Board schools. In the face of such a telling fact as this we do not wonder that political Dissent is restless and uneasy on the Education question, or that the *Edinburgh Review* is constrained to point out the true cause of the agitation against Mr. Forster's Act, and openly acknowledge that "it is clear enough that the attack upon the Voluntary schools is simply one form of crusade against the Church Establishment."

THE FREEDOM OF A FREE CHURCH.

A Very instructive story comes to us from the Baptists at Harborne. A Mr. F. W. Walters, who has been pastor of the Baptist chapel in that place for about four years, has been compelled, "through the factious opposition of a very small minority" of his congregation, to resign his post. On Sunday, December 28, he preached his last sermon in the chapel. Four years ago Mr. Walters visited Harborne, and preached four sermons, in one of which he denied the verbal inspiration of every part of the Bible, and in another "the substitutionary nature of Christ's death."

On the ground of these sermons he was asked to become their minister, receiving a most enthusiastic invitation from both Church and congregation without one dissident. No creed was put before him to sign, no enquiries were made as to his religious faith, he was not even told that there was a trust-deed at all. He was told that any one who chose could sit down at the Sacrament; that baptism was not essential to Church membership, and that gentlemen who were not Baptists had even been elected to the deaconship. He then thought he had found his ideal of a free Christian Church. Unfettered by creed, confession, or catechism, he was asked to interpret the Bible, and he had done so faithfully to the best of his ability—more faithfully than had been pleasing to some of their minds.

This certainly had the appearance of being a Free Church, and Mr. Walters declares that his success was very great, for at the time of his resignation the income was larger than it had ever been, and nearly all the sittings were let. But such freedom and prosperity were not to be enjoyed unchallenged. A small minority were dissatisfied with his doctrines, and opposed his plans for enlarging the chapel. They were few in numbers, but they had, as the result proved, a powerful weapon in their hands. Let Mr. Walters be his own witness:—

He was told that his preaching was not in harmony with the trust-deed of that place of worship. Would they believe him when he said that he was not shown that trust-deed when he entered on his

ministry, and that he had never seen it to that day? The Church of England laid her Articles open for signature, the Church of Rome boldly declared her doctrines, but Baptist Churches required adhesion to documents that were locked up in a strong box, and scarcely ever saw the light. He had been taunted so often with violation of the trust-deed that he had had some curiosity to know what it required. He had discovered two things about it—that it was very old, and very Calvinistic—two qualities which very often went together. It was a deed which was handed down from a former generation at Bond Street Chapel, that was made for the old place of worship which stood on that site. He affirmed that if there had been any idea that that deed was to be legally enforced in that place of worship, half the subscriptions would have been withheld.

Will anyone be surprised to hear that, after this experience, Mr. Walters has "lost all faith in the organisation of their Dissenting communities," that "he has proved they are based on, or involve the assumption of, infallibility or tyranny," an assumption that is "especially absurd when the Church does not even possess a creed"? As to Mr. Walters' opinions, we say nothing. They were apparently acceptable to the majority of his congregation, and he made no effort to keep them in the background either before or after his appointment; but what shall we say of the system which Mr. Walters' case brings to light? Under this system a man who is the minister of a Baptist congregation may preach any doctrines he pleases which he considers Christian, so long as he offends no single person in that congregation: but if there be a trust-deed, every member, or any one member, may if it be convenient, offer to his minister the choice of complying with its terms or giving up his post. Trust-deeds are apparently not always enforced, and are sometimes forgotten; but when the minister does not give satisfaction on some point or other, social or theological, they are apt to be remembered. It does not appear from the Harborne case that the opinions of the objectors need of necessity agree with the terms of the deed; but the objector's object is attained through the deed, although he may dislike it as heartily as his minister. The trust-deed, in fact, is a convenience by which any man, who finds that his own shibboleth is not pronounced, may rid himself of his theological foe. The chapel acknowledges no creed—that would be slavery—though every word of the Creed could be proved from Holy Scripture—but the unhappy minister too often finds that individuals have creeds, very narrow and very stern, every one of which may be imposed upon him through a trust-deed. This is freedom, but not for the minister, not for conscience, not for the truth; only for the dissident laymen. It may be there is a more grievous bondage than that of a creed, even though it be apostolic.

THE LIBERATIONISTS AND THE GENERAL ELECTION.

THE following circular has just been issued to the leading friends of the Liberation Society throughout the country :—

" 2 Serjeants' Inn, Fleet Street, E.C.

" Dear Sir,—The Executive Committee, having reason to believe that the next General Election may occur *during*, and not at the close of, the approaching Parliamentary Session, think it right to urge upon their supporters immediate preparation for the discharge of the important duties which that event will devolve upon them.

" Hitherto, the friends of religious equality have often been placed at a disadvantage from their having neglected to exert their influence in the choice of candidates, and in connection with other preliminary measures seriously affecting the issue of an election. They have complained of the action of others, when that action might have been shaped in accordance with their own wishes, had those wishes been made known, and firmly expressed, at the right period. An avoidance of this mistake is especially important at the present juncture, when their position in regard to the political party with which they commonly act is one of some delicacy, and requiring, on their part, unusual care and wisdom.

" For this reason it is essential that there should everywhere be good *local organisation*—whether in the form of existing committees, or of special electoral committees. Whether it may, or may not ultimately become necessary that the friends of religious equality should separate themselves from those with whom they have hitherto acted, they ought to combine for the purpose of ascertaining their own strength, and of deciding on the course which—having regard to local conditions—it will be expedient for them to adopt. Separate consultation need not prevent joint action; while by preventing misunderstanding, it may be the means of securing it. In every borough, at least, a body should exist for the purpose of considering the present state of the representation, with a view either to maintain or to improve it—to ascertain, as far as possible, the numerical strength which can be relied upon to effect that object, and to determine the particular steps to be taken for securing it. In the case of the county constituencies, the formation of an electoral committee may be more difficult, and, where it may not be practicable, the action of a committee in one of the principal towns, or the co-operation of two or three such committees, might serve the same purpose.

" The *choice of candidates* is obviously a matter of primary importance; as it may be far easier to prevent disunion by the careful selection of candidates than by deciding on the conflicting claims of those who are either chosen by a section of the Liberal party, or come forward on their own responsibility.

" Even where it may not be advisable to disturb the existing representation, the votes and speeches of the present members on ecclesiastical questions should be examined, with a view to securing, if it be needed, a better representation of the principles of those who have returned them to Parliament, and without whose support they cannot hope to be re-elected. Where new candidates have to be sought, it is essential that their views on ecclesiastical, as well as political, topics should be ascertained, and that

vague professions of attachment to 'religious liberty,' or other generalities, should be regarded as insufficient.

" Among the specific subjects on which, it is suggested, the opinions of possible candidates should be elicited are the following :—

" 1. The *abolition of the clerical monopoly in the churchyards of England*—in which only the ministers of the Church of England can officiate at interments. A Bill for this purpose has several times been read a second time in the House of Commons, with the support of the whole Liberal party, and the question should be pressed on the notice of every Liberal candidate.

" 2. *Religious Equality in the Universities and Endowed Schools* has still to be insisted upon. Although the Universities have been opened to Nonconformists, clerical fellowships have not yet been abolished, and when the report of the commission of inquiry into the revenues of Oxford and Cambridge is presented, no reason can be urged for delaying such legislation as will give complete effect to the principle already sanctioned by Parliament. The Act under which the Endowed Schools Commissioners were appointed has to be renewed, and while, on the one hand, the Commissioners require vigilant watching, to ensure that the administration of the Act is in strict accordance with the principles on which it is based, it may be necessary, in connection with the renewal of the Act, to resist fresh attempts to prevent the ancient Educational Endowments of the country being enjoyed by all classes, without any sectarian distinctions.

" 3. The course to be pursued in regard to the *Amendment of the Elementary Education Act* must be determined by the action of the Government, and the proceedings of Parliament, during the coming session. While the point to be ultimately arrived at is the severance of secular from religious instruction in public schools—the former to be imparted by public authority and the latter by voluntary agencies—it may reasonably be insisted that all candidates should support the abolition of the clause of the Act (25th) which allows of the payment of fees to denominational schools, not under public control; and also the universal establishment of school boards and of board-managed schools, as the only mode of applying the principle of compulsion without inflicting a great injustice.

" 4. The question of *Disestablishment* will occupy a prominent and advanced position, and should therefore receive the special attention of our friends. Where the present members have supported Mr. Miall's motion, and are again candidates, the most strenuous efforts should, if needful, be put forth to secure their re-election. Where they do not again come forward, it is equally important to return as their successors those who will give similar votes. Wherever the society's friends consider that their strength warrants such a step, they may reasonably require that new candidates, or one of them, should support the policy of Disestablishment. In other cases, it may be required that the candidate should, at the least, be willing to refrain from committing himself in *opposition* to Disestablishment.

" In cases where vacancies in the representation will occur before the General Election, it is hoped that the previous adoption of some of the suggestions now offered will have prepared the way for immediate and effective action, and that, in the

absence of such preparation, there will be the promptitude and energy which, in that case, will be imperatively necessary.

"Prior to the election, the committee will issue a register of the votes of the members of the present House of Commons on ecclesiastical questions; but, meanwhile, the votes of any members may be ascertained on application. Special publications relative to the above topics will also be prepared, and lectures will be arranged for, to meet the circumstances of particular localities.

"The committee will feel greatly obliged by your bringing the contents of this circular before other friends in your locality, as early as practicable, and by your forwarding, from time to time, such electoral information, and suggestions, as will enable the committee to take the further steps which will be called for to make the approaching appeal to the people a means of greatly advancing the Society's object.

"We are, on their behalf,

"Yours faithfully,

"HENRY R. ELLINGTON, Chairman.

"J. CARVELL WILLIAMS, Secretary.

"January, 1874."

THE ENDOWED SCHOOLS ACT AND THE CLAIMS OF THE NONCONFORMISTS.

IN the October number of *The National Church*, we gave some extracts from the evidence of Mr. Schnadhorst before the Select Committee of the House of Commons, indicating the tone which prevailed among Nonconformists as to Church Endowments, and the line which they wished to impose upon the Endowed Schools Commissioners.

Returning to the subject this month, we take the following from the answers given by Mr. J. Jenkyn Brown, which still further illustrate the position which Dissenters would seek to assign to the English Church, and the grounds upon which they base their objections to the action of the Commission.

6010. Are you favourable to the continuance of clause 19 in the Act?—I am not.

6011. For what reason would you prefer to see it omitted?—There are two or three reasons, and as I know that that is a clause which has been often discussed here I should like to state with some degree of clearness, the ground which we take. The schools which come under clause 19, in my judgment belong to the National Establishment; the National Establishment must be co-extensive with the nation, or it becomes a sect, and ceases to be entitled to the privileges which, as an Establishment, it has received and still retains. I am a member of the National Establishment for every purpose except religion; my conscience forbids me to be a member of it for religious purposes, but civilly I am as much a member of the Establishment as any Englishman whatsoever. I am born in it, and I am retained in it, and therefore I claim that whatsoever pertains to that Establishment, I have as much right to deal with as any other member of that Establishment. It is not a question as regards these schools only, but as regards the most sacred rites with which the Church is concerned. I

have a right to determine, or at all events to give a voice, as to what it shall believe, what Sacraments it shall be permitted to observe, and to modify and change these just as I deem right, and, if I can convince the country, just as the country with me is pleased to do. It is a National Institution, and no part of it is to be regarded as belonging to a select body called the Episcopalians, or anything of that kind.

In 6001 Mr. Brown had already enunciated this remarkable theory in the following words:—

If I may use a dignified phrase, we belong to the national party on the question of education, and we have sought, from the elementary schools to the Universities, to make education national as distinguished from sectarian. Mr. R. W. Dale gave evidence before Mr. Green, at Birmingham, in which it was distinctly stated that we object to be cut off in any form from the current of national life.

Still insisting upon this theory, we have (in 6036) the following declaration:—

I see no possible way in which a member of the Church of England can be known or defined, except that he is a member of the nation. The Church is co-extensive with the nation, and therefore every one who belongs to the nation belongs to that denomination.

Finally (in 6050), in answer to Mr. J. Talbot's question,

I want to know for what purposes except religion you are a member of the National Church?—For all purposes connected with its property and with its creeds, and everything else, I have a right to deal with.

MR. GLADSTONE & CHURCH DEFENCE.

The following letter has been received in reply to a communication addressed to Mr. Gladstone by the London Working Men's Council for Church Defence, asking him if he would appoint a day when he would receive a deputation for the purpose of ascertaining what course he would adopt, if returned to Parliament, on questions affecting the welfare of the Church:—

"10 Downing Street, Whitehall,
Jan. 28, 1874.

"SIR,—In reply to your letter of the 27th, written on behalf of the London Working Men's Council for Church Defence, I am directed by Mr. Gladstone to say that his views on the subject of the Church have been very fully stated in Parliament, and that he has no doubt they are accurately reported in the published accounts of the debate which took place on the 16th of May, 1873.

"He regrets that it is not possible for him to receive the Deputation which you propose.

"I am, Sir,

Your obedient Servant,
J. A. GODLEY."

"Mr. H. B. Reed,
Organising Secretary, L.W.M.C."

MR. RAIKES ON A "FREE CHURCH."

IN a recent speech to his constituents at Chester, Mr. Raikes made the following excellent observations on "Free Churches"—

"The Church of England is free, free from that authority which presses so hardly on the Churches of every other country in Europe; but, as time went on, the Church, as I honestly admit in too many cases, forgot her duty, and earnest-minded and religious men arose, whose memories I will speak of with the greatest respect, for many of them, if they had not Apostolic succession, had at least the Apostolic spirit. The fathers of Nonconformity in England took it upon themselves to found churches unconnected with the State. Are those churches free? Their congregations are of course. There is no one to prescribe to them the rule of duty or the authority of the Scriptures. They may make or unmake their religion at their own will. But what is the position of their ministers, many of them men of elevated piety, great intellect, and noble ambition? They are continually face to face with the awful fact that if they preach what their congregations do not like, they may lose their congregations. Is that a free Church in which the minister is, so to speak, muzzled by the necessities of his own position? If I had to call a witness to this I would call Mr. Spurgeon himself, for he has dwelt in terms of righteous indignation upon the treatment of ministers at the hands of their flocks, whom they are supposed to lead to a better, purer, and higher life. But what I want to point out is that the Church of England enjoys a freedom, though defined and limited, because the laity of England are represented by her Majesty, and her Government can prevent the majority of that Church from tyrannising over the minority. I think you will agree with me that this is not a very lamentable defect in the freedom of our Church, and that if you lose the connection with the State, which it is the fashion to decry, you must take your choice either between an absolute authority on the part of the minister over his congregation, as you see it in the rest of Europe, or in the absolute authority of the congregation over the minister, which while it may work well enough where you have an earnest and pious congregation and an earnest and pious minister who agrees with them, is nothing less than bondage for the minister whenever he finds his conscientious convictions differ from those of his congregation. I say, therefore, that the Church of England is freer far than those communions with which it is sought to compare her, for if you deprive the Church of England of her connection with the State, which ensures her independence of the laity, and if you deprive the Church of England of the endowments which ensure the independence of the clergy, you will have struck a deadly blow at religious freedom—a blow which your descendants will mourn for many generations to come.

A LIBERAL STATESMAN ON THE CHURCH.—Following closely upon another ex-minister (Mr. Childers), the Marquis of Ripon gave on January 15, at the Ripon Church Institution, his valuable testimony to the vigour of Church life throughout the country, and especially in the Diocese of Ripon. We are glad to notice that the Marquis has lately given a practical proof of his desire to share in the good work, by subscribing £3,000 to the restoration of a church in his neighbourhood.

LIST OF M.P.s WHO IN THE LATE PARLIAMENT SUPPORTED THE POLICY OF MR. MIALL.

THE following are the names of those M.P.s who have voted for or paired in favour of Mr. Miall's various motions against the National Church. We trust those of them who seek reelection will receive the most strenuous and determined opposition from all who desire to maintain the religious institutions of the country in their integrity:—

Allen, W. S. (Newcastle-under-Lyme)
S Anderson, G. (Glasgow)
S Armitstead, G. (Dundee)
I Bagwell, J. (Clonmell)
 Baines, E. (Leeds)
S Balfour, Sir G. (Kincardine)
S Barclay, J. W. (Forfarshire)
I Barry, A. H. Smith (Cork)
 Bazley, Sir T. (Manchester)
 Beaumont, W. B. (Northum., S.)
 Beaumont, S. A. (Wakefield)
 Beaumont, Major (Durham, S.)
 Bentall, Edward H. (Maldon)
I Blennerhassett, R. P. (Kerry)
 Brewer, Dr. (Colchester)
 Bright, J. (Manchester)
 Bright, Right Hon. John (Birmingham)
 Brogden, Alex. (Wednesbury)
 Brown, Alex. H. (Wenlock)
 Buckley, N. (Stalybridge)
I Callan, P. (Dundalk)
S Campbell, H. (Stirling)
 Candlish, John (Sunderland)
 Carter, Mr. Alderman (Leeds)
 Chadwick, D. (Macclesfield)
 Clifford, C. C. (Newport, Isle of Wight)
 Colman, Jermiah J. (Norwich)
S Craufurd, E. H. J. (Ayr)
S Dalglish, R. (Glasgow)
W Davies, R. (Anglesea)
I Delahunty, J. (Waterford)
I Digby, K. T. (Queen's Co.)
 Dilke, Sir C. W. (Chelsea)
W Dillwyn L. L. (Swansea)
 Dixon, Geo. (Birmingham)
S Ewing, H. E. C. (Paisley)
 Fawcett, H. (Brighton)
 Fitzmaurice, Lord E. (Caine)
S Forlyce, W. D. (Aberdeenshire)
W Fothergill, R. (Merthyr Tydvil)
 Gilpin, C. (Northampton)
 Goldsmid, Sir F. (Reading)
 Gourley, E. T. (Sunderland)
S Graham, W. (Glasgow)
I Gray, Sir John, (Kilkenny)
S Grieve, J. J. (Greenock)
 Hadfield, George (Sheffield)
 Harris, J. D. (Leicester)
 Herbert, Hon. A. (Nottingham)
I Herbert, H. A. (Co. Kerry)
I Heron, D. C. (Tipperary Co.)
 Hoare, Sir H. A. (Chelsea)
W Holland, S. (Merionethshire)
 Howard, J. (Bedford)
 Illingworth, A. (Knaresboro.)
 Johnson, Andrew (S. Essex)
W Kensington, Lord (Haverfordwest)
I Kinnaird, Hn. A. F. (Kincardine)
 Lawrence, Sir J. C. (Lambeth)
 Lawrence, Ald. W. (London)

Lawson, Sir W. (Carlisle)
 Leatham, E. A. (Huddersfield)
 Leeman, G. (York)
 Lewis, John D. (Devonport)
S Loch, G. (Wick)
 Lush, Dr. (Salisbury)
 Lusk, Andrew (Finsbury)
 M'Arthur, W. (Lambeth)
I M'Clure, T. (Belfast)
S M'Laren, D. (Edinburgh)
 Marling, S. S. (W. Gloucester)
 Melly, G. (Stoke-upon-Trent)
 Miall, E. (Bradford)
 S'Miller, John (Edinburgh)
W Morgan, G. O. (Denbighshire)
 Morley, S. (Bristol)
 Morrison, W. (Plymouth)
 Mundella, A. J. (Sheffield)
 Muntz, P. H. (Birmingham)
 Norwood, C. M. (Kingston-upon-Hull)
 Onslow, Guildford (Guildford)
W Parry, L. J. (Carnarvonshire)
 Palmer, J. H. (Lincoln)
 Pease, J. W. (S. Durham)
 Philips, R. N. (Bury)
 Plimsoil, S. (Derby)
 Potter, E. (Carlisle)
 Potter, T. B. (Rochdale)
 Price, W. E. (Tewkesbury)
 Rathbone, W. (Liverpool)
 Reed, C. (Hackney)
W Richard, H. (Merthyr Tydvil)
W Richards, E. M. (Cardigan Co.)
 Toden, W. S. (Stoke-on-Trent)
 Rylands, P. (Warrington)
 Sartoris, E. J. (Carmarthen)
I Sanderson, E. J. (Cavan Co.)
 Seely, C. (Lincoln)
I Shaw, W. (Bandon)
 Shaw, R. (Burnley)
 Sheridan, H. B. (Dudley)
 Smith, J. B. (Stockport)
 Smith, E. (Tynemouth)
I Smyth, P. J. (Westmeath)
I Stacpoole, W. (Ennis)
W Stepey, Col. (Carmarthen)
 Stevenson, J. C. (S. Shields)
 Taylor, P. A. (Leicester)
 Torrens, Sir R. R. (Cambridge)
S Trevelyan, G. O. (Hawick)
 Villiers, Rt. Hon. C. P. (Wolverhampton)
W Vivian, E. H. (Glamorgan)
 Wagnell, T. M. (Wolverhampton)
 Whalley, G. H. (Peterborough)
 White, J. (Brighton)
W Williams, W. (Denbigh)
 Wilyams, E. W. B. (Cornwall, East)
 Wingfield, Sir C. (Gravesend)
 Young, A. W. (Helston)

(*W.* Wales; *S.* Scotland; *I.* Ireland).

ORDINATIONS.—The supply of newly-ordained clergy at the recent December ordinations, though by no means equal to the wants of the Church, is fairly up to the average, 210 Deacons and 182 Priests having been ordained from 23 dioceses, of whom only 12 were literates. This list shows an excess of 44 Deacons over the number ordained in Advent 1873. The Bishop of Ely held his ordination on January 10.

MR. HEYGATE ON THE "LIBERALITY" OF IRISH CHURCH DISESTABLISHMENT.

AN idea has lately got abroad, which has been diligently fostered in certain quarters, to the effect that the Irish Church was liberally dealt with by the Legislature at the time of its Disestablishment. When the matter is fully inquired into, it will be found that this is far from being the case. Existing life-interests, which could not have been confiscated but by the grossest injustice, were, indeed, preserved, but in other matters but scant liberality was shown, whilst on the confiscation of the endowments the whole burden of the support of the clergy and Church fabrics in future was thrown upon the laity. Mr. Heygate, who is well qualified to speak upon this subject, ably exposed this fallacy in a recent speech at Market Harborough. After remarking on the bad policy of the Irish Church Act, Mr. Heygate said:—

"He was well aware that a defence was made that the treatment of the Irish Church was most generous on the part of the legislature of the country; and a rather shallow politician the other day asked, How could the people of Ireland complain of the way in which the Church was Disestablished, when every official within it, from the bishop and the rector down to the sexton and gravedigger, had his life-interest calculated upon the most improved actuarial system, and a compensation afforded to him for the office which he held? How could that be considered to be anything but most generous? Well, it seemed to him that was the point of the whole controversy. The Church did not consist altogether entirely of the bishop and rector, the bell-ringer, sexton, and gravedigger. The Church, as he understood the name, included all the laity, and not merely the officials, and he would like to know what had been done in the interests of those Protestant Episcopalians in Ireland, many of whose ancestors were induced to go over and colonise that country on the impression of the fact that there existed in that country a series of endowments which had been handed down to them for ages, and which had provided for them fully without cost the means of spiritual instruction. What compensation had been given to the laity, those hundreds of thousands of people who still adhered to their creed, and who had formed, at all events, the most loyal part of the population of that country? How had they been compensated for the loss which had been inflicted on them? Supposing in Market Harborough they had had some generous benefactor some centuries ago, who had left a sum of money the proceeds of which were to go to supply them with the lighting of the town, and they had, through this, had their lamps lighted day by day; and supposing that money which provided that for them was taken away, and they were told that no injustice was done, that they been treated generously because the interests of the manager of the gas-works had been considered, and the life-interest of all the lamp-lighters had been paid; would not the ratepayers feel that they had been robbed? (Hear, hear.) That was precisely the case with the Church of Ireland; the laity had had no compensation whatever, and those who talked of generous treatment did not look very far into the matter."

THE CHURCH DEFENCE INSTITUTION.

At a meeting of the Executive Committee of the Church Defence Institution, held at 25 Parliament Street, on Tuesday, January 27, it was resolved,—

"That the electors in every constituency who value the maintenance of the National Church and Religious Education be earnestly urged in the ensuing Election to vote, irrespective of political party, only for those candidates who are prepared to support in the House of Commons the union of Church and State."

THE following are the names and addresses of the Organizing Secretaries of the Church Defence Institution already appointed:—

NORTHERN DISTRICT.

(Including the Counties of Northumberland, Cumberland, Westmoreland, and Durham.)

The Rev. J. Lawson, Braucepeth, Durham.

MIDLAND DISTRICT.

(Including the Counties of Derby, Stafford, Shropshire, Worcester, Warwick, and Hereford.)

The Rev. E. Norman, Church Street, Warwick.

SOUTH-WESTERN DISTRICT.

(Including the Counties of Monmouth, Gloucester, Somerset, Wilts, and Dorset.)

The Rev. T. P. Keene, Farley Castle, Bath.

DIOCESE OF EXETER.

(Comprising Counties of Devon and Cornwall.)

J. Hicklin, Esq., Vaughan Parade, Torquay.

NEW SECRETARIES.

The following Gentlemen have been recently appointed Honorary Secretaries for the under-mentioned places:—

Burnley . . .	Mr. T. P. Orrett
Cambridge . . .	Rev. G. Pirie, Queen's College
Cheltenham . . .	Major-Gen. McCausland, C.B.
Cirencester . . .	T. W. C. Master, Esq.
Darlington . . .	C. Jackson, Esq.
Easington R. D. . .	B. Smith, Esq.
Framland, R. D. . .	Rev. W. H. Earle Welby
Gloucester . . .	Arthur Helps, Esq.
Melksham . . .	Howard Maltravers, Esq.
Ospringe, R. D. . .	G. Robinson, Esq.
Portland . . .	Zillwood Milledge, Esq.
Preston . . .	C. T. Taylor, Esq.
(Lancashire) . . .	W. Roper, Esq.
St. George's (Hanover Square) . . .	R. Sumner, Esq.
Shaftesbury, R. D. . .	Rev. E. V. Chappell
Spitalfields, R. D. . .	Rev. T. Priestley
Weymouth . . .	Pelly Hooper, Esq.
Wimborne Minster . . .	G. Chislett, Esq.
Witney . . .	Rev. W. M. H. Church
Worcester . . .	Martin Curtler, Esq.

The Rev. G. R. Mackarness, Vicar of Ham, and brother of the Bishop of Oxford, has been elected Bishop of Argyle and the Isles by an absolute majority in both chambers.

CORRESPONDENCE.

IMPORTANCE OF THE COMING ELECTIONS.

SIR,—Let me lay before your readers, in the present aspect of political affairs, how very necessary it is to make an organised and united effort to return true supporters of the Church as members of Parliament. I care not whether they are Liberals or Conservatives, Tories or Radicals, though I do not expect to find many true Churchmen in the Radical party; but I am sure that the present elections are of the utmost importance to the true interests of the Church, and that every true Churchman should exert his influence to see that he returns, as his representative to Parliament, one who will not truckle to the demands of the Nonconformists.

Does not the whole opposition of the Birmingham League to the 25th clause of the Education Act lie in a nutshell? Is it not simply because a cry has been raised that it is a new Church-Rate Bill? Why should Nonconformists desert the traditions of their party, and declare themselves in favour of Secular—i.e., Ungodly Education, rather than allow the clergy to teach religion in Board Schools? Why should those who hitherto have said that the clergy were dumb dogs, and deaf adders, and did not teach religion at all, now suddenly affirm that the Church of England Schools have been maintained merely to further the interests of the Church?

Take again another question, which, no doubt, will prove a prominent cry on the hustings (Mr. Osborne Morgan's Burials Bill). What can show more fully the animus of Nonconformists than the position which they take up with regard to this question, claiming the Parochial Churchyards, which have always hitherto been strictly in connection with the Church of England, as public property, and asserting their rights to hold their own services in graveyards belonging to the Established Church. What, again, can more fully show their feeling against the Church than their proposal to secularise all Church endowments, and to give each parish those funds which have hitherto been appropriated to religious purposes, for any secular purpose to which the parish may choose to devote them.

When these are the common objects of the Nonconformist platform, surely it is high time we should all, as Churchmen, combine and support any Churchman, whatever may be his political opinions in other respects, in seeing that the interests of the Church of England and the nation are not sacrificed for the narrow outcry of a sectarian party.

I am quite certain of one thing: if once the principle of the Burials Bill is conceded—that Nonconformist ministers have an equal right with clergy of the Church of England to conduct their services in our churchyards—that there will be nothing to prevent their claiming an equal right to the church which is built on the churchyard. No one can claim a right to a building who does not own the land on which it is built, except it be under some temporary building lease; but once we concede the churchyard the church must follow.

In this political crisis let us drop minor differences and stand up manfully in behalf of that Church on whose prosperity we conscientiously are agreed that the welfare of the nation is dependent.

C. P. PEACH.

INCREASE OF THE EPISCOPATE.

To the Editor of THE NATIONAL CHURCH.

SIR,—In the January number of the *National Church* there is an article on "More Bishops."

Last December the eloquent and earnest the Right Rev. W. E. Armitage, D.D., Bishop of Wisconsin, and, a few weeks previously, Bishop Randall, of Colorado, died, compa-

ratively young men, simply from "over-taxed brains and over-wrought bodies."

English Bishops may also be hurried to an early grave by "over-taxed brains and over-wrought bodies." Therefore, and for other reasons, increase the Episcopate.

Very truly yours,

E. SLADE,

Late Missionary in Canada and the United States.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

There are many students of Holy Scripture who still hold the memory of Isaac Williams in reverent estimation. Such will be glad to be reminded that a new edition of his commentary on *The Apocalypse, with Notes and Reflections*, has lately been published by Messrs. Rivington. From his quiet parsonage in Gloucester, Isaac Williams sent forth, from time to time, work after work which did much to influence the religious minds of his generation. His treatise on the Apocalypse seems to have been composed by him with peculiar care. He regarded that book as "interwoven throughout with all the other Scriptures, illustrating them and deriving light from them," and whilst furnishing a key to the Old Testament and filling it with life, making at the same time the whole of Scripture harmonious and complete. No one who is desirous of meditating upon the spiritual lessons which this wondrous book conveys should fail to read with reverent care what our author has written on this subject.

The Chorister's Guide (Rivingtons), by Mr. W. Barratt, of St. Paul's Cathedral, is an excellent manual for giving sound musical education to a choir; but it is more than this—if used in the spirit which the author intends it to be, it will also be instrumental in instilling a due and reverent appreciation of the services of the Church upon those who are made subject to its teaching. A chorister, to be such as he ought to be, needs not only such instruction as will enable him to take with credit the vocal part assigned him in the service, but he needs also to be thoroughly impressed with the spirit that pervades the services themselves, and the thirty-two lessons which Mr. Barratt has provided in this volume, if taught to a choir in the manner we have suggested, will go far to bring about these desirable results.

Mr. Henry Frowde, of the Bible Warehouse, Paternoster Row, is continually tempting the public by some new and taking device to purchase the various editions of the Bible and Church Services which he presents to their notice. A short time since we mentioned the great value which his "Theological Student's Bible" was likely to prove to the diligent scholar, and now Mr. Frowde has brought out a *Portable Church Service*, with new registered expanding lock case, which contains the Prayer-Book, Proper Lessons, and Hymns Ancient and Modern, in two elegantly bound volumes, exactly suitable for a birthday or wedding gift. The case is of peculiar construction, and opens and shuts with the greatest ease, a merit not always found in the Church Services which have hitherto come under our notice.

The religious instruction of the pupil-teachers in our elementary schools is at present a question of primary importance. Those who are to teach the first elements of religion to our children require to have received themselves a most careful religious training. This is, however, seldom given on a regular and systematic plan, and Messrs. Rivington have rendered an essential service to the cause of Church teaching by bringing out the *Manuals of Religious Instruction for Pupil-Teachers*, which they are now publishing. They are under the able and careful editorship of Canon Norris, of Bristol, and are so arranged as to cover a five years' course of instruction. They are divided into three series: The Old Testament, The New Testament, and The Book of Common Prayer. Part I. of each series

is now published, and we can confidently recommend them, as compiled with the greatest care, and in every way suitable for the purpose for which they are designed.

The Reports of the Church Congresses deserve far more attention from Churchmen than they seem in general to receive. They present us with a most valuable summary of the opinions current amongst Churchmen on the leading questions of the day, and abound with practical suggestions as to the best mode of conducting Church work in the future. Especially is this the case with the *Authorised Report of the Bath Church Congress* (Rivingtons), which is inferior to none of its predecessors, either in the interest of the subjects or in the manner in which they were treated by the various writers and speakers chosen to discuss them. Both those who were privileged to be present at the Congress and those who were unable to attend will do well to read with care the papers on "The Church's Duty in regard to Strikes and Labour," "The best means of quickening Interest in Theological Thought," "The Life of Godliness, Intellectual, Devotional, and Practical," and "Union of Church and State: its National Importance and its bearing on the Community at large." The whole Report is a striking testimony to the abundant spiritual life and vigour now existing in every department of work in the Church of England.

The Prayer-Book, with Scripture Proofs and Historical Notes, by A. Theodore Wirgman (Bemrose & Sons), is a well-arranged and useful manual, founded upon Bailey's "Liturgy compared with the Bible," with which many of our readers are probably well acquainted. It contains, however, much that is not to be found in Bailey, and supplies a trustworthy guide to the right understanding of our daily and occasional services, which will be very acceptable to many whose duty it is to instruct themselves, or those committed to their charge, in the origin, meaning, and history of the formularies of the Church.

The Penny Post (Jas. Parker & Co.) continues its useful course. The present volume is the 23rd. It is an old friend, and one that is always welcome. The engravings are of remarkable excellence; the stories varied, instructive, and sound in their teaching, and the "Editor's Box" each month full of interesting information.

A valuable series of *Hints to Workers* (W. W. Gardner), is being issued under the direction of the Committee of the London Diocesan Lay Helpers' Association. No. VI., which is before us, is entitled, "Visiting the Sick and Poor." It contains excellent practical hints as to the time and manner of conducting such visits, which many of the younger clergy might find benefit from.

The penny magazines begin the new year with renewed vigour. *The Parish Magazine* (W. W. Gardner), always excellent, has a paper by Mrs. Alfred Gatty, "Something for the January number," which will be read with melancholy pleasure by many who have often been delighted by the charming stories which flowed from her fertile pen. The lines, "On Guard," which are accompanied by a very telling illustration, are particularly appropriate, now that England is once again at war.

Those who desire to have the whole question of Confession, which is now agitating the English Church, put before them in a learned and sober manner, will do well to read with care *The Powers of the Priesthood in Absolution, and a few Remarks on Confession* (James Parker & Co.), by the Rev. Canon W. Cook. This treatise is written with singular clearness and ability, and gives a valuable catena of the opinions of celebrated English divines upon the subject. One sentence from the preface will convey in the main the author's own views: "I have given the grounds of my belief, which I seem to share with all the English divines whom I have quoted, that the Absolution in the Daily Office and in the Liturgy conveys remission of mortal sin."

We should like to see the volumes of *Mission Life* (W. Wells Gardner) placed upon the shelves of every

Church library in town or country in the kingdom. The papers they contain are full of interest, ably written, and bring before us the different phases of missionary life in a manner which should attract the earnest attention of all who desire to become acquainted with the missionary work of the Church abroad, the active support of which is one of the truest sources of life to the Church at home.

Two earnest Sermons come to us from the same publishers, by the Bishop of Nelson, New Zealand, one entitled "*Highly esteemed for the Work's sake*," preached at the Archbishop of Canterbury's ordination at Croydon last September; the other, *Consistent Christianity its own best Evidence*, preached before the University of Cambridge in November.

Children in general are under no small obligation to Mr. Harrison Weir for the very able manner he illustrates many of the magazines in which they take delight. *Chatter-box* and *The Children's Prize* (W. W. Gardner) contain excellent specimens of his artistic powers, and should make these magazines popular, even if they did not contain in addition many articles calculated to afford both instruction and amusement to the little ones.

A COMMON MISTAKE CORRECTED.

To the Editor of THE TIMES.

SIR,—Mr. Chamberlain, in his speech at Sheffield, as reported in the *Times* of Friday last, seems to have fallen into a mistake respecting a passage in the Church Catechism, which is so often made, that it is well to point it out.

In speaking of the opposition to the education of the masses, which some persons made some time ago, he says that one reason for it, was this—that "it was then feared it would make them saucy and discontented with the lot to which, as the Catechism said, 'it had pleased God to call them.'" Mr. Chamberlain evidently supposes the Catechism to teach children to be contented with the condition of life in which they are born, without doing anything to improve it, and above all, without ever seeking to rise out of it. Now the Catechism says nothing of the kind. It does not speak to the children of the state of life to which it has pleased God to call them, but tells them to do their duty in that state of life to which it shall please God to call them. The two propositions are so different, that they are almost contrary to each other. The one would imply a fixed condition of society, which it would be flying in the face of Providence to seek to escape from; the other contemplates every variety of career to which the changing circumstances of life may lead. Yet, on the strength of this misrepresented passage in the Catechism, the Church of England is often described as hostile to the improvement of the labouring classes, as the Church of the rich only, and, with no message to the poor, except to tell them to be contented with their lot as they find it. This is so serious a misstatement that it seems worth while to call attention to what it is that the Catechism really does say.

I am, Sir, your obedient Servant,

January 5th.

CATECHISTA.

THE BISHOP OF LINCOLN ON CONFESSION AND ABSOLUTION.—The Bishop of Lincoln has recently issued a Pastoral Letter to the Clergy and Laity of his Diocese on Confession and Absolution which exhibits in rare combination the great learning, sound judgment, and outspoken Churchmanship for which Bishop Wordsworth is so distinguished. We much regret that great pressure upon our space compels us to omit the extended notice which we had prepared.

15 PATERNOSTER ROW, Feb. 1, 1874.

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ADDRESS

OF THE

EXECUTIVE COMMITTEE

OF THE

Church Defence Institution

TO THE

ELECTORS OF ENGLAND AND WALES.**FELLOW COUNTRYMEN,**

By the unexpected Dissolution of Parliament, you are suddenly called upon to exercise in every constituency, the electoral rights entrusted to your charge.

This duty carries with it at the present moment no ordinary responsibility, and requires to be discharged with the utmost care by all those who desire the future welfare of this Church and Nation.

Upon the character which you, by your vote, assign to the new Parliament, will in a great measure depend some of the most momentous issues which the English people have ever been called upon to decide.

The maintenance of the time-honoured union between Church and State, which has produced such untold benefits to this land; the religious education of our children in Elementary Schools; the right of the Church to the control and management of her own Churchyards; the mode of dealing with Endowments which our ancestors have bestowed upon our Universities and Schools, for the maintenance of "Christ's religion established amongst us," will all be brought before Parliament with a view to legislation.

All friends of the Church are therefore earnestly entreated at this crisis to take a decided stand, irrespective of party considerations, and to use every exertion to return only such candidates to Parliament as will defend the rights of the Church, as well as resist all measures which are detrimental to her future progress and work in this country.

Signed on behalf of the Executive Committee of the Church Defence Institution,

ALFRED T. LEE, L.L.D.,
 Secretary.

THE CHURCH DEFENCE INSTITUTION,
 25 Parliament Street, S.W.—Placards and Leaflets suitable for distribution among the various Constituencies, together with a list of the votes of M.P.s who have supported Mr. Miall's policy, can be obtained on application to the Offices, 25 Parliament Street, S.W.
 ALFRED T. LEE, L.L.D., Secretary.

The
National Church.

FEBRUARY, 1874.

"In fact, the moment any religious sect begins to possess property of its own, and to hold public worship, it must call in the aid of the supreme power, whether monarchical or republican, to protect it, in other words, to establish it. It cannot hold an acre of land, or lay the foundation of a single building, without asking the State to sanction its holding that property, and allowing it to vest it in trustees for its own special religious purposes.—Thus it is, that there are in this country at present actually scores of sects which own their chapels, and hold their services in peace, through the protection of the temporal power, whose interference they profess to denounce."—"To Rome and Back," p. 369, by the Rev. J. M. Capes.

THE CHURCHMAN'S DUTY IN THE
COMING ELECTIONS.

THE sudden dissolution of Parliament by Mr. Gladstone has plunged the country into the turmoil and excitement of a general election. And not only is the dissolution sudden, but the elections which follow upon it must be, in a great degree, sudden also. Within less than fourteen days of the time appointed for the re-assembling of Parliament, the end has come and the electors are called upon, with scarcely any time for calm consideration, to determine questions of the gravest and most serious import. Especially is this the case with those electors who have at heart the questions which relate to the future religious welfare of this country. The National Church and the religious education of the children of the poor are the foremost of these. But, in addition, there are many other questions of the greatest importance upon which the new Parliament will be called upon to decide. The future of our Universities; the manner in which the Endowed School Commissioners shall henceforth conduct their operations; the preservation of the control of our own churchyards—these and many other kindred questions must be discussed, and some of them legislated upon, by the Parliament about to be elected. And in all these questions Churchmen have a deep and abiding interest, and therefore upon them all it becomes them now to speak with no hesitating voice. The

great mass of Churchmen, whatever their peculiar views on certain points may be, yet in the main earnestly desire to do their utmost to maintain the blessings of National Christianity in this land. And a crisis such as the present is just the season at which it becomes an imperative duty to sink all minor differences, and to act together in earnest and united action for the common good. This can only be done by the friends of the Church in every constituency taking at once a bold and determined stand. Let them tell the candidates who seek their suffrages, whatever their political opinions may be, that they shall not have their votes unless they speak out openly and distinctly as to the course they will pursue in Church questions in the House of Commons. The strength of the Liberationists lies in this, that they make it "an essential point with all the candidates who are to receive their support, that their views on ecclesiastical as well as political topics should be ascertained, and that vague professions of attachment to 'religious liberty' or other generalities should be regarded as insufficient." It is by tactics such as these that they formed in the last Parliament a body of members pledged to support and maintain their views, and it is thus that an active working minority has in times past carried measures which have been antagonistic to the Church's welfare. In the last circular of the Liberation Society, it is urged that the support of Mr. Osborne Morgan's Burials Bill should be one of the questions "pressed on the notice of every Liberal candidate." It is by constant pressure thus brought to bear upon every constituency that will endure it, that political Nonconformists have hitherto advanced their cause. The friends of the Church now have it in their power, in most cases, to prevent such results in the future. Let them speak out boldly and act unitedly, and they have the power to change the character of the representation on Church matters of very many constituencies in England. Let them remember that the Liberationists, not content with the perfect religious liberty they enjoy, are striving to deprive English Churchmen of rights they have inherited, and of property which is a sacred trust committed to their charge. Remembering this, let them do their duty honestly, perseveringly, and with a good courage. The opportunity has come; let every Englishman take care that he uses it as becomes a faithful man and a good Christian.

THE NEW NONCONFORMIST PROGRAMME.

THE Liberation Society has issued a well-considered circular to its friends in preparation for the coming general election. It is conceived in no spirit of boastful self-confidence, but breathes throughout the spirit of determined work. It is evident that if the Church is to continue to hold her own in this country, we must meet the tactics of the Liberationists in the same spirit, and stir up her friends without delay to active, earnest, and persevering exertion. The coming general election has aroused the renewed activity of the friends of Mr. Miall. In the circular above alluded to "they urge upon their supporters immediate preparation for the discharge of the important duties which that event will devolve upon them." To enable them to perform those duties aright they proceed to set before them means which they recommend for their adoption. First, "a careful choice of candidates is to be made." From neglect of this "the friends of religious equality have often been placed at a disadvantage." Especial care is recommended on this head, as the position in which the Liberationists now stand to the Liberal party "is one of some difficulty." Before, however, a candidate is selected, "his views on ecclesiastical as well as political topics are to be ascertained," and "no vague profession of attachment to religious liberty or other generalities should be regarded as sufficient." In other words, he must be made to swallow, without exception, the whole of the Liberationist platform, and that without possibility of mistake in the future. Next, especial attention is directed to *local organization*. Existing Committees are to be strengthened, and "special electoral Committees" formed. In every borough at least "a body should exist for the purpose of considering the present state of the representation," and "all their friends should combine for the purpose of ascertaining their own strength, and of deciding on the course which it is expedient for them to adopt." For the M.P.'s who supported Mr. Miall in the House of Commons and come forward again "the most strenuous efforts are to be made to secure their re-election," and wherever there is a chance of success, new candidates are to be pledged to Disestablishment, or "at least to be required to refrain from committing themselves in *opposition* to Disestablishment." In another sentence the manner in which pressure is recommended to be placed on Liberal M.P.'s who hitherto have not supported Mr. Miall is fully traced out. "The votes and speeches of present members on ecclesiastical questions are to be examined," with "a view of securing a better representation of the principles of those without whose

support they cannot hope to be re-elected." Then we have a full view presented to us of the electoral apparatus by means of which those who are to receive the Liberationist vote are to be screwed up to the required standard. What that standard is, is then specifically set forth. The Burials Bill, by which the sanctity of English churchyards is to be placed at the mercy of "any minister or member" of the 131 sects of Dissent, is "to be pressed on the notice of every Liberal candidate." The abolition of clerical fellowships at the Universities is to be insisted upon, and the renewal of the Endowed Schools' Act is to be watched with jealous care. On the question of Elementary Education, "the point to be ultimately arrived at is the severance of secular from religious instruction in public schools," and the entire abolition of the 25th clause of the existing Act. Lastly comes Disestablishment, which will occupy in the future—so we are told by the Liberation Society—"a prominent and advanced position." Such is the programme. Those who have conceived it know well the advantage to be gained by a clear and decided course being placed before the electors in due season. We may be sure from past experience that no effort will be wanting on their part to make due use of this weapon thus made ready to their hands. Its publication is a warning to the friends of the Church to be up and doing, to learn at once the necessity of united and decided action, and the absolute duty of voting against every candidate, whatever political opinions he may profess, who is not prepared to give his earnest and hearty opposition in Parliament to the policy and objects advocated by the Liberation Society and its supporters.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

IMPORTANT MEETING.

OVER DARWEN, LANCASHIRE.—*Mr. Lyon on the Waste Lands Act.*—Pastor Gordon having very recently lectured here on "the Church of England not the Church of the English," on Tuesday evening, January 20, G. E. Lyon, Esq., delivered his lecture on "the Church of England the Church of the People," to a numerous audience, filling the spacious room, and including about 400 operatives employed in the town and neighbourhood, as well as many influential inhabitants of Darwen. The chair was taken by J. Huntingdon, Esq., of Belgrave, and there were on the platform the Revs. R. Mayall (Vicar of Holy Trinity), H. Moore, and many others of the clergy and laity of the neighbourhood. The chairman having briefly introduced the lecturer, Mr. Lyon entered into a plain and popular statement of the origin and nature of Church property, which matter, he said, went "to the root of the question." "Once convince the Liberationists that they can't have our

money, and we shall hear no more of Disestablishment and Disendowment." (Cheers and laughter). In treating of the subject of tithes, Mr. Lyon took occasion to reply to the argument recently drawn by Liberationists from the Barren Lands Act (2 and 3 Edward VI., c. 13, sec. 5). He referred to the 27th Henry VIII., c. 20, the preamble of which ran :

"Forasmuch as divers numbers of evil-disposed persons inhabited in sundry counties, cities, towns, and places of this realm, having no respect to their duties to Almighty God, *but against right and good conscience have attempted to subtract and withhold*, in some places the whole, and in some places great part of, their tithes and oblations as well personal as predial, due unto God and Holy Church."

And then went on, *not* to enact that tithes should be levied, but that tithes should *not henceforth be so subtracted and withheld* "against right and good conscience," but should be paid by the subject "according to the Ecclesiastical laws and ordinances of his Church of England, and after the laudable usages and customs of the parish or other place where he dwelleth or occupieth." Mr. Lyon showed that nothing in this or any other Act relating to tithes rightly construed afforded any colour for the pretence that tithes were levied by Act of Parliament, and yet it had recently been said that four-fifths of the tithes were so levied. This Mr. Lyon characterised as an "unscrupulous statement," advanced without any real investigation having been made into the subject. Recurring, then, to the "Barren Lands Act," which he said had been recently "misquoted and misrepresented at Liberationist meetings from Berwick-upon-Tweed to the Isle of Wight," Mr. Lyon said the Statute (2 and 3 Edward VI., c. 13) was passed to confirm and enlarge the operation of the Act (27 Henry VIII., c. 20) he had quoted, which did not quite remedy the evil it was intended to remove; and the 5th section (upon which Mr. Callaway and other Liberationist lecturers relied) enacted :

"That all such barren heath or waste ground other than such as be discharged for the payment of tithes by Act of Parliament, which before this time have lain barren and paid no tithes *by reason of the said barrenness*, and now be, or hereafter should be, improved and converted into arable ground or meadow, shall from henceforth, after the end and term of seven years next after such improvement fully ended and determined, pay tithe for the corn and hay growing upon the same."

Of which enactment Mr. Lyon remarked that none but a Liberationist, who was determined *not* to be enlightened, could misunderstand the meaning. It was evident that when the "pious ancestors" who were the unharmed objects of Mr. Callaway's sneers now, granted tithe upon their lands—a great portion of the land was uncultivated and barren, and therefore could not pay tithe "by reason of the said barrenness," although included in the estate tithed by the original grantor of the tithe. The Act was indeed intended to encourage the cultivation of the barren lands—and with this intent relieved the land in process of reclamation from paying tithe calculated according to the payments received from the adjoining land, and which would materially burthen the cultivator. "A man," said Mr. Lyon, "might grant a farming lease for a yearly rent to be paid for each acre under cultivation, and might remit all rent upon his coppice lands, then being laboriously brought under cultivation, until the expiration of the

seventh year from the date of the lease. Suppose, then, that the lessor granted a tenth part of the rent arising out of that particular farm to a charitable institution, could it be contended that at the expiration of the seven years the institution would not be entitled to a tenth part of the rent arising from the *whole* farm, including that which was formerly coppice, and had not therefore paid rent "*by reason of the said barrenness*." Just in the same way, the Church, entitled to a tithe of the produce of the *whole* estate, such tithe being granted to her by a former owner, but receiving tithe from the productive *part* only of the estate, by reason of some being barren and unable to pay tithe, did not forfeit her right to tithe from the *whole* when the inability of the barren lands to pay was removed by cultivation. And just as the fact that the tithe was in some instances wrongfully "*subtracted and withheld* against right and good conscience," caused the enactment 27 Henry VIII., c. 20, to be passed, to restore to the Church a property wrongfully detained from her, so the fact that in the reign of Edward VI. a large quantity of hitherto barren land was being brought into cultivation, and in some instances unduly escaping its liability, caused the passing of the "Barren Lands Act," to settle the rights of the Church, to remove the last pretence for the refusal of payment from the cultivators, and yet to encourage the continued cultivation of the hitherto barren lands as a matter of public policy. Mr. Lyon was loudly cheered, and votes of thanks were accorded to him, and to the Chairman, with "three times three." Mr. Huntington, in responding, said the meeting was a very different one from those formerly held in Darwen. It was evident that the Disestablishment movement was "played out" in that locality. From the enthusiasm displayed, he had no doubt that if Darwen were then polled, any Disestablishment candidate would "go to the wall" at once. (Loud cheers.)

DIocese OF EXETER.

(Communicated.)

Mr. Hicklin has issued a Circular announcing his appointment as our organizing Secretary for the Diocese of Exeter. After stating that he is prepared to make arrangements in the several districts and Rural Deaneries of Devonshire and Cornwall, for such Conferences, Meetings, and Lectures as may be desired; and for establishing local branches of the Institution in those places where they are not at present founded; he adds—

"The co-operation and support of all classes are earnestly requested for the purpose of completing the organization of England, which the Church Defence Institution is anxious to accomplish, and which has now nearly four hundred and fifty Branches in direct communication with the Parent Society at 25 Parliament Street, London. As its authorized representative in the Diocese of Exeter, I shall be glad to be favoured with such intimations and suggestions as may enable me to settle a programme of an early tour throughout the Diocese, for the purpose of taking counsel with our friends as to the most effective and judicious mode of conducting the requisite proceedings for extending and strengthening, in these days of public excitement, the foundations of our National Christianity. I shall feel obliged by notices of *all* meetings, whether Lay or Clerical, affecting the interests of the Church and the promotion of Religious Education, that I may be duly informed of the progress which such works are making, and be ready to give any assistance at my command, in furtherance of the important objects of Church Defence, Extension, and Reform."

Mr. Hicklin's series of lectures on behalf of the Church Defence Institution will include the following subjects:—

- The History of the Church from the Apostolic Age to the present period.
- Ancient Independence of the British Church, and the Romish Usurpation.
- The First Christian Emperor, and the First British Martyr.
- Causes and Consequences of the Reformation.
- Defeat of the Spanish Armada in the reign of Queen Elizabeth, and its Results.
- The Last Days of Latimer and Laud.
- The Church under the Commonwealth.
- King James the Second, and the Seven Bishops. Accession of William III.
- The History of the English Bible and the Book of Common Prayer.
- The Fulfilment of Prophecy in the Fall of Ancient Empires—a Warning to England.
- The Duty and Means of promoting the Defence and Extension of the Church; and of maintaining a sound System of Religious Education.
- The just Claims of the Church to its Endowments and Revenues.
- Suggestions for Ecclesiastical Reforms, and the Need of an effective Organization of all Classes and Parties upon the Principles recommended by the Church Defence Institution.
- National Religion exemplified in the Union of Church and State, according to the Scriptures.

The subjects will be selected as may seem best adapted to the requirements of each locality, under the advice of the resident Committee; and the various topics will be so discussed as to be illustrative of Church Work, Christian Progress, and Divine Revelation; in contradistinction to the fallacies of Liberationists, the theories of Secularists, and the sophisms of Sceptics.

The arrangements for Mr. Hicklin's Cornish tour will be forthwith announced.

The *Exeter Gazette*, in a leading article of its *Daily Telegram*, has the following remarks on the arrangements for merging the *Devonshire Churchman* in *The National Church*.

"Though a slight lull seems to have come over the agitation for Church Disestablishment, nobody expects but that the agents and champions of the Liberation Society will be up and at it again shortly. The only chance of success these efforts have lies in their unwearied persistency, and the Church has need of as much determination and unremitting vigilance on the part of her friends. It would be difficult to over-estimate the work done by the Church Defence Institutions throughout the country in keeping Churchmen posted up in their duty in this respect.

"The Central Institution has been long engaged in forming organized branches all over England, and, for the same reason that the Devonshire Institution has, in one sense, merged its individuality in the National body, its organ—the *Devonshire Churchman*—is discontinued, in order that *The National Church* may be circulated in its stead. The former publication has accomplished an excellent work, but of course the journal by which it is superseded has greatly superior facilities for spreading sound information respecting the Church, and refuting the mis-statements constantly being set forth by its opponents. A vast number of Churchmen, even, would learn from it much that they ought to know; their ignorance of such matters constituting a vantage-ground of which Liberationists make unscrupulous use. The present cir-

culature of *The National Church* is very large—20,000 copies—but not so large as it should be, the merits of the journal itself, to say nothing of the position of the Church—assailed as she is on every side—rendering it a publication which every Churchman ought to read."

Our Exeter contemporary will see by reference to the *Liberator* for January, that the "lull" of the disestablishing party is over, as that organ of the irreconcilable Nonconformists mentions thirty-seven towns where meetings of "the adverse faction" have been held during the previous month by the agents and associates of Mr. Miall's confederacy. Hence the duty and responsibility of renewed action for Church Defence.

The Editor of "*The Church in Cornwall*," in a leading article, remarks—

"Six months have elapsed since the Diocesan Conference took place at Exeter, and the Committees for special objects were appointed. We have heard as yet nothing of the action of two which are entrusted with the consideration of important matters, viz., that on Sunday Schools, and that on Church Societies, although the Bishop has issued a letter on the former subject. Have they held meetings? Have they been gathering their statistics? or will "the appointment of a Committee" prove (as elsewhere not unfrequently) the convenient method of securing delay while it allays impatience? Till our Ruridecanal Synods represent a great deal more of painstaking activity, it will be hard enough to pitch on men from the ranks of the Clergy who are qualified for Committee work on special subjects; their particular interests and their particular capacities are not at present half known. As for our Lay friends, their capacities and their interests are still more enveloped in obscurity, and this, too, must continue the case till the assistance of Lay Men is more called for and more directed by the Church. However, we are but witnessing the foundation of an organised Diocesan system, and if the present workmen appointed to the several portions of the building find there is very little material at hand, and are told that the result of their labours is of no great value when presented to the Conference, they must accept the consolation of being but beginners. We should like to know, however, that they are striving."

We have a fellow feeling with our Cornish contemporary in this matter; for among the Church Societies referred to, our own Institution was ably and earnestly commended to the consideration of the Conference by the Earl of Devon, the Venerable Archdeacon of Totnes, and the Mayor of Exeter. A Committee of twenty-one members, lay and clerical, was appointed to deliberate upon the best means of obtaining increased and systematic support for such Societies, so that we naturally look for the result with some interest. We hope our friends will take courage, and persevere in their recognition of our claims to the confidence and help of Churchmen.

In a spirited article upon "Political Dissent," the *Inquirer*, which is, we believe, the organ of the Unitarians, has some smart strictures upon the inconsistency of the *Nonconformist* in complaining of appeals in Churches, but commending them in meeting-houses, upon the elections for School-boards. The *Inquirer* concludes with the following independent expression of opinion, which is worth remembering:—

"Now, we quite disapprove of the pulpit and the ministry being made the organs of political and sectarian influence. . . But the same principle surely applies both to

Church and Chapel. Political harangues are oftener to be heard from Dissenting than from Church pulpits, and both are equally misplaced and indecorous. The Churchman, however, may justly plead that he is simply maintaining an educational system which has received the sanction of the State, and is closely bound up with the stability of what he regards as a National institution. The Dissenter is pleading for a theory of his own, which may be true or not in the abstract, but which has so far been deliberately rejected by the national tribunal. We detest the jealous and watchful sectarian attitude which has a keen eye for faults in the National Establishment, but is wilfully blind to similar blots in what are called—as if in derisive mockery—the *Free Churches*."

We trust that Churchmen will not be lulled into a state of apathy by unauthorized assurances of Mr. Miall's intention to abandon his annual motion for the Disestablishment of the Church. The Liberation Society is making more extensive efforts for fomenting the agitation, and the *Nonconformist* (Mr. Miall's own paper) keeps alive the controversy by the following appeal:—"If the House of Commons does not offer a suitable field for conflict during the approaching Session, that is no reason for either apathy or idleness. The next great battle will be fought in the constituencies. It is towards this that our chief attention should be given. It is for this we should leave no stone unturned, with a view to complete our organisation. . . . All the zeal which we can kindle will be needed in the conduct of the coming electoral campaign. Nor is there any time to be lost. We are glad to observe that the adherents of religious equality are disposed to take advantage of the grand opportunity which is now before them. We have reason to think that suitable stimulus and guidance will be supplied to them from head quarters. It is by no means certain that the approaching Session will run out its natural course; it may be cut short in its midst. Let it be the resolution of our friends to seize time by the forelock. The sooner they commence their work with a definite view to the next general election, the more likely it is that the cause they have at heart will find a successful issue." And so say we to Churchmen; and, the Election being now upon us, exhort them with all earnestness, to heed the warning and emulate the example of *their adversaries*.

The *Times*, in a review of *Thom's Irish Almanac*, speaks of the "Episcopal Church" in Ireland, which, we notice, though disestablished, still bears in Messrs. Thom's pages the title of the "Church of Ireland." Surely the *Times* must know that if the Irish Church needed any change of title it is to be found in the Act of Parliament effecting that policy. Parliament could rob her of her position and property, not of her mission as the ancient Church of Ireland.

Professor Goldwin Smith declares:—

"I find much complaint among the clergy here about the growth of scepticism and the gradual disregard of Christianity, and they assign this very cause for it—all summed up, in fact, in the wickedness of man; but I wish they would consider whether something of the decline of Christianity may not be due to the fact that for ages Christianity has been accepted by the clergy of the

Established Church as the ally of political and social injustice."

And he continues: "However, I must not dwell on that theme." Now, is his assertion a "fact" or a "theme"? It really would be only fair if Mr. Goldwin Smith would "dwell" on his offensive and unjust remarks, which it would be difficult for him to explain or substantiate.

MANSFIELD.—At the Second Annual Tea Party of the Working Men's Branch of the Church Defence Institution held in Mansfield on December 29, 1873, Mr. I. Leonard, the Secretary, in an earnest and vigorous speech, was able to speak in very cheering terms of the position of the Branch, and of the progress that had been made during the year. He urged upon all working men to prove their attachment to the Church, and to present a united front against all those who are seeking to injure her work and power for good.

OLDHAM.—On January 19, G. E. Lyon, Esq. lectured in the Town Hall, Oldham, on the "Church of England the Church of the People" to a very numerous and attentive audience, largely composed of working men, who followed every point of the lecture with manifest interest and appreciation. The chair was occupied by the Rev. W. F. Wilberforce, who was supported on the platform by most of the local Clergy and many influential laymen. The lecture was warmly applauded. At its conclusion, in accordance with an invitation from the lecturer, a few questions were put by persons in the audience which were satisfactorily answered. Mr. Collinge asked some information respecting the duties and office of an Ecclesiastical Commissioner, which was ably given him by the Rev. J. Harrison, Vicar of St. Stephen's, Oldham. The usual votes of thanks to Mr. Lyon and the Chairman were unanimously accorded, and the meeting, which throughout had been of an enthusiastic character, then terminated.

PORTLAND, DORSET.—An enthusiastic and influential meeting was held in St. George's Infant School Room, on December 22, 1873, for the purpose of organizing a branch of the Church Defence Institution, the Rev. J. A. Beazor, Rector, in the chair. The first resolution, which was moved by the Rev. J. A. Beazor, in a hearty and telling speech, seconded by Mr. R. Lano, was as follows:—"That whereas at a public meeting, held on November 4, 1873, it was resolved that a branch of the Church Defence Institution should be formed in this parish: the object of such branch was declared to be (1) to maintain the union existing between Church and State in this country, as conducive to the best interests of the English nation, and (2) to promote whatever may tend to increase the efficacy of the Church's work—especially in Portland." Other resolutions relating to the organization and working of the Branch were moved and seconded by Mr. J. C. Lano, Mr. C. White, Mr. Henry Atwool, and Mr. F. Pearce. The following are the officers of the Branch: *President*, The Ven. Archdeacon Sanctuary. *Vice-Presidents*, The Rev. J. A. Beazor and Major Forbes. *Committee*, Revs. H. Jenour, A. Hill, and S. W. Tidswell, and Messrs. R. Lano, E. Pearce, J. Combers, A. Scriven, W. Cohen, J. Williams, J. C. Lano, J. Churchill, S. Smith, H. W. Smith, F. Pearce, sen., F. Wills, O. Lano, B. Stone, W. Atwool, J. Lano, H. Atwool, and J. M. Stone. *Hon. Secretary* and *Treasurer*, Mr. Zillwood Milledge.

NORMANTON.—On Wednesday evening, December 18, G. E. Lyon, Esq., addressed a large audience in the National School, Normanton, having been announced to speak in reply to Mr. J. H. Gordon, of Darlington, who had lectured the previous week on "Some Aspects of the Liberation Question." The Rev. W. Meredith Lane, Vicar of the parish, occupied the chair. Mr. Lyon said Mr. Gordon had fallen into the common error of calling the Church of England a State Church; which he, Mr. Lyon, contended it was not. "A State Church (said Mr. Gordon) meant a religious system and faith supported out of the National funds, to which the whole people contributed, irrespective of sect;" but as the Church of England was not in fact supported out of the National funds, she could not be a State Church. The Church was most certainly not a political Church. The Church was a religious community, bound together by religious bonds, engaged in promulgating and fostering throughout the land a religious faith and a religious education. He (Mr. Lyon) defied any living man to show a single item in the Parliamentary estimates, for the support of the Church in any way, yet Mr. Gordon told them that the "National resources" were being diverted from their proper use to the use of the National church, Mr. Gordon had argued that the existence of the Church by law established, interfered with the liberty of private conscience and belief, yet there were in this country 131 different sects, including "Shakers," "Peculiar People," "Christian Dolphins," and Mr. Gordon, who himself might follow Mumbo Jumbo for anything the Church did to prevent him. Mr. Gordon had, however (said Mr. Lyon) himself most fully proved the existence in this country of perfect religious freedom, for he had been permitted only a week before to lecture in an English town against the English Church. Mr. Lyon resumed his seat amidst loud applause.

HALIFAX.—On December 16, a lecture was delivered to a very attentive audience in St. Mary's School-rooms, by G. E. Lyon, Esq., on "The Church of England the Church of the People." The Rev. J. Coghlan, Vicar of St. James's, presided in the absence, through illness, of the Vicar of the parish. Amongst those present were the Revs. W. W. Jones (local secretary of the Church Defence Institution), and Jas. Palmour, E. M. Wavell, Esq., Junr., &c., &c.

The Rev. Chairman, in introducing Mr. Lyon to the meeting, severely criticised two letters written by the notable Dr. Enoch Mellor, of Halifax, to the Bishop of the Diocese, and published in a pamphlet called "Breakers a-head," and showed that the author had quoted, as in favour of his own views, from certain political authorities, and also from a Prelate of the Church, statements which, properly understood and used, were really arguments in support of the National Church. (Cheers.)

In the course of his address, which occupied an hour and a half in delivery, Mr. Lyon remarked, amidst loud applause, that the highly respectable body of Nonconformists were not, as a body, the antagonists of the Church. These were chiefly, indeed, a narrow section of political agitators in whose ranks could be found men who were not only the enemies of the Church of England, but who were opposed to every form of religion whether established or not. It was to be feared that there were many pious men who had joined the crusade against our ancient Church, who were woefully deceived as to the aims of

some of their leaders, which included not merely the Disestablishment and Disendowment of the Established Church but the increase of that secularism and atheism, against the progress of which the Church is the chief bulwark. Nonconformists as well as Churchmen could have no sympathy with secularism; both were the determined foes of atheism; and he (Mr. Lyon) most solemnly believed that in the coming struggles the united Churchmen of England would find their ranks recruited by many honest and candid Nonconformists, whose desire it was to do all in their power to the honour and glory of God.

Questions were invited but none asked. A vote of thanks to Mr. Lyon, proposed by Rev. W. W. Jones, and seconded by E. M. Wavell, Esq., Junr., was voted by acclamation. After a similar compliment to the Chairman, the meeting, which throughout had been very enthusiastic, concluded with the benediction.

CHURCH POPULATION OF ENGLAND.

To the Editor of THE NATIONAL CHURCH.

SIR,—A friend of mine, who is a Dissenter, says that at the Census of 1861, the population, from a religious point of view, was two-thirds Dissenters, and one-third Church of England, and that of this *third* only one half belonged to the Evangelical school. As churchwarden of a parish church in Sussex, I am interested in this subject, and should feel much obliged if you could inform me in your next number what truth there is in this statement.

CIVIS.

[No religious Census of the English people has ever been taken. The Census of 1851 merely gave the sitting accommodation, which is about as accurate as if the forms in a school were to be taken to represent the number of scholars attending it. Perhaps the testimony of Mr. Gladstone as to the amount of Church population in England will be interesting to our correspondent. "I will not go the length of saying that the register of marriages supplies an accurate and absolute test, or that it even supplies a better test than the attendance, but one may be very usefully employed to correct the other, and if on the one hand it may be more than the truth that 78 per cent. of the population are members of the Established Church, it is probably far less than the truth to say that one half is the true proportion." It is impossible to make an absolute statement on this subject, but from the best returns attainable it is probable that Churchmen form at least 70 per cent. of the population.—Ed. N. C.]

THE NATIONAL ASSOCIATION FOR FREEDOM OF WORSHIP.—The Annual Meeting of this Association was lately held at the Town Hall, Manchester. The Dean presided, and spoke at length on the objects of the Association and the prospects of their realization, and it was resolved:—"That a respectful memorial be forwarded on behalf of this meeting to the Ecclesiastical Commissioners and the Incorporated and other Church Building Societies, praying that they will discourage the extension of the pew-rent system, to the exclusion of the people at large, on the ground that, as Church bodies, they are bound to enforce the principles of the Church and the general law of the land, by which all the seats in a parish church are for the free use of all parishioners alike without payment.

ADDRESSES

OF THE

LONDON WORKING MEN'S COUNCIL FOR CHURCH DEFENCE

TO THE

WORKING MEN OF ENGLAND.

FELLOW WORKMEN,—

The sudden Dissolution of Parliament calls upon all of you who possess the franchise at once to exercise your right to return to represent you those who will labour to promote the true interests of yourselves and your children.

We desire to address you on a subject which has been of late prominently before the public—the Disestablishment and Disendowment of the Church of England.

This is a question which must be fully and fairly grappled with. Its great importance to the future welfare of the working classes will be denied by none. We desire, therefore, that the working men should look this question in the face, consider its bearings, and take their side.

We are asked to aid in the Disestablishment and Disendowment of the Old Church of England. What does this mean?

Disestablishment means that England as a nation, by the voice of her representatives in Parliament, shall deliberately renounce for the future all necessary connection between Government and Religion. Henceforth national acts would never be sanctified by religious ordinances. Henceforth England would be a nation without a recognised religion. This is a striking fact, which the British people do not yet in any degree realise.

Disendowment means that the property of the Church voluntarily given by its members in past ages and in modern times for promoting the spread of Christianity, and for providing for the permanency of religious instruction, shall be confiscated by the State, and applied to any purposes except those for which it was given.

In a word, Disestablishment means that as a nation we renounce God; Disendowment means that as a nation we rob Him.

We are asked to assist in bringing England to this

state of degradation, and the thinking working men are appealed to to promote such legislation as this.

Remember that not one penny of the national property goes to the Church. The Bishops and Clergy are paid out of the Church funds, and not a farthing out of the taxes paid by the people goes to them.

If the Church were disestablished to-morrow, no one would be the better for it—many the worse. The Irish Church is disestablished, but TITHES ARE STILL PAID IN IRELAND, and no Irish labourer has received a penny's increase in wages because of the Disendowment of the Irish Church.

We believe that, if England is to remain great and prosperous, she must also remain a religious nation. To do this she must preserve her national religion. Our duty therefore is actively to aid in preserving it. This is a question far above all party politics. It is a question between each individual and his God. Let every working man who loves his Bible and reveres his Church work in earnest to defend her. Union is strength. Each fresh hand enlisted on the right side is a gain to the cause of justice and truth, and in such a cause as this who will be wanting?

Fellow workmen, now is the time for us to stand by our principles, and boldly act up to them.

Vote for no candidate who would forbid your giving your children such a religious education as you think best, or who would deprive you of the enormous advantages you enjoy from the free spiritual ministrations of a National Church.

Signed on behalf of the Working Men's Council.

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OCCASIONAL NOTES.

IT is very gratifying to note that during the recent election many Liberal candidates openly avowed themselves opposed to Disestablishment. The most notable case is that of Mr. Roebuck, who, in terse and vigorous language, declared himself against the Liberationist policy, and in such a town as Sheffield was returned at the head of the poll, defeating by a large majority Mr. Chamberlain, the apostle of "Free Church, free schools, free labour, and free land." Mr. McCullagh Torrens, also, the M.P. for Finsbury, when interviewed by a deputation from the London Working Men's Council for Church Defence, said distinctly that "he preferred faith to party," and should vote against Disestablishment whenever it might be brought forward. We are glad, also, to hear on good authority that such decided Liberals as Mr. Villiers and Mr. Weguelin, the members for Wolverhampton, have distinctly declared against the Liberationist policy. Many other similar instances might be noted. All these are cheering signs, and show that the defence of the Church is no party question, but that many earnest Churchmen who sit on the Liberal side of the House are fully prepared to resist any attempt to disestablish the National Church. We need scarcely add that much of this change of feeling can be distinctly traced to the action of the Church Defence Institution, which has done so much of late years to place the true position of the Church and the history of its property before the eyes of the British people.

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THE effect of the recent Elections in the representation of Wales and Scotland as regards the Church question is remarkable. In 1868 the vast majority of the constituencies returned M.P.s pledged to Disestablishment. Now a great change of opinion is manifest, and the advocates of the Liberationist policy have again and again had to give place to those who support the union of Church and State. In

Carmarthen boroughs, Sir John Stepney has been succeeded by Mr. Nevill, whilst the county has ejected Mr. Sartoris, and returned Lord Emlyn, in conjunction with the old member, Mr. J. Jones. In Cardiganshire, Mr. E. M. Richards has given place to Mr. Lloyd, and in Carnarvonshire Mr. Jones Parry has been defeated by his old opponent, Mr. Douglas Penant. All the rejected candidates were in the last Parliament active supporters of the policy of Mr. Miall. In Scotland there has been a net gain of 12 seats. In the Ayr Burghs, Mr. Craufurd, "a tried and trusted Nonconformist," who always voted for Disestablishment, has had to give place to Sir William Cuninghame. In Ayrshire both seats have been gained, Sir David Wedderburn, "an advanced Liberal and a real friend of religious liberty," having been succeeded by Colonel Alexander, without a contest, in the South Division, whilst in the Northern Division Mr. R. Montgomerie has been returned, after a severe contest. The return of Sir Wm. Stirling Maxwell for Perthshire and Sir William Edmonstone for Stirlingshire are also great gains. If such an advance as this has been made in districts almost regarded hitherto as hopeless, what may we not expect in the future, when our organisations for Church Defence are fully completed?

MR. FREDERICK HARRISON is not fortunate as a prophet. In the February number of the *Fortnightly Review* he wrote an article on "Public Affairs," which "was written and in type" when "Mr. Gladstone struck his first stroke and appealed to the country." But Mr. Frederick Harrison could not resist the temptation to write a postscript to his article. Expressing his admiration of the *coup d'état*, and his implicit faith in Mr. Gladstone's statesmanship "as a move in the Parliamentary game," he says, "It is indeed a masterpiece, and its opportuneness, now it is done, is so complete, that we are all wondering why it did not seem an obvious necessity." But this is not enough. Language can hardly be found to express Mr. Harrison's feelings on this occasion. "There is about Mr. Gladstone's appeal a halo as of statesmanship, and a ring as of chivalry, eminently calculated to rouse a drooping party." . . . "It is, in truth, a masterpiece of party tactics, and even something more—one of those conceptions which show Mr. Gladstone's immense superiority to all the politicians of our time, his almost unique quality of throwing a national character over a party move, the power which can give organic action to the effective opinions of the day." Now that "the great stroke" has proved to be anything but a "masterpiece," and only "the wreck of the Liberal party" is left to lament over its failure, Mr. Frederick Harrison will probably

be not so ambitious of exercising the office of a prophet, and be content to exercise his imaginative talent on less dangerous subjects for the future.

SUFFRAGAN BISHOPS are once more becoming a recognised English Institution. Bishop Wordsworth, who for so many years, whilst Canon of Westminster, was one of the foremost advocates of an increase of the Episcopate, was the first Bishop on the Bench to bring this question to a practical issue. Soon after his appointment to the See of Lincoln he obtained the consent of the Crown to the appointment of a Bishop Suffragan at Nottingham, and Bishop Mackenzie was subsequently consecrated to that office. When the delicate health of the Archbishop of Canterbury compelled him to seek assistance in his Episcopal duties, Archdeacon Parry was consecrated Bishop Suffragan of Dover, and now that the Bishop of Winchester finds that he requires additional help in discharging the duties of his See, Archdeacon Utterton has been appointed Bishop Suffragan of Guildford. The last Suffragan Bishop previous to Bishop Mackenzie was Bishop Richard Thornden, who was appointed Suffragan of Dover in 1545, and died in 1557. Thus, after three centuries of disuse, this office is once more fully revived amongst us. We hail these appointments as a step in the right direction; but the urgent needs of the Church demand a real extension of the Diocesan Episcopate. We trust steps will at once be taken for the introduction of a Permissive Bill into Parliament by Lord Lyttelton, or some other competent person, which, on passing into law, will permit the erection of a new See as soon as the necessary endowment has been provided. More than one county could be named in which the faithful laity would not be backward in providing forthwith the required funds. This is a practical Church reform which should be carried out with the least possible delay.

IN an article on "Bishops and Curates," the *Guardian* has the following sentence, which, under existing circumstances, is worthy of notice:—

"The Disestablishment of the Church of England is not now amongst the cries raised for decision by the country, but it is one of 'those many and arduous questions which,' in the words of Mr. Gladstone, 'lie beyond' the matters now in conflict. When it comes, it ought to find all orders of the ministry, not defying each other in the exercise of legal rights, but loyally acting together in the defence of those truths and in the discharge of those duties, in comparison of which all questions of dress or posture or ceremonial sink into absolute insignificance."

THE PRIME MINISTER ON THE 25TH CLAUSE OF THE EDUCATION ACT.

MR. DISRAELI, speaking at Buckingham, on February 10, made the following important remarks on the Education question:—"We were told when Mr. Bright returned to the Cabinet, and we have been told by several Ministers on the hustings, that they do not despair of making an offer to the supporters of Secular Education which will remove all the objections that, for instance, are felt by those who are in favour of Religious Education, and also all the objections which are felt by those who are in favour of Secular Education, to what is called the 25th Clause. I am always ready, if there is a conscientious objection raised by any class of my countrymen to anything which exists, fairly to consider it; but you may rely upon it that upon this matter there can be no compromise offered. If you give up the position you have taken, and which the existing Government has always itself maintained, you must admit the claims of that party who wish to establish Secular Education. The 25th Clause may be called the symbol of the question; those that are in favour of the 25th Clause are in favour of Religious Education, and those who are against it are in favour of Secular Education. There is no middle course, and therefore I counsel all those who are electing Members of Parliament—for there are still some to elect—not to listen to any loose suggestion that the difficulties felt on the subject of Education may be removed and a compromise effected. No compromise can be effected. The only question before the country is whether national Education shall be founded on the consecrated basis of Religion, or whether it shall be entirely Secular Education. The 25th Clause is the symbol of the controversy, and you must be for or against it."—*Times*, Feb. 11th.

NONCONFORMIST ENDOWMENTS.

THE return of Endowed Charities for the city of Bristol has been made to the House of Commons, as one of the series moved for in 1867 by Lord Robert Montagu. It shows an annual income of £983. 19s. 3d. for Dissenting places of worship and their ministers, and of £308. 4s. 3d. on the education of Dissenters. This income arises from funded and house property, and belongs mainly to the Baptist congregation in Broadmead; but the Moravians and Society of Friends also share in it.

The subscriptions to the Oxford Diocesan Wilberforce Memorial have now reached the sum of £4,000, and the building of a Chapel at Cuddesdon College, and the erecting of a throne in Christ Church Cathedral are at once to be proceeded with.

THE BISHOP OF GLOUCESTER AND BRISTOL ON THE RIGHTS OF THE LAITY.

IN a recent address to the Clergy and Laity of his Diocese on the work of the year 1873, the Bishop of Gloucester and Bristol, after giving an interesting summary of Diocesan progress during that period, adds the following important observations on the position of the laity within the Church:—

The rights of our laity must be more fully recognised. I fear it is true, as was but lately said by a leading public man at the Bath Congress, that a want of harmony is now, to some extent, manifesting itself between the clergy and the laity, and that the imperfect share which is assigned to the laity in the matters of common concern in the Church is now viewed by many loyal Churchmen with increasing dissatisfaction. This subject will also have to be faced; and it is not improbable that some movements may take place even in the course of the coming session. If we claim to be the Established Church of this country we must not flinch from the conditions of an Establishment. And one of those conditions certainly is that the public services of the parish Church shall not be altered without the full approval of the laity, and the confirming sanction of the Diocesan. How this is to be worked out in practice it may not be very easy to specify. As yet nothing has been proposed that can be spoken of as very hopeful or attractive. The well-meant measures that have just floated before Parliament have met but with little acceptance at present, nor, to speak candidly, have they been so constructed as to have been ever likely to have secured it. The sporadic efforts in different dioceses that from time to time challenge a little passing attention, have never yet risen above the level of fairly successful voluntary action: All, however, serve to show the existence of the feeling to which I am alluding, and will all ultimately be found useful in the gradual solution of the now yearly pressing question. Many elements towards that solution have thus been certainly supplied, and it does not seem very unreasonable to think that by some permissive or enabling Act, the rights of our Christian laity may, ere very long, receive that legislative recognition which no National Church could either wisely or consistently oppose. When the times through which we now are passing are surveyed in retrospect, nothing will be more patent than this fact—that the real error which led to all that followed was the simple failure to recognise, sufficiently early, that the laity have their rights, and that in the matters of common concern in the Church they ought to have been formally consulted.

AN OLD LIBERAL ON THE CHURCH OF ENGLAND.—In a recent speech of Mr. Roebuck's we find these words:—"I say to my Liberal friends who were opposed to the maintenance of the Church of England as an Institution, are they so now? The Church of England, as time has gone on, has improved. It is a good to the people. My opinions have changed. The Liberal party have changed; and I ask my Liberal friends if they will disestablish it. I say, No."

THE GENERAL ELECTION.

THE polling at the election of 1874 will long be remembered; we give, therefore some of the most remarkable results for reference hereafter:—

CITY OF LONDON (4).

*Cotton	C	...	8397	Lawrence	L	...	6654
*Twells	C	...	8330	Rothschild	L	...	6490
*Hubbard	C	...	8210				
Goschen	L	...	6787				

WESTMINSTER (2).

Smith	C	...	9371	Buxton	L	...	4749
*Russell	C	...	8681	Codrington	L	...	3435

MARYLEBONE (2).

*Forsyth	C	...	9849	Grant	L	...	7882
Chambers	L	...	8257	Hughes	L	...	294

TOWER HAMLETS (2).

*Ritcheie	C	...	7228	Currie	L	...	5022
Samuda	L	...	5900	Ayrton	L	...	3992
				Maxse	L	...	2202

CHELSEA (2).

Dilke	L	...	7217	Hoare	L	...	6701
*Gordon	C	...	7172	Keill	L	...	1967

LAMBETH (2).

Lawrence	L	...	12,175	Howard	C	...	11,201
M'Arthur	L	...	11,788				

GREENWICH (2).

Boord	C	...	6193	Liardet	C	...	5561
Gladstone	L	...	5968	Langley	L	...	5255

MIDDLESEX (2).

Hamilton	C	...	10,343	Enfield	L	...	5623
*Coopo	C	...	9867	Lehmann	L	...	5192

SURREY, EAST (2).

Watney	C	...	5673	King	L	...	4292
*Grantham	C	...	5579	Gassiot	L	...	4115

ESSEX, SOUTH (2).

*Baring	C	...	3646	Baker	L	...	2735
*Makins	C	...	3528	Johnston	L	...	2728

BRADFORD (2).

Forster	L	...	11,945	Godwin	L	...	8398
*Ripley	L	...	10,223	Hardaker	L	...	8115

BRIGHTON (2).

*Ashbury	C	...	4393	White	L	...	3351
*Shute	C	...	3995	Fawcett	L	...	3130

CAMBRIDGE (2).

*Marten	C	...	1856	Fowler	L	...	1774
*Smollett	C	...	1792	Torrrens	L	...	1738

CANTERBURY (2).

Johnstone	C	...	1488	Brinckman	L	...	935
*Majendie	C	...	1406	Biron	L	...	873

CHESTER CITY (2).

Raikes	C	...	2356	Frost	L	...	2125
*Dodson	L	...	2134				

DEVONPORT (2).

*Puleston	C	...	1504	Lewis	L	...	1316
*Price	C	...	1462	Symons	L	...	1244

DURHAM CITY (2).

*Thompson	L	...	924	Wharton	C	...	846
Headerson	L	...	879				

EXETER (2).

Mills	C	...	2523	Bowring	L	...	2264
*Johnson	C	...	2330	Johnson	L	...	2053

LEEDS (3).

Carter	L	...	15,390	Baines	L	...	11,850
Wheelhouse	C	...	14,864	Lees	L	...	5945
*Tennant	C	...	13,192				

LIVERPOOL (3).

Sandon	C	...	20,206	Caine	L	...	15,801
Torr	C	...	19,763	Simpson	I L C	...	2435
Rathbone	L	...	16,706				

MANCHESTER (3).

Birley	C	...	19,984	Bright	L	...	18,727
*Callender	C	...	19,649				
Bazley	L	...	19,325				

PLYMOUTH (2).

Bates	C	...	2045	Young	L	...	1712
*Lloyd	C	...	2000	Morrison	L	...	1700

PORTSMOUTH (2).

Elphinstone	C	...	5927	Stone	L	...	4644
*Bruce	C	...	5879	Portal	L	...	4588

SHEFFIELD (2).

*Roebeck	L	...	13,933	Chamberlain	L	...	10,837
Mundella	L	...	12,611				

STROUD (2).

*Stanton	L	...	2798	Dorington	C	...	2763
Dickinson	L	...	2794	Holloway	C	...	2667

STALYBRIDGE (1).

*Sidebottom	C	...	2378	Buckley	L	...	2220
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WARRINGTON (1).

*Greenall	C	...	2381	Rylands	L	...	2201
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WIGHT, ISLE OF (1).

Cochrane	C	...	1614	Ashley	L	...	1604
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YORKSHIRE, WEST RIDING, NORTHERN DIVISION (2).

Cavendish	L	...	8681	Powell	C	...	7820
*Wilson	L	...	8598	Fison	C	...	7725

YORKSHIRE, WEST RIDING, SOUTHERN DIVISION (2).

Stanhope	C	...	9705	Leatham	L	...	8265
*Starkey	C	...	9639	Beaumont	L	...	8148

*Those marked with an asterisk are new members.

THE LATE MR. ROBERT BRETT.—The removal of so active a layman as the late Mr. Robert Brett ought not to be passed over without a few words expressive of respect for his virtues, and of regret on his loss. Mr. Brett was a Churchman of the school of Robert Nelson, and after the type of the late Joshua Watson and William Cotton. Zealous in the promoting of every good work, the locality of Stoke Newington, in which he lived, is mainly indebted to him for the multiplication of its churches. Mr. Brett has received the high distinction of being referred to by the present Bishop of London as one from whom he had learnt much as to the practical fruits of Christian principle. Although identified with the advanced portion of the English Clergy, he ever manifested a right judgment in all things, and supported at all times, by his voice and vote, moderate and judicious counsels.

THE GENERAL ELECTION AND CHURCH DEFENCE.

THE following letter, showing the work of the Church Defence Institution during the recent Elections, appeared in the *Guardian* of February 11th :—

SIR—Your correspondent, “A Priest, M.A. of the University of Cambridge,” asks what Churchmen have done during the present election to resist the active efforts made by the organisation for Church attack possessed by the Nonconformists. I can in some measure supply an answer.

“A Priest” seems to think that Churchmen have done little or nothing, but in reality they have done much.

During the last three years the Church Defence Institution have been preparing for the next general election. Its branches have been gradually extended in all parts of the country; and although its organisation is, as yet, by no means perfect, its branches number at present about 450. Numerous lectures have been delivered by the lecturers of the Institution, and the number of its publications circulated during that period is not far short of a million. Its special organ, *The National Church*, has a monthly circulation of 20,000.

During the last session of Parliament, in addition to a constant watch over all measures affecting the interests of the Church, the Parliamentary Committee of the Institution waged a long and arduous battle against the Burials Bill, which ended in its withdrawal. Nor should the services of its Endowed Schools Committee, with Lord Salisbury as chairman, be forgotten. This committee was mainly instrumental in bringing to public notice those improvements in the original Act which subsequently received the sanction of Parliament, and afforded to trustees of endowed schools at the same time the means of opposing any objectionable scheme of the Endowed School Commissioners.

As regards the present election, the course adopted by the Church Defence Institution was as follows:— Possessed of an organisation which could make its weight felt in almost every borough and county district in England, immediate steps were taken on the announcement of the Dissolution to support those candidates, “irrespective of political party,” who would be willing in Parliament “to defend the rights of the Church, as well as resist all measures detrimental to her future progress and work in this country.”

Placards and leaflets suitable for distribution amongst the various constituencies were at once prepared, together with a list of those M.P.s who in the late Parliament had supported Mr. Miall’s policy— forty-one of whom have been already ejected from their seats, or have avoided a contest by a prudent withdrawal of their candidature. In addition to this, an address to the electors of Great Britain was issued by the Executive Committee, urging them to take a decided stand in favour of such candidates only as would undertake to effectually defend the Church in Parliament. This address has already appeared in your columns.

Moreover, the London Working Men’s Council for Church Defence in connection with the Church Defence Institution has borne no inconsiderable part in the contests in the metropolitan constituencies.

Deputations from the Working Men’s Council have had interviews with many of the candidates, and elicited from them expressions of opinion adverse to Disestablishment.

It cannot, therefore, be said that Churchmen have been altogether idle during the present election. But they must not for a moment be content with the amount of success already obtained. The chief stronghold of the Liberationist agitation is the ignorance that prevails in so many quarters respecting the true history and work of the Church in this land. It will require long and patient exertion to root this ignorance out. But every step towards removing it is a step also towards preserving the blessings of national Christianity to our Church and nation.

ALFRED T. LEE.

Secretary to the Church Defence Institution, 25 Parliament-street, S.W., February 9, 1874.

RESULT OF THE ELECTION.

THE following analysis of the result of the election in the three kingdoms is given by the *Spectator*, and will be interesting for reference hereafter :—

ENGLAND.

	Liberals.	Conservatives.	Total.
Counties	27	145	172
Universities	1	4	5
Boroughs	145	137	282
Total, England	173	286	459
Conservative majority in England			113

WALES.

Counties	6	9	15
Boroughs	13	2	15
Total, Wales	19	11	30
Total, South Britain	192	297	489
Conservative majority in South Britain			105

SCOTLAND.

Counties	17	15	32
Universities	1	1	2
Burghs	23	3	26
Total, Scotland	41	19	60
Liberal majority in Scotland			22
Conservative majority in Great Britain			83

IRELAND.

Counties	41	23	64
Universities	—	2	2
Boroughs	27	10	37
Total, Ireland	68	35	103
Liberal majority in Ireland			33
Total, United Kingdom	301	351	652
Conservative majority			59

LIST OF M.P.'S WHO IN THE LATE PARLIAMENT SUPPORTED THE POLICY OF MR. MIALL.

THE following are the names of those M.P.'s who voted for or paired in favour of Mr. Miall's various motions against the National Church in the years 1871, 1872, and 1873. Those whose names are printed in *italics* have no longer a seat in Parliament:—

(W. Wales; S. Scotland; I. Ireland.)

**Adair, Hugh E. (Ipswich)*
Allen, W. S. (Newcastle-under-Lyme)
S Anderson, G. (Glasgow)
S *Armistead, G. (Dundee)*
Backhouse, Edm. (Darlington)
I *Bagwell, J. (Clonmel)*
Baines, E. (Leeds)
S Balfour, Sir G. (Kincardine)
S Barclay, J. W. (Forfarshire)
I *Barry, A. H. Smith (Cork)*
Bazley, Sir T. (Manchester)
Beaumont, H. F. (Yorks. W.R.)
Beaumont, S. A. (Wakfield)
Beaumont, W. B. (Northum.S.)
Beaumont, Major (Durham.S.)
Bentall, Edward H. (Maldon)
I Blennerhassett, R. P. (Kerry)
Brewer, Dr. (Colchester)
Bright, J. (Manchester)
Bright, Right Hon. John (Birmingham)
Brogden, Alex. (Wednesbury)
Brown, Alex. H. (Wenlock)
Buckley, N. (Stalybridge)
I Callan, P. (Dundalk)
S Campbell, H. (Stirling)
Candlish, John (Sunderland)
Carter, Mr. Alderman (Leeds)
Chadwick, D. (Macclesfield)
Clifford, C. C. (Newport, Isle of Wight)
Colman, Jeremiah J. (Norwich)
S *Craufurd, E. H. J. (Ayr)*
S *Dalglish, R. (Glasgow)*
W Davies, R. (Anglesea)
I *Delahunty, J. (Waterford)*
I Digby, K. T. (Queen's Co.)
Dilke, Sir C. W. (Chelsea)
W Dillwyn L. L. (Swansea)
Dixon, Geo. (Birmingham)
S *Ewing, H. E. C. (Paisley)*
Fawcett, H. (Brighton)
Fitzmaurice, Lord E. (Calm)
S Fordyce, W. D. (Aberdeenshire)
W Fothergill, R. (Merthyr Tydvil)
Gilpin, C. (Northampton)
Goldsmid, Sir F. (Reading)
Gourley, E. T. (Sunderland)
S *Graham, W. (Glasgow)*
I Gray, Sir John, (Kilkenny)
S Grieve, J. J. (Greenock)
Hadfield, George (Sheffield)
Harris, J. D. (Leicester)
Herbert, Hon. A. (Nottingham)
I Herbert, H. A. (Co. Kerry)
I *Hevon, D. C. (Tipperary Co.)*
Hoare, Sir H. A. (Chelsea)
W Holland, S. (Merionethshire)
Howard, J. (Bedford)
Hingworth, A. (Knaresboro.)
Johnson, Andrew (S. Essex)
W Kensington, Lord (Haverford-west)
I Kinnaird, Hon. A. F. (Perth)
Lawrence, Ald. W. (London)
Lawrence, Sir J. C. (Lambeth)

Lawson, Sir W. (Cardisle)
Leatham, E. A. (Huddersfield)
Leeman, G. (York)
Lewis, John D. (Devonport)
Lush, Dr. (Salisbury)
Lusk, Andrew (Finsbury)
S *Macfie, R. (Leith)*
S* *Mackintosh, E. W. (Inverness)*
M Arthur, W. (Lambeth)
I *McClure, T. (Belfast)*
SM *Laren, D. (Edinburgh)*
Marling, S. S. (W. Gloucester)
Melly, G. (Stoke-upon-Trent)
Miall, E. (Bradford)
S *Miller, John (Edinburgh)*
W Morgan, G. O. (Denbighshire)
Morley, S. (Bristol)
Morrison, W. (Plymouth)
Mundella, A. J. (Sheffield)
Muntz, P. H. (Birmingham)
Norwood, C. M. (Kingston-upon-Hull)
Onslow, Guildford (Guildford)
W Parry, L. J. (Carnarvonshire)
Palmer, J. H. (Lincoln)
Pease, J. W. (S. Durham)
Phillips, R. N. (Bury)
Pimms, S. (Derby)
Potter, E. (Carlisle)
Potter, T. B. (Rochdale)
Price, W. E. (Tewkesbury)
Rathbone, W. (Liverpool)
Reed, C. (Hackney)
W Richard, H. (Merthyr Tydvil)
W *Richards, E. M. (Cardigan Co.)*
Riden, W. S. (Stoke-on-Trent)
*Russell, Lord A. (Tavistock)
Rylands, P. Warrington
**Sauvelson, H. B. (Cheltenham)*
W *Sartoris, E. J. (Carmarthensh.)*
I *Saunderson, E. J. (Cavan Co.)*
Seeley, C. (Lincoln)
I Shaw, W. (Bandon)
Shaw, R. (Burnley)
Sheridan, H. B. (Dudley)
Smith, J. E. (Stokeport)
Smith, E. (Tynemouth)
I Smyth, P. J. (Westmeath)
I *Stacpoole, W. (Ennis)*
W *Stepney, Col. (Carmarthen)*
Stevenson, J. C. (S. Shields)
Taylor, P. A. (Leicester)
Torrens, Sir R. R. (Cambridge)
S *Trevelyan, G. O. (Hawick)*
Villiers, Rt. Hon. C. P. (Wolverhampton)
W *Vivian, H. H. (Glamorgan.)*
Weguelin, T. M. (Wolverhampton)
Whalley, G. H. (Peterborough)
White, J. (Brighton)
I *Whitworth, Thomas (Droghda)*
W *Williams, W. (Denbigh)*
W *Williams, E. B. (Corwall, East)*
Wingfield, Sir C. (Gravesend)
Young, A. W. (Helston)

ported the policy of Mr. Miall. It is with great gratification we now record that 52 of them as will be seen above no longer hold seats in Parliament. Some of them did not venture to face their old constituents, others did so, and were ignominiously defeated. The leader himself, Mr. Miall, and his able lieutenant, Mr. Illingworth, are included amongst the former, whilst Alderman Lawrence, Mr. E. M. Richards, and Mr. Rylands are notable examples of the latter. Several others of Mr. Miall's faithful followers no longer grace the Liberal benches. Mr. Edward Baines, a veteran Nonconformist, was defeated at Leeds, Dr. Brewer at Colchester, whilst two out of the four Beaumonts are struck off the Parliamentary roll. Mr. Jacob Bright is the rejected of Manchester; Sir H. A. Hoare, of Chelsea; Sir R. R. Torrens, of Cambridge. Three Welsh counties have re-asserted their Churchmanship, and ejected the old members, who all voted for Mr. Miall. Brighton is no longer misrepresented by Liberationists, and Devonport and Gravesend have returned to their old allegiance. This is as it should be; but there are other districts in which much work remains to be done, and to these places earnest attention at once should be given.

There may be some who are disposed to think that after the recent election we are likely to have a quiet time in Parliament as far as Church questions are concerned; but this by no means follows as a matter of course. Though the Liberationist contingent has suffered severely during the late contest, and has been shorn of some 50 of its members, yet new recruits have in several cases supplied their places, and the *Examiner*, always given to be exuberant in Radical prophecies, declares that "on the four last questions of Radical policy of last Session, Disestablishment, National Education, the Abolition of Sinecures, and Political Reform, the vote will be greater both in quantity and quality, under the Premiership of Disraeli, than it was when Mr. Gladstone held the reins of office." Time alone will test the truth of this bold assertion. But without doubt Churchmen must be prepared for the re-introduction of the Burials Bill by Mr. Osborne Morgan, and for a vigorous effort on the part of the Nonconformists in favour of the Bill. The result cannot be doubtful. Last Session the new Premier moved the rejection of the Bill in person, and will now doubtless oppose it with all the force at his command. Then there is the Endowed Schools Act, which only lasts to the end of the year, and on this an interesting debate is likely to arise.

St. Giles' Church, Durham, is to be restored and enlarged at a cost of nearly £7,000.

The subscriptions for the Memorial Church to the late Canon Sale, at Sheffield, have reached the sum of £7,500.

* These members voted for Mr. Miall in 1872 and against him in 1873.

The Church Defence Institution has every reason to be gratified by the result of its earnest and continuous labours for the defence of the Church, as manifested in the recent General Election. In our last number we published a list of M.P.s who in the late Parliament sup-

THE CHURCH DEFENCE INSTITUTION.

ANNUAL MEETING OF THE CENTRAL COUNCIL.

THE Annual Meeting of the Central Council of the Church Defence Institution was held on Wednesday, Feb. 25th, at King's College, Henry Cecil Raikes, Esq., M.P., in the chair. Amongst those present were W. T. Charley, Esq., M.P.; Lewis A. Majendie, Esq., M.P.; John Richardson, Esq.; Randolph Robinson, Esq.; Major-General Chase Parr; G. Noel Hoare, Esq.; John Boodle, Esq.; Edward Clarke, Esq.; and J. E. Green, Esq.; &c., &c. Letters were read from the Marquis of Salisbury, the Bishop of Gloucester and Bristol, the Bishop of Norwich, Sir Walter Farquhar, &c., regretting their inability to attend.

The annual report for the year 1873, which was of a most satisfactory nature and described the extension of the organisation during the year and its efforts at the time of the general election, was read by the secretary, the Rev. Dr. Alfred T. Lee. The total receipts for the year amounted to £3,791. 9s. 3d.

Mr. Cecil Raikes, in moving the adoption of the report, pointed out the very gratifying results of the Society's operations during the past year, and earnestly recommended Churchmen not to relax their efforts, but at once to aid in the formation of branches of the Institution in every town and rural deanery where none at present existed.

This motion was seconded by Mr. Lewis Majendie, M.P., and the report was unanimously adopted.

Major General Chase Parr moved and Mr. J. Boodle seconded, the re-election of the Executive Committee for the ensuing year, which was carried unanimously.

A vote of thanks to Mr. Raikes, M.P., for his able conduct in the chair, and his indefatigable exertions on behalf of the Institution, was moved by J. Richardson, Esq., and seconded by Edward Clarke, Esq., and warmly acknowledged by the chairman.

A vote of thanks to the Rev. Dr. Barry, for the use of the Library, was also proposed by Mr. W. T. Charley, M.P., seconded by Mr. G. Noel Hoare.

The following Report was read by the Secretary:—

The circumstances under which the Executive Committee are now called upon to present to the Central Council their report for 1873 are so different from those of former years, that their first words must necessarily be words of congratulation.

The persistent efforts which, year after year, your Committee have made to bring before the English people the true nature of the attacks made upon the Church as an Establishment, and the duty which, as citizens and as Churchmen, they under such circumstances owe towards her, have been crowned with a larger amount of success than at so early a date they had dared to hope for.

The signal discomfiture of the supporters of Mr. Miall's policy at the recent general election—a large number of those who voted for his various motions against the Church of England in the late Parliament having been defeated or having resigned their seats—is a conclusive proof that Englishmen, when rightly informed of the plain issues set before them, are resolved to give no encouragement to those who would disestablish and despoil their National Church.

For the present, then, the Disestablishment agitation has received a check. But it is only a check. Those who conduct its operations are resolved to leave nothing undone which will in the end enable them to force their policy on the British people; and, although the circumstances of the contest are for the present changed, that contest will be continued by the opponents of the Church with undiminished vigour whenever any opportunity for advancing the interests of their cause presents itself.

Churchmen, therefore, in the future need to be both energetic and watchful. Time is now given them to perfect their organizations for Church Defence, and to leave all classes of the community with sound information respecting the true history and position of the Church of England. To do this aright will require much and patient work, but the reward in the end will amply repay the utmost labour expended upon it. For a season, at least, we are free from sudden attacks. It will be our wisdom to turn the respite to good account, and so place the Church in such an impregnable position as will defy the most determined and persevering assaults of the enemy against her.

The Church of England is strong in the great historical position she holds as the old Church of the nation. She is strong by reason of the earnest and widely extended spiritual work she is carrying on in every part of the country. She is strong because of the mighty efforts she has made, and is still with all her strength continuing to make, to uphold and maintain a sound and scriptural system of religious education for the children of this nation. She is strong in the deep, true, and abiding reverence which the great body of Englishmen have for her formularies, her services, her spiritual ministrations; but, like every system administered by human hands, there are defects in her organization which those who love her best and most earnestly desire her future welfare would be the first to wish to remove.

It would seem that the time has now come when earnest and hopeful efforts may be made, under favourable circumstances, to remove some of the faults of which Churchmen complain, and so to place the Church in a position which would renew her strength and enable her to cope with vastly increased vigour with the difficult and laborious task that lies before her.

Never can the Church grapple with the enormous spiritual needs of the great masses of the people without a considerable increase in her existing episcopate. Do what an earnest and hard-working Bishop may under the existing circumstances of his diocese, he can in numerous cases but touch the surface of the work to be accomplished. Both clergy and laity need to be brought into closer and more frequent personal contact with the Bishop, if the real weight and influence which attaches itself to the episcopal office is to be felt, and this, under existing circumstances, is simply an impossibility. Suffragan Bishops may for a time lighten the burden, but the real difficulty remains. To remedy it may not be easy. But since, in our view, an enlarged episcopate means an increased clergy, increased churches, increased schools, and increased vigilance in every department of spiritual work in a diocese, it is worth, at least, an earnest effort to accomplish. A practical mode of carrying this into effect seems to be the passing through Parliament an enabling Bill similar to that introduced into the House of Lords by Lord Lyttelton, and which would permit the erection of a new See, by permission of the Queen in

Council, whenever sufficient funds had been provided for its endowment. If such a measure were passed into law, there are many amongst the faithful laity who would not be slow to provide the needful funds.

The Reform of Convocation is a question to which the attention of Churchmen is especially drawn at this time. No one is prepared to defend the existing representation of the Clergy in Convocation in its present form as satisfactory. The great preponderance of *ex-officio* members over the elected proctors, the small numbers of those proctors themselves, the exclusion of licensed curates in most cases from any share in their election—all these are faults which demand careful consideration. As to the manner in which these alterations should be carried out, great caution doubtless is needed. High authorities affirm that the Metropolitan *ex mero motu* having a right to summon *totum clerum*, can summon them in such a manner as to him seems best. Other high authorities declare that the consent of the Crown to such action is necessary. But whatever the real facts of the case may be, it is advisable that they should be ascertained without delay, and action taken upon them accordingly.

In some quarters an absolute transformation of Convocation by the admission of the laity has been strongly advocated. The Convocation of the Clergy has for many centuries formed an integral part of the constitution of this realm. As such it has a history and a function peculiarly its own. Laity could not be admitted amongst its members without an Act of Parliament, which would alter both its corporate character and destroy its historical continuity. It is exceedingly important that the voice of the laity should be heard in Church matters, but it is open to doubt whether this object may not be obtained by some more satisfactory system than by complicating the question of lay representation with the reform of an ancient institution like the *Convocatio Cleri*.

The reform of our Ecclesiastical Courts has more than once been brought before Parliament. It formed the subject of an elaborate Bill introduced by the Earl of Shaftesbury in 1872, which passed through the House of Lords, and was sent down to the Commons, and there discussed, but not pressed to a division.

This is a subject full of technicalities, the details of which are best left in the hands of accomplished ecclesiastical lawyers; but there can be no doubt that the time has come when the welfare of the Church requires that a short and inexpensive process should be provided, by means of which those who, by their acts or general conduct, contravene the well ascertained law of the Church might with little delay be made subject to the penalties to which such conduct has rendered them liable.

The alteration of the law which regulates the sale of the next presentations, and the advowsons of livings in private patronage, is a subject of special and peculiar difficulty; but it is one to the full consideration of which the best energies of the friends of the Church may well be directed. No one who has fully considered the question will deny that many advantages arise from the exercise of private patronage, both as regards the welfare of the parish itself, and the selection of the Incumbent. But there are many subsisting evils connected with the disposal of the patronage of livings which urgently call for an immediate remedy. What that remedy should be, the form it should take, and the means to be adopted for carrying it out, can hardly at this moment be defined. Suffice it to say that the present system of the sale of livings is productive of much scandal, which it requires the utmost diligence of Churchmen to remove.

The diminished influence possessed in the new Parliament by the adversaries of the Church of England presents a most favourable opportunity for carrying these and such like needful reforms into execution; and it is to be hoped that the opportunity thus afforded will

not be lost, and that legislation upon such points as are a source of general complaint amongst Churchmen may ensue.

Looking back over the last three years, your Committee have every reason to be satisfied with the work which during that period they have been enabled to accomplish. Under the circumstances in which we are at present placed, the continuance of the Church of England as an Established Church must in a great measure depend on the existence of a powerful and well organised body of her members, who are determined, irrespective of any party interests in the Church or the State, to watch over the welfare of the National Church to resist all attacks that may be directed against her from without, and to promote such practical amendments within, as may enable her to pursue her spiritual work with ever-increasing vigour and success. Neither of these effects can be produced without a special agency also devoted to this special work. Great efforts, therefore, have been made to extend the branches of the Institution in every direction, in order that means may thus be provided for active union amongst Churchmen, for disseminating sound information in the various localities on Church questions, and for counteracting the many attempts that are made to prejudice the people against the continuance of the existing relations between Church and State. The progress made during the past year is recorded in that part of the report which especially refers to organization, but it is a matter of peculiar gratification to the Committee that closer relationships have during the year been established with districts previously worked by County Associations, so that "the Devonshire Church Institution, which in years past has done such effective work for Church Defence," has been incorporated into our general system under one of our organizing Secretaries, and will in future be known under the name of "the Exeter Diocesan Branch of the Church Defence Institution," including in its operations the County of Cornwall also.

No sooner was the recent dissolution of Parliament most unexpectedly announced, than immediate steps were taken to meet the unlooked-for emergency. The improved organization possessed by the Institution was then found to be of the utmost possible value. Unless a machinery adapted for distribution of information had been ready to hand, the Institution would have been comparatively powerless, under the peculiar circumstances of the dissolution, to have taken any effective part whatever in the general election. By means, however, of the branches already existing, and by letters addressed to the known friends of the Institution, communication was at once opened with all boroughs and counties in which contested elections were about to take place. The Executive Committee immediately met and drew out an address to the electors, urging them to support only such candidates, irrespective of party politics, as would maintain in Parliament the union of Church and State. The London Working Men's Council for Church Defence also issued a spirited and stirring address to their fellow-workmen, calling upon them "to vote for no candidate who would refuse religious education to their children, or who would seek to deprive them of the enormous advantages they enjoy from the free spiritual ministrations of a National Church." Placards and leaflets, suitable for election purposes, were at once provided, and within a very few days 130,000 copies of them had been distributed throughout the kingdom. Numerous testimonies have been received to the telling effect produced in various districts by these publications. Amongst them was circulated a carefully prepared list of the M.P.s who, in the late Parliament, had supported Mr. Miall's policy, and it is a matter of sincere congratulation to your Committee to be enabled to state that no less than 52 of those gentlemen whose names appear in this list no longer have a seat in Parliament.

Encouraging as these results are, your Committee are

not without anxious thoughts respecting the future. The Church of England may hope to be comparatively free from immediate attacks, because the great majority of English M.P.s have pledged themselves to the maintenance of religious Education, and the support of the Established Church. But if at any future time the friends and opponents of Establishment should be nearly balanced in numbers in England, great danger would arise from the existence of an hostile majority amongst Scotch and Irish members on this vital question. It is therefore of the utmost importance that the organization for Church Defence should be rapidly extended to every town and district of the country. Past experience proves that there are many localities in which the great necessity that exists for the formation of an organization which shall continually distribute sound information amongst the people on questions connected with the Church, and provide at the same time sufficient means for its defence, is by no means appreciated as it deserves to be. Instances of isolated selfishness are not rare in which Churchmen have refused to organize for Church Defence, because their own locality is not menaced by an immediate attack from the Liberation Society. Such persons forget that the attack is made on the whole Church, and that if it should ever succeed, they must be involved in the common ruin. Wiser far would it be for them to aid at once in maintaining that beloved Church from which so many blessings flow alike to all. If each town and rural deanery had its organization for Church Defence ably worked, successful attacks on the Establishment would be impossible.

THE LONDON MISSION.

THE Church of England has been making a great effort. The Mission held in London between Sexagesima Sunday and Ash Wednesday was an unprecedented experiment. In spite of the fact that certain among the Clergy held aloof from it, and indeed opposed it, the Mission, unlike anything attempted before, was the Mission of the Church, sanctioned, promoted, and directed by the Bishops of the Church in whose dioceses it was held. From the great Metropolitan Cathedral the Mission workers were sent forth to their labours; thither they returned on Shrove Tuesday, to offer their praises for mercies known and unknown,—vouchsafed to the Church through their instrumentality. The Mission had much to contend against. In spite of being inaugurated under the direct authority of the Bishops, it must be confessed that very many of the Clergy looked not a little shyly at the idea, and feared failure with its consequences more than they hoped for success. Naturally the Mission had to encounter much cynical hostility from critics in whose eyes anything like enthusiasm is criminal, though of course it has been from the same quarters that the Clergy have received many and many a warning on the danger of adhering too closely to the old grooves. The excitement, too, and issue of the General Election was still occupying, in a greater or less degree, the thoughts and attention of all residents in London, when they were asked to turn their minds to a question of far greater importance, doubtless, but less exciting and

less attractive. And to some it must have been that this was a serious difficulty.

All therefore was not smooth for the efficient working of the Mission. It could not have been expected. There is one who throws obstacles in the way of all good intentions, and the severest critics of the Mission will allow, at any rate, the good intentions of its promoters. And there was, in very truth, much good work done: there was called forth from among the Clergy and laity of the Church of England a power of preaching and organization which Churchmen hardly believed they possessed. Success in purely spiritual warfare is not to be easily appraised; the victories won over sin and Satan cannot be counted up like seats in an election; the majority of them, and perhaps the most signal, will never be known here. But practical results have been seen, many of which we cannot doubt will be permanent. For surely no one could see in churches, where the ordinary congregation was familiar, men and women, unknown before, attending night after night, and listening with thoughtful and earnest attention to words of exhortation and instruction set forth after no sensational fashion, for the most part—we say it advisedly—but in language the plainest and most straightforward; no one could make a part of one of the vast congregations which, led by no choir, joined as with one voice in the appointed hymns, which knelt in confession and prayer; no one could be a witness of the seriousness and resolute air with which people poured into the churches, like those who had “prepared their hearts to seek the Lord,” without feeling assured that a blessing was being visibly accorded to those who planned and those who carried out the London Mission of 1874. We believe, then, and some of those who were not enthusiastic about the theory of a Mission have given generous testimony to the fact, that the main object has been very fully answered—that avowed sinners, men and women, have been reclaimed from paths of vice, and put in the way of leading better and purer lives; that the careless have been aroused, and the spiritual life of others deepened. And, as is ever the case, the blessing has reacted on those who have been labouring to bestow it on others. The country and town Clergy have been brought together, with results which must be for the good of the Church at large. The one has learnt to appreciate his brother's difficulties; the other, his brother's helpfulness; both their oneness in faith and hope. And men who were beginning to faint and be weary in the struggle have acknowledged the new life and encouragement which the Mission has given them, and look forward now to going on “from strength to strength.” Surely these blessings are such as we may be deeply thankful for.

THE PEEK PRIZE ESSAYS.*

FIRST NOTICE.

THE handsome volume before us contains the three essays to which were awarded, respectively, the prize of £400, £200, and £100, offered by Mr. W. H. Peck, M.P., for the best essays on the Maintenance of the Church of England as an Established Church. Two other Papers of remarkable excellence received prizes of £50 each, but these last are not published. The space at our command this month will not more than suffice for a notice of the first of the three published essays, which is the work of the Rev. Charles Hole, B.A. (Trinity College, Cambridge), Rector of Loxbear, Tiverton. A notice of the other two will be given next month. Mr. Hole is no novice in literature. It is now twenty-eight years since he was a Wrangler at Cambridge, and he has published two or three works of a historical and biographical character. As might have been expected, the historical part of his present work is that which is written the most fully and powerfully, although we do not intend, by saying this, to find any fault with the remainder. Mr. Hole begins, like a writer of method and precision, by clearing the ground. He will have us first of all understand what he believes to be the meaning of the word "established" as applied to a Church. His view on this point is, as he himself reminds us, not absolutely new, but it is rare, and is, we believe, accurate. By "Establishment" he understands simply the statutable possession of ecclesiastical endowments. The conditions attached to that possession may vary, and the nature of the property may be different in different cases, but the statutable possession of property is the one point in which all establishments are alike. This is indicated by reference to the English, Scotch, French, and German Establishments, no two of which are alike except in the one point above mentioned. It follows from this that "Disestablishment" means absolute and utter disendowment, and that, so far as the Church of Ireland has been left in the possession of property, it is not disestablished. It is reduced, and the conditions of its tenure of property have been changed, but it holds ecclesiastical endowments by statute, and is therefore established. The Royal Supremacy, the legislative position of the Bishops, and "State Patronage and Control," are thus relegated to their true position, that of "separable accidents" of the Established Church of England. The worth of this in our controversy with Nonconformists is simply in the opportunity it affords for greater accuracy in the use of terms. It tends to clear away a good deal of mist and smoke from the battle-field, but has no other polemical value. We can imagine the Liberationist replying:—"Well, be it as you say. Let it be that the 'State Patronage and Control' and the 'Royal Supremacy,' which do not exist in Scotland, and have been abolished in Ireland, are not to be called Establishment; still, they are what I wish to see abolished in England, and if, as you say, the Church of Ireland is still established, because it retains some property, what I want to do is to leave just such a partial Establishment in this country. What I care for is not so much the name as the thing." Except for purposes of convenient statement, the Liberationist arguments would not be injured by the general adoption of Mr. Hole's view. Nevertheless, it is no small advantage

* The Peck Prize Essays on the Maintenance of the Church of England as an Established Church. (London: John Murray.)

for defenders of the Establishment to set out with a clear notion of what they are defending.

After this, Mr. Hole commences a very brilliant and interesting historical account of the Royal and Papal supremacy in the Church of England, briefly touching upon the chief events in the long mediæval struggle of Papal usurpation against the English prerogative and statute, and clearly maintaining the succession of the Established Church left us by the Reformation from that found existing at the Norman Conquest. This conclusion he states thus briefly and distinctly (p. 15): "Before the Reformation the Church of England was the Established Church of this country under the circumstances of a Papal supremacy"—that is to say, a supremacy founded on usurpation and never legally acknowledged—"and after the Reformation it remained established under the circumstances of a repudiation of that supremacy. The supremacy question did not alter in the slightest degree the footing of the Church in its "established nature." Very similar reasoning applies to the title of the Establishment to its endowments, after having thrown off corruptions of Roman doctrine. We are compelled here to pass over an extremely interesting chapter on "the Royal authority in the Established Church," in order to come to the vindication of the principles of Establishment and the Royal Supremacy. This vindication is most masterly. After showing that ancient endowments were necessarily made in land or in the produce of the land, and that such endowments must of necessity be under public control, Mr. Hole shows that this does not affect their private origin, and that their private origin may be reasonably presumed in the absence of proof to the contrary. He points out clearly the excellence of the voluntary system of endowment existing in the Church, as compared with the voluntary system of the Nonconformists; and then, showing how the State recognition, or establishment by law, was inevitable in early days, he concludes by the following bold challenge (p. 85), "Our opponents must take the problem in its genuine form; given the times, given the circumstances as they then existed, to show how a Christian Church should have been planted in England so as to produce the greatest good for those times and unto the remotest period; and to show this with such certainty as to convince us that the plan actually adopted was radically vicious, absolutely bad, and ought never to have been sanctioned by Christian men. We feel that we have a good right to demand that objectors should grapple seriously with the problem to which we have challenged their attention. Until this is done we shall assume that the principle of an Established Church in the early Christian planting of England was defensible, sound, and right." The author then goes on to prove that the original Establishment, thus far not shown to be wrong, continued right in principle through all succeeding times, especially at the Reformation, clearly answering the arguments that the property of the Church of England ought at that time to have been made over to the Church of Rome. The vindication of Parliamentary action at the period of the Reformation is very bold and striking. The writer appeals to the condition of the times as showing the absolute necessity for some authoritative settlement to put an end to the religious disorganisation which was affecting the very heart and sinews of the Commonwealth.

The remaining chapters deal with the advantages of an Established Church, reasons against Disestab-

lishment, answers to objections against the Established Church in this country, and "desiderata." The practical advantages of an Established Church in securing stability of doctrine, promoting mutual toleration, maintaining a guarantee of truth, and providing a support of morals, are illustrated by frequent references to Nonconformist authorities; and though every one of these and other advantages are very briefly treated, they are all put forward with great clearness and force. In alleging some reasons against Disestablishment, Mr. Hole argues very powerfully that the Disestablished Church could not, so far as we can see, be replaced by anything better or as good, and the use he makes of the example of the Unestablished Churches in America, with which he seems to be very familiar, adds greatly to the force of his argument. In answer to such objections as that, the Established Church is unfair to others, fosters worldliness and inertness, has failed in her mission, creates social distinctions, &c. &c., Mr. Hole does not waste much time. He has a very quick and business-like way of crumpling up such cobweb arguments with a simple movement of his hand, and he disposes of them one after another much as an able judge disposes of the flimsy arguments of a third-rate counsel. Only in parts of his last chapter on "desiderata" is Mr. Hole at all weak. That we want internal peace, and loyalty to the Reformation, is true enough, but the question is—how can they be attained? So too, in suggestions for Church Reform Mr. Hole halts, and his idea of extending the Archidiaconate is inadequate to the occasion; but his plan for encouraging comprehension by removing every possible bar to the gradual return of Dissenters to the Church, and his remarks on our need of more self-government than is afforded us by the present Houses of Convocation, are wise and practical.

On the whole, though Mr. Hole's essay might have been developed in some parts, and slightly curtailed in others, with improvement to its literary balance, we have no hesitation in pronouncing it a controversial treatise of a very high order, written and arranged with admirable clearness, and in a style so moderate and conciliatory, and so judicial in its impartiality, as to be likely to convince opponents as much as to reassure friends. Higher praise than this it would not be easy to award.

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

TRUST DEEDS.

SIR,—Your judicious remarks on the Trust-deeds of the Dissenting chapels ought to be forwarded to the Liberation Society. We are all of us too ready to begin by reforming our neighbours. There is a well-known story of a worthy gentleman who, when the clergyman in his sermon said that the world would be very good if everybody would but mend one, proposed to take his advice and begin by mending his sister. So the Nonconformists are very desirous that the Church of England should be released from State bonds. If they really made this proposal for the sake of religion, they would begin by the more reasonable proposal that religion in the Dissenting chapels should be freed from the bonds in the Trust-deeds.

A BY-STANDER.

THE NATIONAL CHURCH.

SIR,—It has occurred to me that a ready and easy way for increasing the usefulness of the *National Church*

would be for the clergy who have choirs, to present to each member a monthly copy, with the request that he would read it, and circulate it amongst his friends. Such persons generally take an interest in Church matters, and I feel sure it would be a means not only of refuting errors, but also of strengthening the attachment and loyalty of Church people to our glorious national Church. The expense would be quite nominal, amounting for a choir of twenty to only £1 per annum. It is obvious that these remarks equally apply to district visitors and school teachers.

A SUBSCRIBER.

NONCONFORMISTS AND SCHOOL BOARDS.

SIR,—The eagerness with which Dissenters, when they can, put their hands into the pockets of ratepayers to support their sectarian institutions is very clearly shown by the statistics published in the February number of the *National Church* in reference to the Leeds School Board. It seems the objectors to State aid for religion in Leeds actually receive State aid to the amount of £990 a year from the school rates of that borough. This is not an isolated case. In Sheffield, eighteen Dissenting schools were offered to the Board at a rental, and seven were accepted at a charge for rent and cleaning of £269 a year, the whole of which sum was paid into the hands of the Dissenting managers of the schools, and would, no doubt, be appropriated for the support of the religious views of the various sects to which the school buildings belong. Verily the Dissenting conscience is an extraordinary thing.

OBSERVER.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

Amongst the many Peerages which now seek the favour of the public we assign, without doubt, the first place to Debrett. Burke contains a fuller genealogical account of noble families, and Lodge may give more information as to the collateral branches of the nobility, but Debrett contains more useful information for general use, and arranged in a manner accessible to all, than any other similar publication with which we are acquainted. Other Peerages contain a vast amount of information respecting the dead, but Debrett gives us the fullest details concerning the living. The *Peerage* is the oldest book of reference in existence, and has now entered its seventeenth decade. In every case a personal history of the peer is given, together with the names of his children, his parents, his brothers and sisters, and the marriages they have contracted. The livings in his gift are also added, together with the dates of creation of the various titles, and a full description of the family arms, in each case accompanied with an illustration. Similar details, as far as applicable, are given in the *Baronetage*; and the *Knightage* contains the fullest biographical notices we have seen of those who have obtained that honour. One special feature of Debrett which we must not omit to mention is the insertion of the addresses of the widows of Peers, Baronets, and Knights, and of the children of the two former. Those who purchase Peerages for use, and not for ornament, will know the peculiar value this gives to the books now under review.

Those who desire to make the season of Lent of real benefit to themselves will do well to become acquainted with *Hindrances to Spiritual Life* (W. W. Gardner), a course of Lent Lectures by the Rev. G. F. Prescott, of St. Michael's, Paddington. The subjects chosen for consideration are only six, but they are well adapted for the purpose designed. They are treated in an earnest and practical manner. The lectures on "Indolence" and "Temper" contain valuable hints how best to combat these too common infirmities.

TO CORRESPONDENTS.

In reply to one or two correspondents who have imagined that a review which appeared in our last number upon Canon W. Cooke's work, was to be held as identifying this paper with the conclusions of the learned divine, whose book was then under review, we must point out that it has always been the principle of this publication to abstain from expressing any positive agreement or disagreement with any controversial writings, of which we have endeavoured to present a fair description to our readers. We must decline, therefore, to hold ourselves in any way responsible for opinions which are not our own, but those of writers whose works are noticed in our columns.

The
National Church.

MARCH, 1874.

"The Nonconformists, proud of having assisted to disestablish the Irish Church, demanded to be led against the English Church, and, as a first step towards it, Mr. Forster was to be overthrown. The voice of faction was louder than that of the nation, but the nation was evidently resolved. The result is seen in this election."—*The Times*, February 9.

OUR FUTURE DUTY.

THE General Election is over and the returns are completed. We are therefore in a position to estimate the results as far as the interests of the Church are concerned. Outwardly the political Nonconformists have suffered a signal defeat. The Dissolution took them by surprise; no time was given to enable them to organise a separate movement. They therefore, as a rule, merely threw in their lot with the Liberal party, and accordingly share its defeat. But this is not all. The Liberationist party in Parliament has lost many of its most experienced and influential members. Mr. Miall himself has disappeared, and with him his able lieutenant, Mr. Illingworth. Mr. J. D. Lewis is the rejected of Devonport, and Mr. Baines of Leeds, and with them, both Mr. Jacob Bright and Mr. W. Morrison have fallen. Scotland no longer returns that trusted Liberationist, Mr. E. H. Craufurd of Ayr. Wales also has proved faithless, and the counties of Carnarvon, Carmarthen, and Cardigan, refuse any longer to sanction the policy of Mr. Miall. Of the 15 Welsh county members, 9 are now numbered amongst Mr. Disraeli's followers. We cannot reckon up all the slain, but the loss of Mr. Rylands at Warrington, Sir R. R. Torrens at Cambridge, and Mr. J. H. Palmer at Lincoln, must be very severely felt. Add to this Mr. Forster's triumphant return at Bradford, "Mr. Miall's own town," and the ignominious re-

jection at Sheffield of Mr. Joseph Chamberlain, "the coming man" of the extreme Radical party, and it must be acknowledged that during the last election Liberationists generally have had but a poor time of it. Yet, severe as have been their losses, a compact body of Liberationists still remains. In the last Parliament 126 members at one time or another voted in favour of Mr. Miall's policy. Of these, 52 have resigned their seats or have been rejected, and 74 remain. In several instances fresh recruits have been obtained. Mr. John Crossley of Halifax, Mr. E. Jenkins of Dundee, Mr. Pennington of Stockport, and Mr. Clarke of Abingdon, and last, not least, Mr. Cowen of Newcastle, may be reckoned an addition to the strength of the Liberationists in the new Parliament. Mr. J. Fortescue Harrison of Kilmarnock is also an advanced anti-Church and State, and Ireland will doubtless furnish a considerable contingent, composed of extreme Liberals and a sprinkling of Home Rulers. We therefore should not be surprised to find that the Liberationists could reckon on 100 votes in the present House of Commons. Not that any such number as this would at present be found to vote for a direct motion in favour of Disestablishment, but under more favourable circumstances this number would comprise their full strength. "A Nonconformist," therefore, in writing to the *Times*, is quite justified in remarking, "Your correspondent 'H' must be living in a fool's paradise, if he supposes that the adherents of religious equality in Mr. Disraeli's Parliament would not number more than 60 members." They are far more likely to approach double that number, when an opportunity arrives for testing their real strength. This strength is not likely to diminish if, as a "Nonconformist" informs us, the Liberationists are not going to remain despondent or idle. They have not forgotten that Mr. Gladstone has told them that before Parliament will listen to them seriously, they must convert the people of England. This conversion, it is true, at present looks a long way off. But, we are reminded, "this is their task, and to that task they can apply themselves, with redoubled energy, now that the door of the Legislature is closed against them, and that they have no friends in power to embarrass." We are not amongst those who think that, in consequence of the late defeat, a collapse of the Liberationist agitation is likely to ensue. The battle is not yet won. Neither is the enemy by any means finally defeated. It is true we have gained a vantage ground, from which we can make future victory secure. But to do this we must extend and perfect our organisation for Church Defence in every direction. We must refuse indeed to agitate, but we must never cease to instruct. We must avoid all vain self-confidence and false security,

and diligently seek to amend whatever is amiss in the practical working of the Church; and, above all, we must never forget that constant watchfulness and earnest work will be needful in the future, if, in the face of a vigilant foe, we are to preserve intact the fruits of our present victory.

FURTHER ADVANCE.

ALMOST at the earliest moment that Church Defence was taken up in earnest by the great body of Churchmen, we were able to head an article with the title, "Our first Victory." Even at the outset the enemy began to find that his advance had been too daringly made, and that Mr. Miall's proposal to secularise *all* Church property was one which would but bring defeat upon himself. Accordingly, a retreat was sounded, and it was announced that so far as Mr. Miall was concerned, the Church might keep any property she had acquired within the last 180 years or thereabouts. From that time forward Church Defence has been an increasing power in the land. The enemies of the Church have not been able to carry a single important measure hostile to her welfare. Mr. Miall's annual motion has been supported by annually decreasing minorities, and even the Burials Bill, though favoured by the Ministry of the day, and therefore always backed by a subservient majority, has twice been dropped without the country lifting a finger to save it. On the other hand, measures for increasing the efficiency of the Church and correcting abuses have been cordially received and considered by both Houses of Parliament. Of late, indeed, there has been almost a cessation of direct attacks upon the position of the Church. Liberationist lecturers have been comparatively silent, and Liberationist pamphleteers have been chary of bringing again their blunted weapons into action. But, for all that, the attack has been more fierce than ever, only it has been made indirectly. For years before 1870 the Church was the only body in earnest in education, and the strength of the Church now is mainly due to the 25,000 schools with which the zeal of clergy and laity was covered the land. The Act of 1870, while supplementing this work where it was defective, left the Church for the most part in the possession of the fruits of her labour, neither robbing her of those schools, nor refusing to recognise their efficiency. The Nonconformists, who wish to pull down the Church, and the Secularists, who desire the abolition of all religious teaching, have allied themselves together for the purpose of altogether banishing religion from national schools, and destroying all the voluntary schools by competition carried on at the expense of the ratepayers. The School Board elections at the

end of last year were, on the whole, against them; but in those elections the Secularist party were a great deal too strong to be ignored by us; and the best of our efforts against them will be needed for some time to come.

But now we have had a general election, and there is no doubt that for the moment there is victory along the whole line. The forces which Mr. Miall used to lead into action have lost their leader, and the hard-hearted electors have excluded from Parliament two out of every five of the rank and file, while the recruits to fill the ranks are neither very numerous, nor very first-class men. Mr. Gladstone's warning to Mr. Miall has come true, and the Dissenters in England at least are far weaker in the new Parliament than in the old. The Church has been moved to show her strength, and the weakness of Non-conformity has been exposed even in such strongholds as Bradford and Sheffield. We are anxious not to identify our success with that of any particular political party. We have always held that it would not only be wrong in itself, but also a sign of weakness, for the Church to become the Church of any one party to the exclusion of the other. If certain members of the Liberal party have lately occupied positions hostile to the Church, it has not been because their political principles involved it, so much as because the alliance of the sects—which *do* belong to a party—was deemed politically advantageous. Our policy has been to show the true strength of the Church, and so to do away with any temptation to abandon her cause, and betray her to her foes. So far, everything has gone well. Let us therefore thank God and take courage.

And now a word as to the future. Let those who think that the war is over, and that we may disband our forces, mark well the conduct of the Education League and the Liberation Society. See whether they will have fewer subscriptions, or act with less energy than before. Remember that they are Englishmen like ourselves, and just as little likely to know when they are beaten. Let us rely upon it that one defeat is not enough for them, and that we can by no means as yet afford to despise them. Our present victory is of no value unless we use it to secure our position, and there are many ways in which we can do this. First and foremost, the children must be educated by us in our Sunday-schools, and by catechising in Church, to understand the meaning of Church principles, while in our primary schools we must strain every nerve to give a thoroughly good secular education combined with such sound religious teaching and moral training as the law allows. We have now a time given us to secure our educational position, and that is the first duty. If we lose the children it will

not be long before we lose the nation. Secondly, the work of informing the people concerning the Church, her history, her property, and her work in the country, is as yet very far from being accomplished. What has been done has borne good fruit, but it is not by any means enough. Not even a tap-room declaimer ought to be allowed to fulminate his calumnies against the Church without being at once confronted with the truth; and no local newspaper ought to print a Liberationist paragraph without some well-informed person being on the spot to deal with it; while the greatest care should be taken that all assertions made on our side can be strictly verified. Thirdly, and lastly, now is our opportunity for Church Reforms, and if this opportunity passes there is no knowing when we may have another. Convocation should take this matter to heart, and bend itself earnestly to the task of remedying the few abuses that still survive. The increase of the Episcopate, the disposal of patronage, an increase in the number and flexibility of our services, and measures to facilitate lay co-operation, are some of the matters to which attention should be drawn. Hitherto it has been an argument against Church Reform, that a hostile Parliament might make it an engine of Church destruction. There is no great danger of this at present. There is a majority in Parliament friendly to the Church, and moderate reforms approved by Churchmen at large would be directed through both Houses with firm hands. Let us not be backward in making this and every other good use of our present success.

THE BISHOP OF LINCOLN ON THE SALE OF CHURCH PATRONAGE.

ALMOST the last act of the present Prime Minister, previous to his resignation in 1868, was to elevate Archdeacon Wordsworth to the Episcopal Bench. The discernment of fitness for any special office, which is a distinguishing characteristic of Mr. Disraeli, did not fail him on that occasion. Bishop Wordsworth, although only five years Bishop of Lincoln, has already "in a short time fulfilled a long time." His recent letter to the Clergy and Laity of his Diocese on "The Sale of Church Patronage and Simony" is especially timely. In it he points out the scandal of the sale of livings with strong and unsparing hand:—"We have shut up the slave market at Zanzibar, but we have opened slave markets of souls in London. Congregations of immortal beings are publicly put up to auction, and are sold to the highest bidder." Most truly he adds, "They who now demand that the Church of England should be disestablished and disendowed have their best allies in those of the

clergy and laity who abet and connive at the sale of spiritual things." It is evident that the law of Church patronage cannot remain as it is. The only remedy is in vigorous and immediate, but at the same time well considered action. The evil must be removed, but how? The Bishop recommends first "that all sales and purchases of advowsons and of next presentations to cure of souls for *private interests* should be strictly prohibited by law, with penalties imposed on all persons concerned in them." Next, that the Bishops should be supported in refusing to institute Clergymen who directly or indirectly are guilty of simoniacal practices, and that the parishioners should be protected in declining to receive such Clergymen as their Pastors. He also advises that bonds of resignation should be rendered illegal, and that the present Declaration concerning Simony, which is of no force as a prohibition, should be amended, either as it stood in the 40th Canon, or so as to be directed against all purchase of benefices, direct or indirect. The Bishop concludes with an earnest exhortation to the Clergy to aid in remedying this crying evil, and to avoid all transaction with "secular traffickers in spiritual things, who imagine that godliness is a trade."

It is well that the Bishop of Lincoln has thus openly called attention to a public scandal which must shortly become the subject of legislative action. We trust his address will reach all classes, and receive that full consideration from them which it so justly merits. When a Bishop is found bold enough to aim such telling blows at a manifest Church scandal, it must needs be tottering to its fall. Reform is the best antidote to Revolution, so that it be wise, comprehensive, and thorough.

THE LONDON WORKING MEN'S COUNCIL FOR CHURCH DEFENCE.

WE have received the report of the Working Men's Council, giving an account of the work done by that body during the general election. The report is eminently satisfactory. The Council began their work by issuing an address to the working men of England and Wales. This was largely placarded throughout the metropolis, the task of posting the bills being undertaken for the most part by various members of the Council. Thus the general public, and working men in particular, were made acquainted with the fact that there was a warm desire on the part of working men to uphold the union between Church and State. The Council then proceeded to more particular work. Letters were addressed to the candidates for the various metropolitan constituencies, and interviews were arranged with the majority

of them. Sir Charles Dilke (Chelsea), Messrs. Lawrence and M'Arthur (Lambeth), and the Lord Mayor (Finsbury), vouchsafed, however, no answer to the communications addressed to them. Others spoke plainly and distinctly. Mr. M'Cullagh Torrens declared that "If a conflict occurs between party and faith, party must go to the wall; faith must have the preference." Mr. Gordon (Chelsea), Mr. Forsyth (Marylebone), and Mr. Alderman Cotton (City), expressed themselves as warm supporters of the Church, and announced their intention to oppose any measures which might injuriously affect her interests. Mr. Samuda (Tower Hamlets), and Mr. Holms (Hackney), were opposed to Disestablishment and Disendowment, in favour of religious Education, and opposed to the repeal of the 25th Clause of the Education Act, but would not oppose the Burials Bill; Sir Thomas Chambers (Marylebone) expressed his intention of voting neither in favour of nor against any motion for Disestablishment. Sir Charles Reed (Hackney) had determined to support the Disestablishment policy in the future as he had done in the past. He would not *entirely* disendow the Church, but would allow her to retain such endowments as could be *proved* to be the bequests of private individuals. The replies of all the Conservative candidates of whom mention has been made were thoroughly satisfactory.

Amongst defeated candidates, honourable mention should be made of Mr. T. Hughes (Marylebone), who then, as ever, expressed his firm determination to resist Disestablishment to the uttermost. Summing up, and giving to the Liberationists all those members from whom ambiguous answers or no answer at all was received, we find that only 7 metropolitan members out of 22 are in favour of the policy of Disestablishment. We heartily congratulate the Working Men's Council on having obtained this information, which we cannot but regard as highly valuable.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

LEAMINGTON.

FORMATION OF A LEAMINGTON BRANCH.

A public meeting was held at the Royal Music Hall, Bath Street, on January 30, for the purpose of establishing in Leamington a branch of the Church Defence Institution. Mr. John Hardy, of Dunstall Hall, Staffordshire, and late M.P. for South Warwickshire, presided; and there were present on the platform and in the body of the hall, Mr. G. E. Lyon, the deputation from the Church Defence Institution, and the Rev. E. Norman, the Organising Secretary for the Midland district; the Rev. J. Reynolds Young, Rural Dean; Sir John Eardley Eardley-Wilmot, Bart., M.P.; the Revs. W. A. Allan, Dr. Bickmore, T.

Bromley, F. Halen Cope, T. Codd, R. Fowler, M. H. Hayward, M. H. Hole, J. W. Johnson, and J. S. Ruddach. There was a numerous audience. The proceedings were commenced by the Rev. R. Fowler offering prayer.

The Chairman stated that his appearance there was in fulfilment of an old-standing promise, and that meeting was not in the slightest degree political. They wanted to have members of both political parties as supporters of the society, because there were plenty of as good Churchmen amongst the Liberals as there were amongst the Conservative party. If carried out in its integrity, as it ought to be, what organisation could be superior to that of the Established Church? What had it not done for the country? If it had done nothing more, it had given a higher tone to civilization, and been a fruitful source of happiness to many. If the Church were swept away, what a desert there would be throughout the length and breadth of the land (applause). Moreover it was a poor man's question, especially in rural districts where services were provided for him free, and a resident pastor ministered to his spiritual wants. These privileges he would lose if the Established Church were abolished.

Mr. G. E. Lyon, the deputation from the Parent Society, moved the following resolution:—"That the aggressive attitude of an organised party in the country towards the Established Church is such as to call for united defensive action on the part of Churchmen; and that a branch of the Church Defence Institution be, therefore, formed for this Deanery, with Leamington as its centre."

Sir J. Eardley Wilmot, M.P., seconded the resolution. He said that he had much pleasure in assisting in the formation of a branch of the Church Defence Institution in the town, because whatever might be the political creed of any of his hearers, he was satisfied they all fully appreciated the blessings of a National Church. He regarded the attacks made on the Church as preparatory to an attempt to overthrow the excellent and glorious constitution under which the inhabitants of England have enjoyed such blessings, happiness and prosperity, and under which the Empire has attained so much glory and fame. The Established Church, as Mr. Lyon had put it, was a national recognition of religion throughout the country. It was a monument of piety, and proclaimed to the world, that whilst commerce, wealth, and temporal advantages were all very well in their way, the more important religious and eternal concerns were recognised as paramount, by the nation establishing the sanctity of religion throughout the land. He had always been an advocate for the union of the Church and the State, and agreed with the chairman, that the destruction of the one would be the destruction of the other. He resisted, so far as he was able, the Disestablishment of the Irish Church, because he foresaw that, when the bulwark of Protestantism in Ireland had been demolished, attempts would be made upon the Established Church of England. He hoped that there existed generally, and especially amongst the poorer classes, who derived the greatest possible advantages from the Established Church, a firm determination to resist any attempt that might be made upon it. He concluded by formally seconding the resolution moved by Mr. Lyon.

The Chairman put the motion to the meeting and it was unanimously adopted.

The Rev. M. H. Hole, Vicar of Harbury, proposed the next resolution, which was as follows:—"That the Right Hon. Lord Leigh be president; that Mr. John Hardy, Sir Eardley Wilmot, Sir Robert Hamilton, Ven. Archdeacon Holbeck, Rev. J. R. Young, Rural Dean, Rev. Dr. Bickmore, Colonel Eld, and Mr. George Wise, be vice-presidents, and that the following form a committee, with power to add to their number, to conduct the operations of the society:—Rev. T. Bromley, Rev. F. H. Cope, Rev. J. S. Ruddach, Rev. Carus-Wilson, Rev. W. Wilkinson, Mr. E. Burr, and Mr. H. Wippell." He urged that the solution of the great question of the maintenance of the Established Church rested with the laity; and, from his experience as a country clergyman, pointed out what would be the deplorable condition of the poor in rural districts if the Established Church, with its free parish churches and resident clergymen, were to be abolished. He believed that the Disestablishment of the Church would be a blow fatal to the welfare of the poor on earth, and their eternal happiness hereafter. He gladly hailed the formation of a branch of the Church Defence Institution, and recognised the importance of the clergy, laity and the different parties in the Church, all being united at the present crisis.

The Rev. J. S. Ruddach seconded the resolution, which, having been adopted, a vote of thanks to Mr. Hardy, on the proposition of the Rev. J. R. Young, seconded by the Rev. F. H. Cope, terminated the proceedings.

ALFRETON.—At a general meeting of the members of the Branch of the Church Defence Institution in this place, on Monday, January 12, F. Temple, Esq., in the chair, the following resolution was carried unanimously:—

"That it is desirable that immediate action be taken to secure a Constitutional Recognition of Ecclesiastical Councils, which shall combine an adequate representation of the Clergy and Laity, as a primary step necessary to enable the Church of England to exercise that legislative power for her internal government which is essential to the welfare of every Church, and is in no way inconsistent with the principle of an Establishment."

The speaking at the meeting was very earnest, and another resolution, moved by Mr. Bowen, a Liberal, in which it was agreed to consider the policy of candidates at the General Election on ecclesiastical, rather than on party questions, was likewise carried unanimously.

BRIXTON.—Notwithstanding the dense fog that prevailed, a numerous audience assembled on Friday, February 6, at the Angel Town Institution, to hear a lecture from G. E. Lyon, Esq., on "The Church of England, the Church of the People." In the regretted but unavoidable absence of Morgan Howard, Esq., the chair was ably filled by Joseph Moore, Esq., sen., who was accompanied on the platform by the Rev. N. A. Garland, Vicar of St. Matthew's, Brixton; Charles E. Case, Esq. (Hon. Sec. of the Herne Hill and Brixton Auxiliary Branch of the Church Defence Institution), Joseph Moore, Esq., jun., &c. &c. The lecture was listened to with great attention, and frequently applauded. Mr. Lyon invited questions from the audience, but none were asked. The Rev. N. A. Garland, in proposing the vote of thanks to Mr. Lyon, expressed the great satisfaction he felt in knowing that the Clergy and

members of the Church of England fully recognised the fact that reforms were needed within the Establishment, and that, as the lecturer had said, they would unitedly strive to effect those reforms at the earliest possible opportunity. The usual votes of thanks were then carried by acclamation.

CARLISLE.—A meeting of the Local Branch of the Church Defence Institution was held at Carlisle on January 9, at which the Bishop of Carlisle made an admirable speech. The Bishop held that Nonconformists would not gain by the pulling down of the Church of England, but that "the people who belonged to the Church of Rome would." The great losers by Disestablishment would be the small parishes lying among the hills and solitudes, where clergymen are working single-handed with scattered populations of poor people. Abuses there doubtless were in the Church; and the Bishop hoped to see the subject taken up by Parliament seriously and earnestly.

LEEK.—On Tuesday evening, January 27, a large meeting of members and friends of the Church Defence Institution, was held at the Compton School-room, Leek, for the purpose of hearing a lecture by G. E. Lyon, Esq., the chair being taken by John Robinson, Esq., J.P. When the lecturer had concluded, amid prolonged applause, the Chairman introduced to the meeting Capt. G. Talbot (cousin of the Earl of Shrewsbury), who said he had come from Ingestre that evening to represent the Earl of Shrewsbury. Capt. Talbot, in moving the vote of thanks, said Mr. Lyon had conclusively shown that the Church of England was the Church of the people. The Chairman said it was not necessary for him to say a single word in putting the proposition to the meeting, as Mr. Lyon had addressed them so well.

LONGTON, STAFFORDSHIRE.—On January 26, G. E. Lyon, Esq., lectured in the St. James' School rooms, on "The Maintenance of the National Church, a National Duty." The Rector, Rev. Adam Clarke, presided over a somewhat small audience. In the course of his address Mr. Lyon said the only body who would or could benefit by the Disestablishment of the Church of England were the Roman Catholics; whose superior numbers, zeal, organisation, and discipline would soon overpower the scattered forces of Nonconformity were the great bulwark of the Protestantism of England once overthrown, humiliated, weakened, or degraded. The Church of England was by far the strongest Protestant Church in the world. As such she was the strongest barrier against the prevalence of injurious error and dangerous superstition. If earnest and pious Nonconformists, of whom there were so many, would only remember by whom, for whom, and against whom the glorious Reformation was achieved, they would, though differing from the Church on other points, sink those differences so far at least as to strive side by side with Churchmen, defending their common faith against their common enemies—Rome, Atheism, and Infidelity. "Overthrow your Church. Then these march in, and with them, anarchy, political unrest, and those human passions unrestrained from whence spring national disasters."

SHIRLAND (DERBYSHIRE).—On January 28, G. E. Lyon, Esq., addressed a large audience in the Shirland school-rooms on the subject of Church Defence. The Rector, the Rev. J. Hall, took the chair, and the meeting, which was very unanimous, passed off most satisfactorily.

STAFFORD.—A lecture on "Church Defence" was delivered by G. E. Lyon, Esq., barrister-at-law, in St. Mary's school-room, on Monday evening, February 9. Captain Congreve presided, and introduced Mr. Lyon to the audience, who listened with unwearied interest, and with evident pleasure, for upwards of an hour and a half, to his address. The Rector observed, in proposing a vote of thanks to him, it would be difficult adequately to characterize Mr. Lyon's lecture. It is hoped that, in compliance with the wishes which several of those present expressed, Mr. Lyon may be induced to visit Stafford again before long, and that a larger number may have the opportunity afforded them of hearing him.—*Staffordshire Advertiser*.

WAKEFIELD.—An eloquent and telling lecture was delivered in the Hall of the Church Institution, on Tuesday evening, December 17, by George Edward Lyon, Esq., of the Middle Temple, barrister-at-law, under the auspices of the Wakefield Church Defence Institution. There was an influential attendance, though the hall was not as full as we should have liked to have seen it, but after giving such admirable address as he did, Mr. Lyon may be assured that there will be an overflowing audience when next he lectures in Wakefield. The chair was occupied by the Rev. Canon Camidge, vicar of Wakefield, who was supported on the platform by the Revs. W. R. Bowditch, R. Tomlinson, R. M. Hulbert, W. Barton, H. W. Bull; and in the body of the hall we noticed the Revs. W. M. Madden, and Allen Grace; Alderman Fernandes, Mr. R. W. Micklethwaite, Mr. W. B. Bunell, Councillor R. E. Goldthorp, Councillor W. Kay, Councillor Wade, Councillor Roberts, Councillor Hesling, Councillor W. Simpson, Councillor Preston, Rev. J. Batten (United Methodist Free Church), Rev. W. Turner (Baptist), Messrs. Miller, Graham, G. Place, W. Pickard, W. H. Milnes, J. Ledger, Nicholson, F. Hall, T. G. Normington, C. L. Norman, J. Ledger, W. Crossley, W. Cosburn, C. Saville, H. Tuke, J. Jagger, W. W. Glover, J. Cardwell, W. Glover, Junr., H. Leech, E. Legard, J. Saville, Mackenzie, W. T. Whiteley Junr., W. Nettle-ship, W. Pearson, Smith, Fogg, W. Roberts, H. Wigglesworth, &c., &c.—*Wakefield Herald*.

DIocese of Exeter.

(Communicated.)

The results of the general election in Devonshire must be highly gratifying to the friends of Church Defence in that county. Men like Mr. Bowring and Mr. Chambers have given way to staunch friends of Church and State, and what is more gratifying still, the only two Liberationists in Devon, Mr. Lewis and Mr. Morrison, have been signally defeated at Devonport and Plymouth respectively.

In East Cornwall, the action of our Institution was most unreasonably called in question by Sir Colman Rashleigh and Mr. Kelly; and because our local Hon. Secretary endeavoured to find out their real views on Disestablishment &c., he was spoken of in terms not quite Parliamentary, called a "Pope," and his proceedings were stigmatised as "most monstrous," "a bribe," "a threat," "an insult," "a screw," and "a Papal Bull;" besides the placards being termed "libellous" and "of an actionable nature," "gross falsehoods," and the "greatest untruths."

There is not a shadow of pretence for these charges. Sir Colman Rashleigh, in his address, said, "I am

opposed to Disestablishment;" then, "I am not prepared to vote for it;" again, "I should at present decidedly oppose it; the time had not come for it, but when I thought the people were prepared I would take it into consideration." Mr. Kelly was more cautious; he omitted it in his address, but said, "I am not in favour of it." Both supported the Burials Bill, and trimmed on the 25th clause.

And yet, forsooth, our Institution is attacked for endeavouring to expose such vacillation! Churchmen like Sir C. Rashleigh and Mr. Kelly have much to learn; they must say what they mean, and mean what they say. It will not do to play fast and loose on such important questions, catching a vote here, or a vote there. Above all, must they learn that Church Defenders have at least as much right to put their case before the public as the Liberationists have to put theirs. And that if the Liberation Society interferes with elections in every part of the country they must expect that the Church Defence Institution will on every suitable occasion seek to defend the true interests of the Church.

We have often complained of the misrepresentations to which Church Defenders are subject by newspapers in the Liberation interests. A very gross case has just been reported. The *Western Times* (Exeter), in a leading article on our Exeter Diocesan Branch, asserted that the Torquay Branch had "spent £43 odd on a tea party," but it forgot to look on the other side of the account, where it was stated that £53 odd was received for the same; in other words, a profit of £10 was really made! Comment is needless.

Although the result of the General Election in this diocese has not been a perfect success, it has shown a very decided advance in favour of Church principles; and in some instances has inflicted "a heavy blow and great discouragement" upon Mr. Miall's confederacy. It is not merely sufficient to say that Devonshire now returns eleven Conservatives and six Liberals, as against eleven Liberals and six Conservatives in 1868; the signal rejection of two such prominent and influential supporters of the policy of Disestablishment as Mr. J. D. Lewis, who has lost his seat for Devonport, and Mr. Morrison, who has been expelled from Plymouth, is a satisfactory illustration of the progress which has been made in "educating" the public mind to a due appreciation of the blessings secured to the country by the National Church. Nor is it only in direct results of this character that the social and religious aspects of the kingdom are presenting encouraging indications; the collateral influence of such convictions is seen in the improved tone and temper of avowed Liberals affecting the position of the Church. Thus at Tiverton both the present members, Mr. Amory and Mr. Massey, have been constrained to declare their disapproval of the scheme for the Disestablishment and Disendowment of the Church. So was it with Mr. Horsman at Liskeard; with the Hon. E. L. Gower at Bodmin; and Lord Arthur Russell at Tavistock. Cornwall sends to the House of Commons eight Liberals and five Conservatives, being a gain of one to the latter since the General Election of 1868. In the places where Nonconformists were elected their majority was considerably reduced—as at Helston, where Mr. Young polled 21 less, and the Churchman (Colonel Lees, a positive stranger) 46 more than in 1868—the former being

re-elected by a majority of 53, whereas on the last occasion it was 120. In nearly all the contested elections throughout the Diocese, the efforts of the Church Defence Institution have been vigorously put forth by our local agencies, in accordance with the following resolution of our Executive Committee, adopted on January 27, on the dissolution of Parliament:—

“That the electors in every constituency who value the maintenance of the National Church and Religious Education be earnestly urged in the ensuing Election to vote, irrespective of political party, only for those candidates who are prepared to support in the House of Commons the union of Church and State.”

And it is rather a notable fact, that in those constituencies where, through the apathy or misapprehension of the local leaders, the services of the Institution were declined, the candidates opposed to the designs of the Liberationists and the League were unsuccessful. At the same time there can be no doubt that the impulse which has been given to the electors in favour of the Church and Religious Education by the various operations of our Institution, has conduced to that better state of feeling which has led to the thorough discomfiture of the Disestablishing faction and its allies. It was not to be expected that this activity would be exercised without rousing some antagonistic demonstrations of bitter resentment; but it does not often occur that country gentlemen who are candidates for Parliamentary honours condescend to join in vulgar electioneering cries, and to invent nicknames for those who challenge their opinions. East Cornwall, however, presented examples of this derogatory practice. Both the Liberal candidates declared in favour of Mr. Osborne Morgan's Burials Bill; one, if not both, in support of the Bill for legalising Marriage with a Deceased Wife's Sister; and both spoke in such ambiguous expressions about Disestablishment and the retention of the 25th clause of the Elementary Education Act, that one of the Honorary Secretaries of our Exeter Diocesan Branch addressed letters to those gentlemen, asking for a more explicit avowal of their opinions, and intimating that on the purport of those replies would depend the action of the Institution during the contest. This application the Liberal candidates vehemently denounced in their speeches as an impudent interference, impudent dictation, and disgraceful attempt at putting on the screw! How a free distribution of handbills and placards throughout the Division, showing Cornishmen the “reason why” they should prefer sound Churchmen for their representatives to the nominees of a party who would disestablish and despoil the Church, banish religious instruction from elementary schools, and deride or make of none effect the sanctity of marriage, could be fairly designated by contumelious epithets, we cannot tell; but so it was; and an honourable Baronet thought it very clever to insult our fellow-labourer in the cause of truth and freedom by the sarcastic appellation of “Pope Kitson.” But clamour as did the Dissenting Radicals and their friends of the newspaper press, *The Nonconformist* and other oracles reiterating the scoff, they could not prevent the election of a good Churchman in the person of Mr. Tremayne. Thus perseverance in the advocacy of right principles had its reward; and the *North Devon Herald* has thus heartily commended the services of our coadjutors in the Diocese of Exeter;—

“The action which the Church Defence Institution has

taken in stimulating energy and arousing zeal on behalf of the National Establishment during the recent electoral conflict throughout this province not merely deserves recognition, but merits the very highest praise, from all who desire that England shall continue to enjoy those blessings and privileges—as well moral, social, and educational as spiritual—which the Mother Church confers upon all who will accept her ministrations. As was only to be expected—for good work, honestly and fearlessly performed, is never without detractors—“Liberal” journals and self-dubbed “Liberal” candidates have waxed wroth over the efforts of the Institution. They declared it to be a Tory organisation—which was simply an admission that Liberalism and Churchmanship are incompatible (which is by no means the case). They vilified its leading members and impeached their motives. In East Cornwall especially the Liberals were exceedingly irate. For simply reminding the electors that they should obtain a pledge of fidelity to the National Church from the candidates prior to reposing any confidence in them, the Honorary Secretary (Mr. W. H. Kitson) was denounced as a would-be Pope, and the Institution was satirised as one for compassing the speedy overthrow of the Establishment. It is not difficult to discover the cause of this violent and vituperative antagonism to the Church Defence Institution and its most ardent and active supporter. The field of agitation has long been the happy hunting-ground of subversive Radicalism and Political Dissent. Erewhile the specious claptrap of Liberationism remained unexposed, and its “facts and figures” were accepted by the unthinking and the ignorant as gospel. Not so to-day. Church-destroyers are being beaten with their own weapons. Agitation has been neutralised by counter-agitation. Organised attack has been checkmated by organised defence. The branch of the Church Defence Institution planted at Torquay has, from one end of the Diocese to the other, disseminated sound information on all debateable points regarding Ecclesiastical history and the title of the Church to her endowments—has spread truth, refuted error, and enkindled anew the flame of affection in the breasts of Churchpeople towards their ancestral Faith. Can we wonder, then, at the impotent passion of those whose designs the Institution has materially assisted in frustrating? Certainly not. Nay, it affords the best of all testimonies that the Institution is fulfilling its mission with a success little anticipated by our adversaries; and we only hope when we again fight the battle of the Church and Constitution in Barnstaple and Tiverton, that Mr. Kitson will do as valuable service here as he has recently accomplished in East Cornwall.”

One word of caution to our friends and supporters. The success they have achieved at the Election must not induce a relapse into lethargic indifference. The Liberationists are planning new schemes for their future assaults; and the *Nonconformist* (Mr. Miall's paper) has the hardihood even now to declare that in their great speeches to their constituents, the three leading orators of the occasion—Mr. Gladstone, Mr. Disraeli, and Mr. Bright—“all avoided the future, because they saw that the next decided advance must be made across the ruins of a political Church Establishment!” Is then the “new era” predicted by young Mr. Gladstone so near at hand? Let Churchmen be vigilant Defenders and Reformers, lest it come upon them unawares. Watch and Ward.

The old Church of Kirkby Stephen, which has recently been restored from a ruinous condition, was re-opened on January 6, the Feast of the Epiphany, by the Bishop of Carlisle, who preached from Matt. ii. 11. The sum of £150 was collected after the sermon.

SUBSCRIPTIONS AND DONATIONS

TO THE

CHURCH DEFENCE INSTITUTION,

From December 23rd, 1873, to February 18th, 1874.

Direct to Office:—		£	s.	d.			£	s.	d.			£	s.	d.			
Wilson, Miss, 1873-4		0	10	0	Daubeney, Major-General Sir		10	0	0	Crawford and Balcarres, Earl of		10	0	0			
Parr, Major-Gen. Chase		1	1	0	C. N.C.F.		5	0	0	Amburst, W. A. Tyssen, Esq.		10	0	0			
Earle, Rev. L. H.		1	1	0	Murdoch, J. G. Esq.		0	5	0	Hoare, Miss Caroline		5	0	0			
Hardy, John, Esq.		0	5	0	Gledhill, Rev. T.		1	0	0	Benyon, Rbt., Esq. M.P.		10	0	0			
Baxter, Mr. J.		0	5	0	Radcliffe, Rev. A. W.		1	1	0	Wigram, Rev. F. E.		2	12	6			
Dodds, Rev. H. L. 1873-4		1	0	0	Le Mesurier, Rev. J.		1	1	0	St. Asaph, the Dean of		1	1	0			
Miller, Rev. F. R.		1	1	0	Leicester, C. H. S. Esq.		1	1	0	Hoare, Miss Sophia		5	5	0			
Harwood, G. M. Esq.	D.	0	5	0	Kitson, W. H. Esq.	N.C.F.	10	0	0	Hoare, H. Gerard, Esq.	N.C.F.	10	0	0			
Reynell, Rev. G. C.		1	1	0	Egerton, Rev. J.		1	1	0	Boucher, Rev. Henry	N.C.F.	10	0	0			
Denney, Rev. J.		0	5	0	Cleveland, Mrs.		1	0	0	Strickland, Algernon, Esq.	N.C.F.	10	0	0			
Edwards, J. Esq.		0	5	0	Ferard, C. C. Esq.		1	1	0	Shirley, Evelyn P. Esq.	N.C.F.	10	0	0			
Cardale, Rev. E.		0	10	6	Pook, Mrs.		1	0	0	Bree, W. Esq.		0	10	0			
Tremlett, G. G. Esq.		1	1	0	Gloucester & Bristol, the Bishop		5	5	0	Judge, J. Esq.		0	10	0			
Story, Capt.		1	1	0	Jacob, Archdeacon		1	1	0	Trevelyan, Rev. W. P.		1	1	0			
Mildmay, Ven. Archdeacon		1	0	0	Russell, Rev. W. B.		1	1	0	Powell, F. S. Esq.	N.C.F.	10	0	0			
Baring, T. C. Esq.	N.C.F.	10	0	0	Crossley, Rev. T.		0	10	0	Gedge, Sydney, Esq.	N.C.F.	10	0	0			
Backler, Rev. S.		0	10	0	Currie, Arthur, Esq.	N.C.F.	10	0	0	Bouverie, Ven. Archdeacon		1	0	0			
Bruton, Rev. W.		0	5	0	Windle, the Misses		2	2	0	Nichols & Son, Messrs.	N.C.F.	10	0	0			
Rycroft, C. A. W. Esq.	N.C.F.	10	0	0	Dawson, W. Esq.		1	1	0	Courthope, Rev. G. C.		1	1	0			
Black, W. Esq.	D.	0	10	0	Pearson, Rev. G. C.	D.	5	0	0	Bottley, Rev. J.		1	0	0			
Rodd, Rev. C.		0	10	6	Dicker, H. B. Esq.		0	10	0	Atyreton, per W. Rowbottom, Esq.:		1	1	0			
Russell, Rev. H.		1	1	0	Bourchier, Major		1	0	0	Remittance		1	1	0			
Marshall, J. Esq.		1	1	0	Feild, Rev. J. M.	N.C.F.	10	0	0	Atwick Rural Deanery, per E. C.							
Woodward, Robert, Esq.		1	1	0	Stenning, Miss		1	1	0	Turnbull, Esq.							
Smythe, Col.		1	1	0	Hardy, Rev. H. H.		1	1	0	Bosanquet, Rev. R. W.	2	2	0				
Pearson, Rev. G.		1	0	0	Davies, Rev. J.		1	1	0	Browne, Major		1	1	0			
Mules, Rev. Philip		0	10	6	Porter, Rev. W. C.		0	5	0	Burrell, Mr. B.		0	10	0			
Marshall, Rev. J.		1	1	0	Porter, Rev. C.		0	5	0	Browne, Rev. R.		0	5	0			
Hildyard, Rev. R.		1	1	0	Glynn, Sir Stephen, Bt.		1	1	0	Buckle, Rev. H. M. G.	0	5	0				
Simpson, Rev. A. E.		1	1	0	Amphlett, Rev. J.		1	1	0	Clutterbuck, Mr. T.	0	5	0				
Berwick, Lord	D.	5	0	0	Gabb, Rev. J. F. S.		1	1	0	Cooley, Rev. W. J. S.	0	5	0				
Anderson, Rev. E.		0	5	0	Greatrex, A. C. Esq.		1	1	0	Dunn, Rev. J. W.	0	5	0				
Bruce, Rev. T. R.		0	5	0	Barney, Rev. J.		0	5	0	Lisle, Mr. H.	0	10	0				
O'Neill, Hon. Edward, M.P.		6	0	0	Reay, Stephen, Esq.		1	1	0	Murrett, Rev. E. L.	0	5	0				
Audland, J. Esq.		0	10	0	Dunlap, Rev. A. P.		1	1	0	Medd, Rev. A. O.	0	5	0				
Radley, Rev. J.		1	1	0	Aldous, A. H. Esq.		0	10	6	Meggison, Rev. W. J.	0	5	6				
Hill, Rev. W. J.		0	5	0	Cocks, W. R. Esq.		0	5	0	Rooke, Rev. Canon	0	5	0				
Dudman, L. S. Esq.		1	1	0	Whitehead, J. Esq.		1	1	0	Robinson, Miss	0	5	0				
Dashwood, Rev. R. L.		1	0	0	Gore, F. R. Esq.		1	0	0	Smith, Mr. M.	0	5	0				
Gibbons, Sir John, Bart.		1	1	0	Ackland, Rev. C. T.		1	1	0	Stephens, Rev. L. J.	0	5	0				
Wigram, Rev. F. E.	N.C.F.	10	0	0	Fox, W. H. Mr.		0	10	6	Streafield, Rev. W. C.	0	5	0				
Wetherall, Mrs.		1	1	0	Loy, Rev. James		1	1	0	Tate, Miss	0	5	0				
Yonge, Rev. W. J.		1	1	0	Ashbury, James, Esq. M.P.		1	1	0	Thorp, Mrs.	0	5	0				
Daubney, W. H. Esq.		0	17	6	Fletcher, Major-Gen.		5	0	0	Thomson, Rev. G. S.	0	5	0				
Daubney, Mrs.		0	5	0	Norris, H. Esq.		1	1	0	Trotter, Rev. E. B.	0	5	0				
Partridge, Rev. W. J.		1	0	0	Robinson, Randolph, Esq.		1	1	0	Turnbull, E. T. Esq.	0	5	0				
Osborn, Rev. M.		1	1	0	Jackson, Rev. G.		1	1	0					8	13	0	
Hall, Rev. L. D.		1	1	0	Kingsford, Rev. H.		0	5	0								
Hill, Rev. H. T.		1	0	0													
Campbell, Rev. J. A. L.		1	0	0	<i>Per Collector:—</i>												
Dimsdale, Baron		1	1	0	Banister, Mr.		1	1	0	Atlescott Parish, per Rev. W. M. H.							
Darling, Rev. Thomas		1	1	0	Karslake, W. W. Esq.		1	1	0	Church:—							
Radcliffe, P. Delmé, Esq.		0	10	6	Lee, J. B. Esq.		1	1	0	Remittance		1	7	6			
Barry, Rev. R.		1	1	0	Markby, H. Esq.		1	1	0	Ashton-under-Lyne, per W. Andrews,							
Ford, W. Esq.		1	1	0	Chaterton, W. Esq.		0	10	0	Esq.:							
Taunton, Rev. F.		0	10	0	Ingram, Rev. H. M.		1	1	0	Remittance		1	1	0			
Boutflower, Rev. D. J.		1	1	0	Evans, Mr. J. E.		0	10	6	Benbridge, Isle of Wight, per Rev.							
Lloyd, W. Esq.		1	1	0						J. Le Mesurier:—							
Todd, Rev. R.		0	5	0	<i>Per Messrs. Hoare:—</i>					Remittance		1	1	0			
Blencowe, Rev. C. E.		1	1	0	Beaumont, Sir George		1	6	0	Berwick, per Rev. J. G. Rowe:—							
Ward, Rev. H.		0	10	0	Finch, Rev. W.		3	3	0	Berwick, Vicar of	0	10	0				
Lloyd, C. S. Esq.		1	0	0	Brown, Rev. T. M.		1	1	0	Himsworth, John, Esq.	1	0	0				
Carr, Rev. C.		0	10	0	Akers, Mrs.		1	1	0								
Adams, Rev. S. T.		1	1	0	Beaumont, Rev. W. B.		1	1	0	Brockley Rural Deanery, per Rev.							
Donnison, Rev. J. W.		0	10	6	Penruddocke, Rev. P.		0	10	0	J. W. Clarke:—							
Whitear, Miss		0	5	0	Foster, Rev. John		1	1	0	Bromfield, Rev. H.	1	1	0				
Blunt, Ven. Archdeacon		1	1	0	Watlington, J. W. P. Esq.		1	1	0	Byass, R. A. Esq.	2	2	0				
Pocock, Rev. G. W. T.		1	1	0	Braithwaite, Isaac, Esq.		1	1	0								
Adcock, Rev. H. H.		0	10	0	Brassey, H. A. Esq. M.P.	N.C.F.	10	0	0								
Johnson, Murray, Esq.		1	1	0	Hopc, A. J. Beresford, Esq. M.P.	N.C.F.	10	0	0	Brigg, per Rev. W. J. Wylie:—							
Blackwell, Mrs.		0	10	6	Forester, Lieut.-Gen. the Hon.					Bullock, Rev. R.	0	5	0				
Colman, Col.		0	10	6	George, M.P.	N.C.F.	10	0	0	Byron, Rev. J.	0	10	0				
Burnaby, Rev. F. G. 1873-4	N.C.F.	20	0	0	Brassey, A. Esq.	N.C.F.	10	0	0	Wylie, Rev. W. J.	0	5	0				
Williams, Rev. Thos.		0	10	0	Bective, the Earl of M.P.	N.C.F.	10	0	0								
Powell, F. C. Esq.		0	10	0	Harvey, John, Esq.	N.C.F.	10	0	0	Remittance		1	0	7			
O. L.	D.	0	5	0	Welby, W. E. Esq. M.P.		1	0	0	Canterbury, per A. M. Hilton, Esq.:							
Lewis, Rev. Philip		0	10	0	Exeter, the Marquis of	N.C.F.	10	0	0	Remittance		16	7	8			

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Chester (East) Rural Deanery, per		£ s. d.	Deusbury Branch, per Rev. W.		£ s. d.	Frodsham (E.) Rural Deanery, per		£ s. d.
Rev. W. Hitchcock :-			Appleyard :-		1 10 0	per the Hon. Wilbraham Egerton,		
Atkinson, Rev. S.	0 5 0		Remittance			M.P. :-		
Adamson, Rev. E. W.	0 5 0		Dursley Rural Deanery, per Rev. N.			Allen, J. Esq.		2 0 0
Bulmer, Rev. W. W.	0 10 0		Shafto, Barthropp :-			Barnacle, Rev. H.		1 1 0
Bewsher, Rev. F. W.	0 10 0		Bengough, J. C. Esq.		0 10 0	Barnfoot, Rev. T. R.		1 0 0
Butcher, Rev. E.	0 5 0		Bloxsome, Miss		0 5 0	Barnsle, J. Esq.		2 0 0
Battle, Rev. T.	0 2 6		Browne, Rev. C. C.		0 5 0	Dewhurst, G. C. Esq.		5 0 0
Collingwood, Rev. C. S.	0 5 0		Chapman, Miss		0 5 0	Dowling, Rev. E.		1 1 0
Cockshott, Rev. G.	0 2 6		Clifford, H. Esq.		0 5 0	Egerton, Hon. W. M.P.		5 0 0
Clegg, Rev. J.	0 2 6		Dark, Mr. J.		0 5 0	Hampson, R. Esq.		5 0 0
Chester, Rev. T. W.	0 10 0		Edwards, Rev. D.		0 5 0	Heron, Rev. G.		1 0 0
Dyce, Rev. A. F.	0 2 6		Forbes, H. Esq.		0 5 0	Hodgson, Rev. R.		1 1 0
Edce, Rev. W.	0 2 6		Graham, Capt.		0 5 0	Joyson, E. Esq.		5 0 0
Hancock, Rev. J. H.	0 5 0		Hudson, Rev. J. C.		0 5 0	Nield, Alfred, Esq.		1 1 0
Hitchcock, Rev. W.	1 1 0		Morse, Capt.		0 5 0	Stubs, Peter, Esq.		2 0 0
Hooper, Rev. J. W.	0 5 0		Madan, Rev. Canon		1 0 0	Watson, Mr. R.		0 10 6
Hoyle, Rev. J.	0 5 9		Penley, Rev. F.		0 5 0	Watson, Mr. W.		0 10 6
Hodgson, R. Esq.	2 0 0		Powles, Rev. H. C.		0 5 0			
Jones, Rev. E.	0 5 0		Prestov, Ven. Archdea.					33 5 0
Miles, Rev. C. P.	0 5 0		Sir G.		0 5 0	Guthlaxton Rural Deanery, per Rev.		
O'Brien, Rev. H. O.	0 2 6		Rice, Hon. A. de C.		0 5 0	H. K. Richardson :-		
Ormsby, Rev. G. A.	0 5 0		Stoughton, Thomas A.			Noble, Rev. S. H.		0 5 0
Plummer, Rev. M.	0 10 0		Esq. D.		1 0 0	Harlow Rural Deanery, per Rev.		
Phillipotts, Rev. A. A.	0 5 0		Turner, Rev. J. R.		0 5 0	Canon Hill :-		
Redmayne, R. R. Esq.	1 1 0		Tyers, T. T. Esq.		0 5 0	Burr, Rev. G.		0 5 0
Shadwell, Rev. J.	0 5 0		Vizard, J. Esq.		0 5 0	Hamming, Rev. G.		0 5 0
Sterland, Rev. E.	0 5 0		Vizard, T. T. Esq.		0 10 0	Hill, Rev. E.		0 5 0
Simpson, Rev. R.	0 2 6		Wallington, E. Esq.		0 5 0	Little, J. Esq.		0 5 0
Sumner Rev. G.	0 2 6		Waters, Rev. T.		0 5 0	Miller, Rev. C.		0 5 0
Schofield, Rev. J.	0 5 0		Williams, Mrs.		0 5 0	Pemberton, Rev. S.		0 5 0
Taylor, Rev. J. J.	0 5 0		Williams, Rev. G. A.		0 2 6	Watlington, J. Perry,		
Wilkinson, Rev. J.	0 5 0					Esq.		1 1 0
	11 2 0				8 2 6			2 11 0
Chipping Camden, Stow-on-the-Wold, and Blockley Branch, per Rev. J. W. Clarke :-		13 13 0	Ely Rural Deanery, per Rev. Hugh Pigott :-			Hawes, Yorkshire, per Rev. Dr. Parker :-		
Remittance			Burlleigh, Rev. W.		0 5 0	Metcalfe, Mrs.		2 2 0
Colchester Branch, per Rev. J. W. Irvine :-		15 0 0	Dimock, Mr. J. B.		0 5 0	Parker, Rev. Dr.		0 10 6
Remittance			Fisher, Rev. F.		0 10 0	Parker, Mrs.		0 10 6
Darford (West) Rural Deanery, per John Richardson, Esq. :-			Gatenby, Rev. A.		0 2 6			3 3 0
Bromley			Grounds, Mr.		0 5 0	Holland (South) Rural Deanery, per W. C. Lane, Esq. :-		
Atkin, H. Esq.	0 10 0		Harris, Rev. J. S.		0 10 0	Asling, Mr. G.		0 5 0
Beadley, F. J. Esq.	0 10 0		Hopkins, Rev. Canon		0 10 0	Atkinson, Mr. J.		0 5 0
Batton, J. Esq.	1 1 0		Luddington, W. Esq.		0 5 0	Brummitt, Mr. J. H.		0 5 0
Bedford, Admiral	0 10 0		Marshall, Rev. E. T.		0 5 0	Bonner, C. J. Esq.		0 10 0
Bilke, J. Esq.	1 1 0		Marshall, Miss		0 5 0	Carter, Mr.		0 5 0
Bilke, E. Esq.	1 1 0		Meadows, Mr. W.		0 2 6	Colvin, Mr. J.		0 2 6
Bourne, J. Esq.	1 1 0		Packer, Rev. R. W.		0 5 0	Dove, Rev. J. T.		0 10 0
Ellis, Septimus, Esq.	0 10 6		Pritchard, Rev. R.		0 5 0	Hill, Mr. S.		0 2 6
Engström, Rev. C. L.			Pigott, Rev. Hugh		0 10 0	Hollis, Rev. R.		0 10 0
M.A.	0 5 0		Raynbird, Rev. R.		0 5 0	Hooson, Rev. W.		0 5 0
Harman, Mr. R.	0 2 6		Royston, Rev. P.		0 5 0	Jackson, Rev. J. R.		0 10 0
Hellicar, Rev. A. G.					4 15 0	Lane, W. C. Esq.		0 10 0
M.A.	0 5 0		Eltree, Herts, per H. C. Finch, Esq. :		0 10 6	Laxton, Mr. C.		0 5 0
Raven, J. Esq.	0 5 0		Groves, Mr.			Oldman, C. Esq.		0 10 0
Rawson, Rev. A. M. A.	0 10 0		Eton, per Collector :-			Plowright, Mr. J.		0 5 0
Read, J. P. Esq.	0 5 0		Hornby, Rev. Dr.		1 1 0	Moore, Rev. E.		0 10 0
Richardson, J. Esq.	2 2 0		Wayte, Rev. W.		D. 1 1 0	Ridlington, Mr. J.		0 5 0
Russell, Rev. W. M. A.	1 0 0				2 2 0	Shotbolt, Mr. P.		0 5 0
Soames, E. Esq.	0 5 0		Ewell (N.E.) Rural Deanery, per Rev. W. C. Stappilton and Norman, Watsney, Esq. :-			Shotbolt, Mr. S. G.		0 5 0
Strong, Mr. E.	0 5 0		Barnes, W. G. G.		0 10 0	Wayte, Rev. W.		0 10 0
Talman, Major	0 10 6		Beck, S. Adams, Esq.		1 1 0	Welby, W. E. Esq. M.P.		0 5 0
Vaughan, T. Esq.	0 5 0		Chancellor, E. Esq.		0 10 0	Webb, Rev. J.		0 2 6
Weeks, Mr. G.	0 2 6		Clarke, G. W. Esq., 1872-3		2 2 0	Wilson, Rev. P. S.		0 5 0
White, Mr. James	0 5 0		Rice, Rev. C. H.		1 1 0	Wilson, Mr. J.		0 2 6
Williams, E. A. Esq.	0 5 0		Stappilton, Rev. W. C.		1 1 0			7 10 0
Williams, Rev. A. A.			Stappilton, Mrs. C.		0 10 0	Ilchester Rural Deanery (additional), per Rev. J. Rowe :-		
M.A.	0 5 0		Tritton, Rev. R.		1 1 0	Adams, J. D. Esq.		0 2 6
Yeatman, M. Esq.	1 0 0		Remittance		15 0 0	Chaffey, R. Esq.		0 5 0
	14 2 0				22 16 0	Coxwell, Rev. C.		0 5 0
Beckenham.			Framland Rural Deanery, per Rev. W. H. Earle Welby :-			Davies, Rev. G.		0 5 0
Cramp, F. Esq.	0 10 0		Campbell, Hon. A. G.		0 10 6	Hooper, J. J. Esq.		0 10 0
Farnborough.			Ebsworth, Rev. G. S.		0 10 6	James, Rev. J.		0 2 6
Fox, J. W. Esq.	0 10 6		Johnston, Rev. C. W. D.		0 2 6	Walter, W. Esq.		0 2 6
Hayes.			Noble, Rev. J.		1 0 0			1 12 6
Devas, C. F. Esq.	1 1 0		Norman, Rev. F.		0 10 0	Kington (North) Rural Deanery, per Rev. C. W. Cox :-		
Dudin, J. B. Esq.	0 10 0		Norman, Rev. M. O.		0 2 6	Remittance		15 15 0
Morris, Dr.	0 10 0		Oakley, Rev. W. H.		0 2 6	Lancaster Branch, per James Parker, Esq.		
Reed, Rev. G. V. M. A.	0 5 0		Stanley, Rev. G. S.		1 1 0	Atkinson, Rev. R.		1 1 0
Thompson, Admiral (the late)	0 10 0		Taylor, Rev. J. W.		1 1 0	Langshaw, J. P. Esq.		1 1 0
	2 16 0		Twells, Rev. H.		1 1 0	Langshaw, Major		1 1 0
Keston.			Welby, Rev. W. H. Earle		0 5 0	Parker, James, Esq.		1 1 0
Legge, Lady	0 7 0		Remittance		1 6 6	Pedder, Rev. Canon		1 1 0
Thompson, Rev. J.	0 5 0				7 13 0	Pritt, Rev. F. D.		1 1 0
	0 12 0		Frome, per F. W. D. Wickham, Esq. :			Sharpe, E. Esq.		1 1 0
St. Mary Cray.			Davis, Rev. John		1 0 0	Storey, W. Esq.		1 1 0
Smith, T. H. Esq.	0 10 0		Davis, H. Esq.		1 0 0			8 8 6
St. Paul's Cray.			Gane, Miss		1 0 0	Laures Rural Deanery, per Dr. Westall :-		
Chapman, J. Esq.	0 5 0		Sheppard, Mr. John		0 10 0	Remittance		1 1 0
	19 5 6		Wickham, F. W. D. Esq.		0 10 0			

SUBSCRIPTIONS AND DONATIONS—continued.

£ s. d.		£ s. d.		£ s. d.	
Leigh, Church Institute, per R. Passe, Esq. :—		Travers, Rev. C. H.	0 10 6	Peters, Rev. T.	1 1 0
Remittance	1 1 0	Wells, Dr.	0 10 6	White, Rev. W. F.	0 5 0
Maidstone Branch, per J. H. Simmonds, Esq. :—			7 0 0		3 11 6
Remittance	5 0 0	Richmond Branch, per E. Hertslet, Esq. C.B. :—		Stottesden Rural Deanery, per Rev. John Purton :—	
Mansfield Branch, per Mr. Frank Leonard :—		Alabaster, Jas. Esq.	1 1 0	Backhouse, R. O. Esq.	0 10 6
Remittance	0 10 0	Gosling, J. H. Esq.	1 1 0	Boycott, R. H. Esq.	0 10 0
Newport Branch, Isle of Wight additional, per Rev. J. F. Isaacson :—		Hough, Rev. G. P.	1 1 0	Childe, Rev. E. Y.	0 10 0
Balls, Mr. B.	0 2 6	Hildyard, H. Esq.	1 1 0	Cocks, Rev. Charles R. Somers	0 5 0
Cottle, Rev. T.	0 10 0	Trevor, F. G. Esq.	1 1 0	Colley, R. H. Esq.	0 5 0
Crozler, Miss	0 10 0	Watson, W. Esq.	0 10 6	Homfray, Fredk. Esq.	0 5 0
Good, Rev. J. H.	0 5 0	Wootton, W. Esq.	1 1 0	Jones, Rev. W. L.	0 5 0
Kennett, Mr.	0 5 0		6 16 6	Morris, Rev. G. E.	0 5 0
Lambert, Mr. W. T.	0 5 0	Rochester Branch, per Alfred Bryant, Esq. :—		Poelckthwaite, Rev. J.	0 5 0
Marrow, Mr.	0 5 0	Remittance	5 5 0	Purton, Rev. John	0 10 0
Oldershaw, Rev. J.	0 10 0	Rothwell Rural Deanery, per Rev. R. Baillie :—		Purton, Rev. John Smythe	0 5 0
Orchard, Mr.	0 5 0	Davies, Rev. C. T.	0 5 0	Purton, Cecil P. Esq.	0 10 0
Rogers, Mr. H.	0 5 0	Downes, Rev. J.	0 5 0	Stanbrough, Rev. M. E.	0 5 0
Spickenel, Mr.	0 5 0		0 10 0	Summers, Thos. Esq.	0 2 6
	3 7 6	Saffron Walden, per Henry Collin, Esq. :—		Waring, the Ven. Archdeacon	1 0 0
Ospringe Rural Deanery, per George Robinson, Esq. :—		Braybrooke, Lord	1 1 0	Wasey, Rev. G. L.	0 5 0
Anderson, J. A. jun.	0 5 0	Chapman, Rev. J.	1 1 0	Warwick, Rev. J. C. B.	0 5 0
Anderson, H. Esq.	0 2 6	Collin, Henry, Esq.	1 1 0	Wood, Henry, Esq.	0 2 6
Giraud, F. F. Esq.	0 5 0		3 3 0		6 5 6
Hugessen, Herbert Knatchbull, Esq.	0 10 6	Sittingbourne Rural Deanery, per Rev. William Hilton :—		Tettenhall Wood, per Rev. John Williamson :—	
Knatchbull, Dowager Lady	1 0 0	Baker, Rev. G. R.	0 5 0	Collection at Meeting	0 13 0
Minter, Henry, Esq.	0 5 0	Dyson, Rev. W. H.	0 5 0	Trentham Rural Deanery, per Rev. E. J. Edwards	3 0 0
Murton, C. Esq.	0 5 0	Hilton, Rev. H.	0 10 0	Weldon Rural Deanery (2nd portion), per Rev. E. T. Sylvester :—	
Murton, J. H. Esq.	0 5 0	Hilton, Rev. H. G.	0 5 0	Bennett, Rev. R. E. W.	0 5 0
Smith, R. Watson, Esq.	0 10 0	Hilton, Rev. W.	0 5 0	Chapman, Rev. W. H.	0 5 0
	3 8 0	Hoare, Rev. J. S.	0 5 0	Holdech, Rev. J. H.	0 10 0
Pevensey Rural Deanery (No. 2) per Rev. E. B. Ellman :—		Lake, F. Esq.	0 10 6	Hatton, Rev. R. W. Finch	0 10 0
Ellman, Rev. E. B.	0 5 0	Lewis, Rev. L.	0 5 0	Sylvester, Rev. E. T.	0 5 0
Fuller, Rev. J.	0 5 0	Payne, G. Esq.	0 5 0	White, Rev. A.	0 5 0
Richardson, Rev. A. J.	0 5 0	St. George, Rev. L. D.	0 2 0		2 0 0
Sutton, Rev. R. S.	0 5 0	Scott-Robertson, Rev. W. A.	0 5 0	West Hyde, Herts, per Rev. H. A. Lipscomb :—	
Vidal, Rev. J. H.	0 5 0	Tyrwhitt, Rev. B. St. John	0 5 0	Cain, Mr. R. H.	0 5 0
	1 5 0		3 7 6	Lipscomb, Rev. H. A.	0 5 0
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Barry, Rev. W.	1 0 0	Blunt, Rev. A. C.	1 0 0	Pratt, Mr. H.	0 5 0
Carey, Rev. J. P.	0 5 0	Burnaby, Rev. F. G.	1 1 0		1 0 0
Crawley, Rev. L. E.	0 5 0	Cary, Rev. Dr.	0 10 0	Winchcomb (N.) Rural Deanery, per Rev. Hemming Robeson :—	
Cursham, Rev. C.	0 5 0	Crew, Charles, Esq.	0 5 0	Austen, Rev. J. S.	0 10 0
Jenkins, Rev. G.	0 5 0	Dartnall, Mr.	0 5 0	Davies, Rev. Canon	0 5 0
Neely, Rev. A. C.	0 5 0	Preston, Rev. J. D.	0 5 0	Hone, Rev. J. F.	0 5 0
Newbolt, Rev. W. H.	0 10 0	Steward, Rev. C. E.	0 5 0	Lillington, Rev. F.	0 5 0
	2 15 0	Stride, W. Esq.	1 1 0	Mines, Miss	1 1 0
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Blandy, C. Esq.	1 1 0		5 12 6	Scott, Rev. J. J.	0 5 0
Blandy, F. J. Esq.	0 5 0	Staplehurst, per Rev. T. W. O. Hallward :—		Wyatt, Rev. A.	0 5 0
Blandy, H. B. Esq.	0 10 6	Boys, Rev. J.	1 1 0		3 1 0
Blandy, Mrs. H. B.	0 10 6	Hallward, Rev. T. W. O.	1 1 0	Winchester Branch, per Col. Bouverie Campbell :—	
Blackwell, Messrs.	0 5 0		2 2 0	Remittance	20 0 0
Friend, A.	0 10 0	Stonehouse (South) Rural Deanery, per Rev. A. R. D'Arcy :—		Worcester (West) Rural Deanery, per Rev. Melsup Hill :—	
Haslam, D. Esq.	1 1 0	Blackwell, Rev. R. E. D.	0 5 0	Cookes, Rev. H. W.	0 10 0
Morris, Mr. E.	0 10 6	D'Arcy, Rev. A. R.	0 5 0	Hastings, Rev. H. J.	0 10 0
Morris, Mr. J.	0 5 0	Gibson, Rev. J.	0 10 0	Hill, Rev. M.	1 0 0
Morris, Mr. J. T.	0 10 6	Golightly, Rev. T. G.	0 10 6	Pepys, Rev. H. G.	0 5 0
Purey Cust, Rev. A. P.	0 10 0	Haslem, Rev. C. E.	0 5 0	Shuker, Rev. H.	0 5 0
		Moorgart, Rev. R. J.	0 5 0		2 10 0
		Oldfield, Rev. E. C.	0 5 0		

D. Donation.

N.C.F. National Church Fund.

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OCCASIONAL NOTES.

THERE is one weak point in the Church's system for which we are glad to see that a remedy is at once to be sought. The Bishop of Peterborough has given notice that on April 21 he will move for a Select Committee of the House of Lords to consider the present system of patronage, simony, and exchange of benefices, with a view to an enquiry into the laws relating thereto.

We have reason to believe that this subject has been under the careful consideration of the Episcopal Bench, and that the notice of the Bishop of Peterborough will have their cordial support. We rejoice that a decided step is thus taken towards the removal of a great public scandal. We are fully aware of the great difficulties with which the question is surrounded. Yet we cannot doubt, if its consideration is approached in a wise and cautious spirit, means will be found by which the scandal which arises from the public sale of livings will be removed, whilst at the same time the existing rights of patrons will be carefully preserved. A Select Committee of the House of Lords is a body specially fitted to consider such a difficult subject as this in a calm and judicial spirit. We may expect the report of such a Committee to contain wise and temperate suggestions, which, we trust, will approve themselves to the wisdom of Parliament, and be speedily found embodied in an Act on the pages of our Statute Book.

IT seems that the Nonconformists do not feel themselves strong enough in the present Parliament to bring forward the Burials Bill again. Mr. Osborne Morgan, during the discussion on the business of the House on the 24th, stated that "Fortunately or unfortunately, the House would not be called upon to consider that Bill this session." We think this determination is a wise one. The Bill, if brought forward, would certainly be rejected by a large majority. Churchmen have at length asserted their position in the country by return-

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ing a suitable number of M.P.'s to represent their interests in Parliament, and in consequence other Anti-Church Bills are likely to share the fate of Mr. Osborne Morgan's Burials Bill.

ACCOUNTS are wafted to us from time to time across the Atlantic of the sad want of morality that prevails amongst public men in the States, of the endless religious divisions that are multiplying there on every side, and of the utter ungodliness that exists in the country districts of the great Republic from the want of any stated religious provision for the spiritual needs of the people. We can scarcely wonder at these results when we read such a sentence as this in the *Times* from an American correspondent at Philadelphia: "For a long time there has been an agitation in the United States for an amendment to the Constitution which will recognise a Supreme Being." Surely this news will come with a startling effect on many an English home. "Can it be possible," many will say, "that the great American Republic, of which we have heard so much, is in its Constitution utterly Godless, and does not even recognise in its fundamental laws the existence of God or of a Saviour of mankind?" Yes, alas! it is too true. No Established Church exists in America. It is the Paradise of "Free Churches." The nation, therefore, is left without any means of expressing its belief in any form of Christian truth whatever. And this is a state of things which Mr. J. Carvell Williams, the Secretary of the Liberation Society, in a letter to the *English Independent*, thinks America should be proud of. He rejoices to find that the petition to Congress asking "for an acknowledgment of Almighty God and the Christian religion in the United States" has not succeeded, and declares that he knows from personal experience "that the movement which it is founded upon has altogether failed, and is never likely to succeed." We have had occasion more than once to call attention in these columns to the manner in which Nonconformity and Scepticism are walking hand-in-hand in furthering, as far as lies in their power, the question of Disestablishment. But now we cannot refrain from asking Nonconformists who have any real regard for religion how long do they intend to permit such assertions as these to be made in their name? Do they wish "the acknowledgment of Almighty God and the Christian religion" to be blotted out of the Constitution of England? And if they would indignantly repudiate such an idea, how is it they allow the Secretary of the Liberation Society to write as if English Nonconformists in general agreed with those who rejoice that the name of God is excluded from the Constitution of the United States? Let

religious Dissenters look to it, or before they are aware, political Nonconformists will have led them far on the road towards an alliance with those whose object is to destroy not the Establishment only, but Christianity itself altogether.

WHAT the Radical policy of the future is likely to be is foreshadowed in a recent article in the *Examiner*. It is a policy of perpetual unrest. The tinkering of the Constitution is never to cease till all its distinctive features are destroyed. "No true Liberal ever admitted a finality in reform. No true Liberal could ever advise his fellows to rest and be thankful so long as one stone of political inequality remains standing upon another." Nor is the position which the "new party of progress" wishes to occupy left undefined. We are plainly told what their future aims will be, and we may be thankful they have spoken out so clearly. In the foremost position is placed the Disestablishment of the Church of England. Next, the abrogating or essentially curtailing of the House of Lords. Thirdly, the eliminating religious teaching from national education. Fourthly, the transferring to occupiers of land the rights now belonging to the owners; and fifthly, the making such general changes in the law which regulates succession as shall lead to the removal of the great abuses inseparable from extensive land-proprietorship. These are the five points of the new Charter. It is well that in these first hours of Conservative triumph the country should mark and observe them. Constitutional reform of existing defects is the last thing these "men of progress" think of. They look upon "timid Whigs" and "moderate Liberals" with equal disdain. The treaty between them and the Radicals they now declare "has ever been a hollow one, and the time for all such treaties is at an end." It is a real gain to know the objects which those who claim to guide the extreme Radical policy of the future have in view. It will tend to increase and consolidate the Constitutional party. It will teach Englishmen of all classes that to maintain the blessings we receive from our existing institutions we must be prepared not only to watch over and improve them, but also, heartily to work in their defence.

THE ephemeral nature of much of the accommodation provided by Dissent for religious worship is but little thought of by those who are fond of compiling statistics exhibiting the number of Nonconformist sittings in chapels as compared with the seats in our parish churches. A church once built remains generally for centuries. A Dissenting chapel, after being used for religious worship for a season, may be devoted "to profane and common uses," or may pass into the hands of another religious body alto-

gether. Many instances are known of chapels converted into churches, in which case much alteration and addition are often necessary. A correspondent informs us that this has of late been especially the case in the neighbourhood of Greenwich, and that during the last ten years no less than five Dissenting chapels have thus passed into the hands of the Church. This is a tangible proof of Church progress. Dissent builds a chapel, opens it, and fails to attract a sufficient congregation to support a minister, and in due season the Church steps in and buys the chapel, and takes the place thus vacated. The process is repeated again and again as at Greenwich, and yet we are asked to believe that the mere building of chapels such as these is a sure evidence of the progress of Dissent. The hollowness of the plea cannot be too often exposed, and therefore we call attention to the fact which our correspondent has brought to our notice.

IN an able article in its March number, *Fraser* throws considerable light on the recent elections in Ireland. It shows clearly that the main cause of Mr. Gladstone's being allowed to disestablish the Church of Ireland was the weariness of the English people of the perpetually recurring cry of Irish grievances, and they therefore welcomed a statesman who promised "to put an end to the everlasting Irish difficulty." Mr. Gladstone accordingly adopted "an exclusively Irish policy," the fruits of which were the Church Act, the Land Act, and the abortive Irish University Bill. The practical effect has been to make Ireland as a whole more discontented than ever, and to leave the Liberals, pure and simple, in possession of a mere tithe of the Irish representation. According to tables given in this article, at the election of 1868, 39 Conservatives and 66 Liberals were returned for Irish constituencies. In 1874, 32 Conservatives, 12 Liberals, and 59 Home Rulers divide the representation between them. These two summaries clearly exhibit the marked change which in the last five years has swept over popular opinion in Ireland. In 1868 more than half the Irish M.P.'s were followers of Mr. Gladstone; now, whoever leads the Opposition cannot reckon on more than a dozen votes from Ireland to support him in a critical division. Yet, although "Home Rule" can reckon so many M.P.'s in its ranks, the overwhelming majority given by the English constituencies to the party most entirely opposed to their wild and subversive schemes, "have relegated them to that position of inferiority which is their fitting place in the councils of this great empire." Had English political parties been more equally balanced, "Home Rulers" would doubtless have taken advantage of their position to aim a deadly blow at the integrity of the Empire.

THE WESTMINSTER REVIEW AND DISESTABLISHMENT.

WHEN we saw that an article on "The Disestablishment and Disendowment of the Church" was announced in the chief organ of the philosophical Radicals, we expected at least that it would exhibit some new and original mode of treating the subject. We did not expect that the article would be all commonplace and nothing else. Yet so it is. The writer, whoever he may be, seems to have been utterly unable to strike out a line of his own, and therefore he has been content servilely to follow that which has been traced out by others. Take Mr. Miall's last speech in the House of Commons, on Disestablishment; add the statistics compiled by the enumerators of *The Nonconformist*, throw in here and there an extract from John Henry Newman and "the autobiography" of the present Premier, garnish with a few sentences from Arnold and Martineau, put in a dash of bitters from the *Labourers' Union Chronicle* and the *Bee Hive*, string the whole well together with as many commonplaces as necessary, and you have the complete material from which the hash dignified by the position of a first article in the *Westminster Review* is composed. The style adopted is such as the above remarks would lead us to expect. Instead of replying to the theological argument, he wisely treats it as exploded, and only condescends contemptuously to refer to it. The metaphysical argument is treated in the same lofty style. We are briefly but grandly informed that "with the publication of Mr. Gladstone's autobiography this phase of the controversy comes to a close." These points being thus fully disposed of, the writer turns to the only one he holds to be worth considering, "the practical and experimental one;" and, evidently unable to originate a single new idea for himself on the subject, blindly follows the lead of Mr. Miall. We need not follow him throughout all his meanderings, or repeat what, to our readers, is a thrice-told tale, but will only remark that if a question of more than ordinary difficulty presents itself for discussion, it is summarily dismissed with such loud-sounding phrases as these: "We need add nothing more to this division of our subject." "We are not justified in wasting our space in any further discussion of this topic." "The limit of the space at our disposal, not want of further proof, compels us to pass on to our next subject."

We are glad to see that *The Nonconformist* has appraised this article at its true value. Whilst acknowledging that "its appearance in the *Westminster* is a sign of the times," it says plainly that the subject "is not altogether discussed with the ability that we should have expected." "Nothing new to us is told in the

narrative portion of this article," and as to "the progress of Dissent, the facts relative to it have been mainly derived from our own columns, as we are very glad to see." Altogether *The Nonconformist* "takes the article for what it is worth," and with this contemptuous expression closes its notice. After reading the remarks of his candid Dissenting friend, the editor of the *Westminster* will probably regret that he, in a weak moment, admitted the article into his Review. We, on the other hand, rejoice in its publication, as showing the utter inability of the philosophical Radicals who have succeeded to the school of Jeremy Bentham to produce any cogent reason whatever for the Disestablishment and Disendowment of the Church of England.

MR. BERESFORD HOPE ON CHURCH CONGRESSES.

MR. BERESFORD HOPE has done good service by presenting, within the limits of a single paper, the benefits accruing from Church Congresses to the Church generally. The paper, which is entitled "The Place and Influence of the Church movement and Church Congresses," was read at a meeting held at Sion College, on February 25, at which the Bishop of Chichester, the President of the Congress to be held at Brighton this year, was present. Several extracts from this valuable paper were in type, but the great pressure on our columns has compelled us to omit them.

THE LIBERATIONIST NEW DEPARTURE.

LAST month we warned our readers not to consider Church Defence a superfluous duty until there was some indication that the Liberationists intended to abandon their campaign. We called attention to the fact that the Liberationists were Englishmen like ourselves, and just as little likely as we to know when they were beaten. The events of the past month have confirmed the view we took. The leaders of the Liberation Society, so far from abandoning their designs, have inaugurated a "New Departure" from their defeat at the late elections. At a meeting held early in the month, their chief speakers were Mr. Richard, Mr. Illingworth, and Mr. Miall—very representative men; for Mr. Miall had abdicated, Mr. Illingworth had been defeated, Mr. Richard alone had been successful. They were, therefore, able to regard the future from various points of view; and it is interesting to notice the conclusions at which they arrive. The first matter of importance upon which they were all agreed was that they must put their future trust not in the Liberal but in the Radical party. Mr. Miall said: "I am glad to escape from the Liberal party. They were always against us. I don't mean that

part of the Liberal party which we made up ourselves, but I mean the majority of the Liberal party. I am glad to escape from that." As to Mr. Miall's gladness, real or professed, we have not a word to say; but we are happy to find, upon so good an authority as Mr. Miall, that we were right in claiming the bulk of the Liberal party as good Churchmen, and in insisting that the Church would do wrongly and unwisely to attach itself to one political party to the exclusion of the other. That the Nonconformists should now profess a strong attachment to the extreme Radicals does not surprise us. Without admitting for a moment that a strong Radical cannot be a sound Churchman, we are prepared to admit that the enemies of the Church are chiefly to be found among the enemies of the Constitution. But it must be confessed that there is much evidence of humility in the claim of Mr. Miall to nothing more than an identification of his party with the minority of a minority. Hitherto we have been accustomed to assurances that the bulk of the nation was at enmity with the Church, and we have had these assurances backed by statistics carefully compiled to show that while the Church was losing ground, there was a daily accession to the ranks of Nonconformity. All the old tactics are now abandoned. Defeat is frankly confessed, and humbly but hopefully Mr. Miall urges his followers to the task of beginning to convert the people of England to his views. Now, the significance of this for us Churchmen is to be found in the fact that these tactics on a smaller scale have been tried before, and were very nearly proving successful. At the last moment the Church Defence Institution was able to come to the front, and to disabuse the mind of the people of many of the notions instilled into it by Liberationist misrepresentation. It is, perhaps, fortunate for us that our opponents can think of nothing better than to fight once more a battle in which they have suffered so severe a defeat. But they would be perfectly safe in repeating their former manœuvres if they could rely upon our apathy, and apathy is our first real danger.

We may as well confess, too, that our enemies have hit some real blots in our system. During the time that Mr. Miall is reconstituting his broken forces, let us so fortify our position by judicious reforms, that when he again presents himself before our citadel, he may find no point that is not impregnable to his assaults.

LOWESTOFT.—On Tuesday evening, March 3, G. E. Lyon, Esq., delivered his lecture: "The Church of England the Church of the People," in the Town Hall, Lowestoft. The chair was filled by the Rev. G. E. Tate, Rector of Lowestoft, and there was a numerous and very attentive audience. Mr. Lyon was loudly applauded on resuming his seat, and the usual votes of thanks were carried by acclamation.

RESOLUTIONS OF THE LIBERATION SOCIETY AS TO FUTURE ACTION.

THE Council having received a report of the proceedings of the executive committee in connection with the recent general election, together with a statement of the results of such election, resolves as follows:—

1. It expresses satisfaction at the firmness and the discrimination displayed by the friends of religious equality in endeavouring to advance their principles at the recent general election; at the increased prominence given to the question of disestablishment, by both candidates and electors; at the number of candidates favourable to disestablishment, and at the large proportion of such candidates who have been returned to the new Parliament.

2. Looking to the composition of the House of Commons now elected, and to the altered position of political parties, the council is of opinion that the society's Parliamentary action should for a time be confined to a vigilant watching of the proceedings of Parliament, with a view to resisting all legislation relating to ecclesiastical matters which may be of a retrogressive character, and to using such opportunities for advancing the society's objects as may be presented by the course of Parliamentary affairs.

3. The council is, at the same time, of opinion that the period has arrived when the society should redouble its exertions for the instruction of the whole community respecting its principles and aims; with the belief that the spread of enlightened conviction, in regard to the injustice and the injury inflicted by the Established Churches, aided by the whole tendency of events within those Churches, will, at no distant date, lead to the return of a Parliament prepared to extend the equitable policy already adopted in the case of the Irish Establishment.

4. The council confides to the executive committee the preparation of measures for the multiplication of the society's agencies, the perfecting of its local organisations, and the extension of its action to new fields of labour, for the purpose of giving effect to the foregoing resolution.

Lastly. The council expresses a confident assurance that the society's supporters will be prepared to supply the increased funds which will be absolutely needful to enable the executive committee to fulfil the obligations now devolved upon them, and will also continue to display, to the close of this great struggle, the same persistency, energy, and fidelity which have already accomplished so large a portion of their work.

CONSULAR CHAPLAINCIES ABROAD.

A PARLIAMENTARY paper just published reveals the history of another attempt at unwise and cheese-paring economy on the part of the late Government. The case before us illustrates this in a remarkable way. By certain sections of the Consular Act of 6 George IV., c. 87, the Secretary of State was empowered to permit the Consul-General "in foreign parts and places to which Her Majesty's subjects may resort," to pay a sum equal to that raised by voluntary subscriptions or rates for the maintenance of a chaplain of the Church of England

or of the Scottish Kirk, and for defraying the expenses of Divine Service, or for maintaining burial grounds required for the interment of British subjects. In no case was the *whole* salary of the chaplain in any European place to exceed £500 a year, or in any place not in Europe £800 a year. So that in the one case the utmost aid the Government could afford, as far as the chaplain was concerned, was £250 a year, and in the other case £400 a year. We find from that most useful book of reference, Hertslet's *Foreign Office List*, that there are altogether forty-two Consular chaplains, and since the whole sum granted for this purpose annually was £9,000, the cost to the country of each chaplain, church, and burial-ground was a little over £210 a year. This munificent sum the Foreign Office last year determined to save. It thought nothing of the injury that might be inflicted on the spiritual interests of British subjects abroad, or of the inconvenience which they might incur through the want of a clergyman to marry or baptize, to visit the sick, to prepare their children for confirmation, to administer the sacraments, or to bury the dead. "Her Majesty's Government," says the Official Circular to the Consuls, dated July 31, 1873, "has for some time past been engaged in a close scrutiny of all the items in the Consular estimates, with a view of making such reductions *in any expenditure not of a strictly necessary character*, as may enable them to meet the just requirements of the service without adding to the burthen of the public exchequer;" and it is added, "It certainly cannot be incumbent on Her Majesty's Government to subsidize Churches when the British residents are indifferent and the congregations scanty." In inditing these sentences Lord Granville seems to have forgotten that under the Consular Act no grant could be given "when the British residents were indifferent;" for half the money required must be furnished by voluntary subscription before the Government gives one farthing; and, secondly, that places where "the congregations are scanty" are precisely those which, if deprived of extraneous aid, would certainly be left without any religious ministrations whatever. But of course considerations such as these could not for a moment be allowed to interfere with the saving it was determined to effect, and so the edict went forth "that the time had come when British residents must cease to depend on grants from the public exchequer," and although, as a great favour, the money spent for 1872 and the sum charged for repairs was paid, this latter item was rigorously excluded in 1873, and it was intimated that in 1874 only half the usual rate would be paid, and that in 1875 the grant would cease altogether. Within a month, however, a pang of remorse seems to have seized Lord Granville

as regards "the Scotch Church Establishment" at Alexandria, and so, on August 20, 1873, another circular was issued to Her Majesty's Consul at Alexandria informing him that an exception would be made to the general rule in "the case of Church Establishments which are maintained to a really considerable extent by the masters and mariners of British vessels," and "the Scotch Church committee" was to be informed that they would still receive £200 a year for their minister. But no such liberality was extended to the English Church committee at Alexandria, and we should like to know on what grounds the grant was continued to Dr. Yule, the Scotch minister, and withdrawn from the Rev. E. J. Davis, the English chaplain. It was also intimated to the Consuls at Marseilles, Malaga, Trieste, and Corfu, that "for the present an allowance at a rate not exceeding £100 a year" would be made for "the British Church Establishments" in those places. But why are these towns to be especially favoured, and such places as Leghorn, Geneva, Buenos Ayres, Bahia, Valparaiso, and Smyrna excluded? Surely Lord Granville must have thought, when he resolved on these high-handed and dictatorial arrangements, that the Government of which he was then a member would continue in office for many a year to enable him to superintend the working out this skilfully designed plan at leisure. But the general election has changed all this. Lord Granville is no longer Foreign Minister. The new Parliament is not of a complexion likely to sanction quietly the grave injustice thus contemplated, and it is with sincere pleasure we notice that Sir Henry D. Wolff, with characteristic energy, has already given notice of his intention to call the attention of Parliament to Lord Granville's Circular of July 31, 1873, and to ask if Her Majesty's Government propose to adhere to the decision contained in that dispatch to withdraw allowances to British Consular chaplains under the Act of George IV., and, if so, whether they have taken any steps to ascertain the legality of such withdrawal.

SWAFFHAM.—A crowded and very enthusiastic gathering was assembled in the Public Hall, Swaffham, on Thursday, March 5, to listen to an address on Church Defence, from G. E. Lyon, Esq. The chair was taken by the Rev. G. R. Winter, Vicar of the Parish, who was supported on the platform by J. Haggard, Esq., and the Rev. A. A. Dawson. Mr. Lyon was repeatedly interrupted by applause, and at the close of a long lecture resumed his seat amidst cheers from all parts of the large audience. Some questions were put to Mr. Lyon by Mr. Lindsay (Nonconformist) and answered satisfactorily. The vote of thanks to Mr. Lyon, proposed by Mr. Haggard, seconded by Rev. A. A. Dawson, and supported by the Baptist Minister, was carried unanimously, as was a similar compliment to the chairman.

The following is a list of Consular Chaplains taken from the *Foreign Office List* for 1874:—

		Date of first appointment.	
Copenhagen	Rev. R. S. Ellis, M.A.	12th Nov.	1834
Vienna	G. L. Johnston	2nd Sept.	1856
Constantinople.	C. B. Gribble, M.A.	25th Feb.	1858
Pekin	W. H. Collins	9th April	1873
Athens	H. T. Scott	1st Sept.	1873
Nice	C. Childers, M.A.	21st July	1843
Ostend	R. B. Jukes, B.A.	16th June	1846
Antwerp	R. Byron	26th Jan.	1851
Buenos Ayres	*J. Smith	21st Mar.	1851
Genoa	A. B. Strettell, M.A.	26th Mar.	1852
Hamburg	C. F. S. Weidemann, M.A.	24th June	1852
Leghorn	H. J. Huntington, B.A.	28th Sept.	1853
Lima	J. Henry	29th Nov.	1856
Stockholm	R. H. Blakey, M.A.	18th Oct.	1858
Bordeaux	E. S. Frossard	11th May	1860
Alexandria	*J. W. Yule, D.D.	18th July	1861
Buenos Ayres	F. Smith, M.A., M.D.	24th Sept.	1861
Alexandria	E. J. Davis, B.A.	29th Nov.	1861
Madeira	J. J. Hewitt, B.A.	31st Dec.	1861
Paris	*W. H. Edie	29th Oct.	1863
Christiania	S. B. Crowther, B.A.	29th Jan.	1864
Shanghai	C. H. Butcher, M.A.	9th May	1864
Rio de Janeiro.	G. H. Preston	6th June	1864
Pernambuco	R. Addison	18th May	1865
Calais	T. St. Hill	28th July	1866
Malaga	T. J. Scott, M.A.	11th June	1867
Gottenburg	J. A. Nicholson, M.A.	19th Aug.	1867
Lisbon	T. G. P. Pope, B.A.	25th Sept.	1867
Bahia	G. A. Caley, M.A.	8th July	1868
Kin Kiang	C. Atkinson	25th Mar.	1869
Rotterdam	E. Wells, B.A.	5th April	1869
Valparaiso	W. H. Lloyd, M.A.	18th Jan.	1870
Amsterdam	H. B. Wilkinson	16th April	1871
Smyrna	J. Dombraim, M.A.	15th Nov.	1870
Corfu	J. W. Conway-Hughes, M.A.	17th Dec.	1870
Oporto	R. B. Leach, M.A.	10th Aug.	1871
Dunkirk	F. W. Ruxton	26th Sept.	1871
Trieste	R. C. G. O'Callaghan, M.A.	28th Dec.	1871
Monte Video	T. R. Hoskin	29th April	1872
Batavia	P. H. Francis	3rd May	1872
Marseilles	G. Thompson, B.A.	28th May	1872
St. Thomas	E. Hutson	24th Oct.	1872

NORTHAMPTON.—On Tuesday Evening, March 17, the Rev. H. Percy Smith, Vicar of Great Barton, Suffolk, delivered an able lecture in the hall of the Religious and Useful Knowledge Society, on "The Principles of the Established Church." The chair was taken by J. Barry, Esq. The lecturer dwelt carefully on the scriptural argument for an Established Church, combating the fallacy that the examples of Old Testament history have no longer any weight. He drew a distinction between private faith and national religion, and while deprecating any interference with the former, showed that the upholding of the latter was a national duty. He went at some length into the origin of tithes and other ecclesiastical property, proving that no injustice was inflicted when Nonconformists were called upon to pay tithes.

J. H. BLUNT'S DICTIONARY OF SECTS.*

IN this volume Mr. Blunt has succeeded in bringing within the space of 650 pages a more complete account of the existing phases of religious faith than can be found in any other compilation. The task which he has undertaken is necessarily one of extreme difficulty, but it has been accomplished in a manner which must make all students of ecclesiastical history feel that they owe a great debt of gratitude to the editor and his able coadjutors. Not that this work is perfect, or free from many obvious defects; but it is by far the best work of the kind that has appeared in this country on the subject of which it treats. It undoubtedly takes for its standpoint a Churchman's view of the question. It presents us with a history of the religious parties that have existed from the earliest Gnostic sects down to the Old Catholics and the recently formed Hindoo Monotheistic sect of the Brahmo Somaj. Yet comprehensive as is its aim, we find that many of the 131 English sects enumerated by the Registrar-General as existing amongst English Dissenters are not mentioned in its columns. A description of these as existing in not a few of our English parishes would have been found both useful and acceptable to many a country parish clergyman. Nor can we fail to regret that the editor has omitted to supply an introduction in which the leading principles on which the work was compiled could have been set forth, and some direction given to the young theological student to enable him to thread his devious way through the intricate labyrinths of varied speculation here set before him. It is a great advantage to any man when entering on a new subject to have certain definite principles set forth to guide him at the outset. And Mr. Blunt would have had no difficult task, with the resources at his command, to have written a fitting introduction to his work, and thus provided it with an attraction which it now lacks. The classified table of contents given at the beginning is but a lame guide when more specific instruction is needed. The genealogy of English Church parties which follows is ingenious as well as instructive, and will certainly present this subject in a new light to many persons. The articles which follow are in many cases of a broad and elaborate character. Great pains have been taken to consult original authorities, and the value of the work is increased by the list of these authorities given at the end of every important article. It is scarcely possible within the limits to which we are of necessity confined to give a sketch of its varied contents. The Jewish sects are treated in a manner which, from its brevity, fails to give satisfaction; but the essays on the sects of the Eastern Church during the first ten centuries are of especial value. The article on the Manichæans may be particularly commended, as well as those on the Arians, Pelagians, and Nestorians. The different sketches of the religious bodies that date their rise from the Reformation are ably written; but we cannot consider the treatment of the religious bodies at present existing in England outside the Church equally skilful. There are, however, deeply interesting articles on the Pantheists, Positivists, Spinoza, and Rationalists generally, which are worthy of

attentive study. On the whole, the volume, as it now stands, is a most useful work of reference, indispensable to any well-furnished library. It contains a mass of information, often difficult of access, gathered out of many books with laborious and scholarly care; and although to some of the distinctive claims we cannot give our assent, yet nevertheless, the editor has conferred a benefit on all who, at a distance from large libraries, or unable to purchase many books for themselves, will find in this one a storehouse of information on the subject of which it treats, which is of a character deeply interesting to all who desire to become acquainted with the true sources of the many diversities of religious life which unhappily exist amongst us.

THE CHURCH DEFENCE INSTITUTION.

IT is with very sincere regret that we have to record that Mr. H. Cecil Raikes, M.P., has been compelled through the pressure of duties devolving upon him as Chairman of Ways and Means in the House of Commons, to resign the chairmanship of the Executive Committee of the Church Defence Institution. The indefatigable manner in which Mr. Raikes, during the six years he held that office, devoted himself, both in and out of Parliament, to promote the best interests of the Church, has placed Churchmen generally under a deep debt of obligation to him; and whilst sincerely congratulating him on the distinguished position he has so deservedly obtained, we at the same time are glad to know that Church Defence will not altogether lose the benefits of his ripe experience, as, since his resignation of the chairmanship, he has been elected one of the Vice-Presidents of the Institution. We are glad to be able to announce that a most fitting successor to Mr. Raikes has been found in the person of the Hon. Wilbraham Egerton, M.P. for Mid Cheshire, who has long taken an active part in Church work. The new Chairman has already had a long Parliamentary experience, and has for several years been a member of the Executive Committee.

At a meeting of the Executive Committee of the Church Defence Institution, held on the 17th of March last—present The Earl of Dartmouth in the chair, the Bishop of Gloucester and Bristol, Sir J. H. Kennaway, Bart., M.P., H. Cecil Raikes, Esq., M.P., George Cubitt, Esq., M.P., W. U. Heygate, Esq., M.P., F. S. Powell, Esq., R. Robinson, Esq., John Richardson, Esq., Wyndham Holgate, Esq., G. Noel Hoare, Esq., W. Jones, Esq., Edward Clarke, Esq., J. Moore, junr., Esq., John Boodle, Esq., and the Rev. Thomas Darling—the following resolutions were proposed and carried unanimously:—

Moved by the Earl of Dartmouth, seconded by the Bishop of Gloucester and Bristol.

"That the best thanks of this Committee be given to H. Cecil Raikes, Esq., M.P., for the great ability

* Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought. Edited by the Rev. J. H. Blunt, M.A., Editor of the "Dictionary of Doctrinal and Historical Theology." Rivingtons, London, Oxford, and Cambridge.

and indefatigable industry with which he has discharged the duties of chairman during the last six years, and their sincere regret that the onerous Parliamentary labours likely to devolve upon him have compelled him to resign that office."

Moved by George Cubitt, Esq., M.P.; seconded by W. U. Heygate, Esq., M.P.

"That the Hon. Wilbraham Egerton, M.P., be elected chairman of the Executive Committee for the year ensuing."

Moved by Sir J. H. Kennaway, Bart., M.P.; seconded by J. Richardson, Esq.

"That H. Cecil Raikes, Esq., M.P., be elected a vice-president of the Institution."

The Rev. J. S. Jones, Vicar of Hook, Surrey, has been appointed Organising Secretary for the Church Defence Institution for the Dioceses of Winchester and Oxford.

THE PEEK PRIZE ESSAYS.*

SECOND NOTICE.

WE this month consider the essays by the Rev. R. Watson Dixon, M.A., and the Rev. Julius Lloyd, M.A., which obtained respectively the second and third prizes. It would, in our opinion, be very difficult to overrate the value of the former of these, always supposing that the reader rises to the level of the occasion, and takes the trouble to follow carefully an argument which will amply repay all the attention bestowed upon it. If this review should enable the casual reader to accomplish this task with less trouble than if he had to find the clue for himself, its purpose will be fully achieved, for we may say frankly that we rise from the perusal of Mr. Dixon's work so much impressed with its goodness that we have no heart to find fault. In the matter of criticism we may confine ourselves to the one remark, that the only reason we can see for putting Mr. Dixon's essay second is that it is deficient on the philosophical side. As a historical vindication of the Established Church, it is complete and unanswerable; as a practical justification of the maintenance of the Establishment now, it is less original and less complete, but it is sufficient. The suggestions for Church reform have the great advantage of flowing naturally from the consideration of the historical argument. Only we look in vain for the theoretical justification of Establishments generally, and of that principle of the State ecclesiastical which has always been the basis of the Church of England. At a time when we have to fight for the old platitudes, it is a defect to ignore this side of the question, or at least to allude to it only incidentally. But with what the author has done we have no fault to find. The historical account of the State ecclesiastical and civil up to the time of the Reformation occupies the opening chapter, and if the reader will master this he will find that the rest of the essay is comparatively easy reading. The key to the vindication of the Church of England is to be found in a right understanding of the growth of the Saxon Church. Christianity found England—it is observable that the ancient British Church is ignored—a collection of small kingdoms constructed on the Teutonic model.

* Essays on the Maintenance of the Church of England as an Established Church. London: John Murray.

Free institutions already existed; the kings ruled by the aid and with the advice of the Witenagemotes; and there was already a system of territorial divisions for the purposes of local self-government. On this civil polity Christianity at once engrafted itself, and became a natural part of it. The missionary whose preaching had converted the king and his subjects became the bishop of the kingdom, having a diocese extensive with the domain. He naturally took his place in the Witenagemot by the side of the Thegns, while in like manner the clergy took their places with the officers of the townships. In short, the ecclesiastical organisation followed the same lines as the civil, and its tissues were interwoven with those of the State in every part. It is easy to see how the influence of the Church, especially under such men as Theodore of Tarsus, had a powerful effect in putting an end to the civil divisions of the country. First the Church became the Church of the nation, and not long afterwards the heptarchy gave place to the monarchy. By this time the Episcopate had been increased, and the ancient minster system had made way for the parochial system, in which each Thegn endowed his own parish and obtained the right of presentation to the benefice. So completely had the Church taken root in the country that even the terrible storm of the Danish invasion did not extirpate it; in fact, the Church conquered the conquerors, and became the bond of union between Dane and Saxon. The Norman Conquest, practically begun by Edward the Confessor, opened the way for Papal usurpations, but the sturdy independence of the English always offered an element of resistance to such encroachments, while the English kings were far too strong-willed to allow the control of the Church to be wrested from their grasp by a foreign power. It is a curious study, all through these ages, to watch how, time after time, the endeavours of the Church, often fostered by Rome, to resist the tyranny and lessen the power of the kings, resulted in securing the people some important concession of liberty, and to see how the people, throughout, stood by the Church, as the only institution on which they could rely which was at the same time sufficiently strong to defy the oppressor. The contest of statute against Roman usurpation culminated in the Reformation of Henry VIII.; but, meanwhile, the Church had secured her liberties, her position as an estate of the realm, and a legislation protecting her from foreign interference, and defining more clearly her status and privileges. But with the collapse of the English nobility, and the elevation of the imperious Tudors to the throne, came a new order of things. The Church had abandoned the representation provided for her by Edward I. in the House of Commons; she was now to undergo the loss of her property and the tyranny of the Royal prerogative. Nowhere is the author of this essay clearer or more convincing than when he shows the abuses of the Reformation, the damage to the Church following on the loss of synodal action, the powerlessness of the laity, and the government by bishops alone under the Royal prerogative. This is clearly traced through the reign of Elizabeth and the first collapse of the Stuarts, until, after causing two or three minor schisms, it rendered comprehension impossible by the Act of 1662. Then, passing over the torpor of the next century, a slumber which even John Wesley was not permitted to disturb with impunity, we approach the era of Church revival, the revival of diocesan action,

the revival of the spirit of comprehension, the revival of lay action in Church matters, and the revival of Church extension and Church endowment. Canon Dixon is glad to see this evident, though perhaps unconscious, longing to return to the old Church system, the system which made the Church of England the national Church, which interwove the ecclesiastical with the civil life, and which, more than any other one thing, gave England a united monarchy, and secured for the country its constitutional liberties. In dealing with objections, in showing the practical advantages of an established Church, and in refuting the wild assumptions of such men as Mr. Miall, Canon Dixon is, as we have said, effective; but the main value of his essay is in the admirable historical account of the Church, of which we have given a brief summary.

Passing from Canon Dixon to the Rev. Julius Lloyd, we come to work of a very different order. Mr. Lloyd's essay is much the shortest of the three, and much the least striking. The historical review of the Church, which is merely a sketch, is correct enough as far as it goes, but it goes no further than a mere outline of facts from which no particular lesson is deduced, except that the union of Church and State is the rule among the nations of history, and that it was universally accepted in England until within a comparatively very modern period. As compared with the other two essays, Mr. Lloyd's work stands out as being the most polemical and as dealing more directly with the Liberation Society and its arguments, especially such arguments as profess to be founded upon the text of scripture. He also goes more extensively than they do into the question of the abstract principles underlying the Establishment. This makes his essay a valuable supplement to the others, but regarded by itself, it strikes us as falling short of the occasion. Some parts of it are so much better than others that a suspicion is suggested that the writer hurried over some portions of his subject. Downright carelessness, too, is here and there apparent, as, for instance, in the absurd remark that endowments "serve, like the condenser of a steam engine, to store a reservoir of power which makes the action continuous." If, as we conjecture, Mr. Lloyd meant to say "fly-wheel" he should not have allowed "condenser" to get into print. We will not deny that Mr. Lloyd's essay is, in some respects, a good one, but it stands altogether on a lower level than the other two, and suffers perhaps more than it deserves by being brought into forced contrast with them. It is good average work, but exhibits no great breadth of view, and there is nothing very striking or original in it.

The total amount of the Stocks and other securities held by the Charity Commissioners on the 31st December, 1873, was 5,690,823*l.* 13*s.* 9*d.* This sum is divided into 6,907 separate accounts, that being the number of charities to which it belongs in various proportions.

The *St. Peter's, Eaton Square, Parish Magazine*, gives an interesting table of the coins which make up the sum of the Offertory of that Church, amounting to £6,085, viz:—31 cheques; 91 bank notes; 1,457 sovereigns; 1,375 half-sovereigns; 17 crowns; 3,092 half-crowns; 5,128 florins; 20,547 shillings; 19,638 sixpences; 3,582 fourpences; 12,278 threepences; 18,956 pence; 8891 half-pence; 597 farthings; 60 foreign coins.

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

THE ARCHBISHOP OF CANTERBURY AND DR. PARKER'S TEMPLE.

SIR,—Having the spiritual charge of a rather large country parish, I have always lived on friendly terms with my Dissenting neighbours, regarding a godly Dissenter as a fellow Christian. On this account, I suppose, I have been sometimes invited to join the prayer meeting at a Methodist chapel, which I have on principle declined to accept. A short time since a Baptist layman wrote to me on this subject, enclosing me a paragraph which he had cut from the *Freeman* newspaper. It runs as follows:—

"*Dr. Parker and the Archbishop of Canterbury.*—The Archbishop of Canterbury has consented to be present at the opening of Dr. Parker's City Temple Church in May next. Dr. Parker, in making the announcement in his weekly paper, calls the Archbishop 'The Right Rev. Father in God.' This is surely not Nonconformist language. The Archbishop said, in answer to the deputation which waited on him to solicit his presence on the occasion, 'Brethren, I am not making a condescending concession in coming amongst you; I am but a fellow labourer and a fellow servant in the Gospel, and anything I can do to promote our common purposes I shall gladly attempt. Brethren, our love must be reciprocal. You, as Nonconformists, must occupy as occasion serves the pulpits of the Episcopal Church; you will be welcomed and honoured for Christ's sake; I need not say more.'" The paragraph was cut out and sent me, as you will perceive, by way of rebuke for my own narrow and illiberal spirit, giving at the same time "all honour to the Archbishop for the manly Christian courage which lifts him above his exalted position, and far above the prejudices of his Church."

Being very doubtful of the correctness of the statement, I ventured to bring the paragraph to the notice of the Archbishop of Canterbury's Secretary, and if he thought it necessary, to the notice of the Archbishop himself, begging a few lines in reply, informing me if it were correct, or if there were any foundation for the statement.

A few days since I was favoured with the enclosed reply from the Archbishop's Secretary:—

"Dear Sir,—I beg leave to acknowledge your letter of the 4th instant, enclosing a cutting from a newspaper, headed 'Dr. Parker and the Archbishop of Canterbury.'

"I am desired to inform you that the Archbishop of Canterbury has no knowledge whatever of any such deputation having ever waited on him, or any communication having passed between himself and Dr. Parker.

"I am, dear Sir, yours truly,

"J. B. L., Secretary."

I leave you, Sir, and your readers to draw their own inferences from these facts. It is not the first mis-statement of the kind which I have accidentally met with. It shows me how much the ordinary Dissenter is misled by his party leaders and party newspapers.

A DERBYSHIRE RECTOR.

[The mistake alluded to seems to have arisen as follows:—Dr. Parker, in the *Christian Shield* of February 13, printed an article headed "As it should be." Amongst the items there mentioned, it was stated, "The Archbishop of Canterbury has consented to take part in the opening of the City Temple." This the Baptist *Freeman* of February 27 announced as an actual fact, and the Baptist naturally believed the newspaper of his own connection and acted as described above.—Ed.]

On the 1st inst. the Bishop of New York advanced to the priesthood the Rev. William Kirkus, LL.B., formerly a Dissenting preacher in England.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

Amongst the standard works of reference which are essential to every well-furnished library, *The County Families of the United Kingdom* (Hardwicke), by Mr. E. Walford, deservedly holds a very high place. Compiled with the greatest care, corrected down to the latest date, it presents us with a more complete account of the personal history and family relationships of the "Upper Ten Thousand" than is to be found in any other volume. No name of repute is omitted, and the utmost pains have been taken to make it deserving of the name the compiler claims for it, as "A Manual of the Titled and Untitled Aristocracy." One of the specialities which distinguish this volume and make it especially useful is the arrangement of the names of the landed gentry under the several counties, so that at a single glance the names of the landed proprietors of any county can without difficulty be ascertained. When we state that this volume has now reached its fourteenth year of annual publication nothing can be added to show the established reputation it has obtained amongst those best able to judge of its true value.

Had we not the direct testimony of St. John on the subject, it is self-evident that many of the sayings and doings of our Saviour are not recorded in the Gospels. An interesting attempt to collect together the fragments of such sayings, scattered in the writings of the Fathers and other primitive authors, is made by Mr. J. Theodore Dodd, in his *Sayings ascribed to our Lord* (Jas. Parker and Co.) Mr. Dodd does not intend to assert that his collection contains authentic records of the words and deeds of our Lord not contained in Holy Scripture, but he gives the passages as the various writers have handed them down to us, and the facts necessary to enable us to form an opinion of their value. The authorities given in the notes are very copious, and the whole collection is well worthy of attentive consideration.

St. Chad's Day in Lichfield, A.D. 1643, and other Short Poems (J. Parker and Co.), is the title of a little volume of pleasing poetry by the Rev. R. J. Buddicom. The object of the author has been to redeem from oblivion anecdotes connected with the lives of these saints connected with the English Church whom he desires to commemorate, and he has succeeded in a manner likely to find acceptance with many readers.

The Easter vestries are drawing near, and both clergy and churchwardens who desire to be preserved from mistakes, which too often bring trouble and disorder into parishes, will do well to provide themselves at once with the Vicar of Cowley's excellent *Churchwarden's and Sidesman's Manual* (Jas. Parker and Co.) It is an exceedingly useful publication as it stands; but, if in future editions, which we trust will be rapidly called for, the author would, in the notes, give his authority for his statements, its value would be greatly increased.

Some weeks ago, Dr. Mellor, an Independent minister at Halifax, was pleased to publish two letters with reference to a speech of the Bishop of Ripon, delivered at a recent Church Defence meeting at Halifax, under the sensational title of *Breakers Ahead*. These letters obtained a large circulation before the misrepresentations and inaccuracies they contain had been pointed out. This has now been done in a telling manner by Mr. Gilbert Venables, who, under the appropriate title of *Stand by the Ship*, exposes Dr. Mellor's many exaggerations, and brings to light the misquotations by which his letters are disfigured. If Liberationist lectures are thus followed up on every occasion two good results will quickly follow. Misstatements respecting the Church will be less frequent, and the people will gradually gain a truer and firmer hold of those primary facts of our Church's History which, when fully grasped, make the advance of Liberationist opinions impossible.

Intemperance Arraigned (W. W. Gardner) is a very striking sermon by the Rev. W. Chetwynd Stappylton, Vicar of Malden. It was preached before the judges at the

Surrey Winter Assizes, and brings to light with emphatic distinctness the terrible social evils existing in our very midst. Drunkenness, our national vice, the fruitful source of nine-tenths of the criminal convictions every year, is rapidly increasing amongst us. £75,000,000 annually is spent in drink in England, and the bitter result is eating into the very heart of the nation. The great evils arising from our population rapidly accumulating within limited areas are also ably pointed out by Mr. Stappylton, whose excellent sermon we are glad to see is published at the request of the Judge and Grand Jury before whom it was delivered. It deserves, and we trust will receive, a very wide circulation.

In a *Book of Meditations* (Bemrose and Son), by the Rev. Edward Collett, we have a little work, practical, thoughtful, and earnest, a suitable companion for those who are much occupied in the busy round of life, but desire to snatch a few minutes each morning and evening for calm meditation on higher and holier things.

We are glad to see an illustrated edition of *The Changed Cross* (W. W. Gardner), by the Hon. Mrs. Charles Hobart, a little poem which has already done good service, and cannot fail to be more attractive than ever in the form in which it now appears.

In January last the Rev. H. G. Tomkins preached a sermon in the parish church of Weston-super-Mare, on the School Board question, in which he gave an emphatic warning against the evils of Secularism, illustrating his remarks by quotations from John Stuart Mill, Professor F. W. Newman, and others. This sermon attracted the notice of Professor Newman, who forthwith entered into a correspondence with Mr. Tomkins, and seems greatly aggrieved by being associated with such professed unbelievers as Grote and J. S. Mill. He declares that all his life he has been "conscientiously religious;" and then proceeds to give the following definition of the present phase of his faith: "My doctrine is that of the most enlightened English or German Jews who have unlearned the belief in miracles, but retain the belief in a Holy God." Surely to such a sad case as this, the well-known words of John Keble apply:—

"Oh say in all the bleak expanse,
Is there a spot to win your glance
So bright, so dark as this?
A hopeless faith, a homeless race,
Yet seeking the most holy place
And owning the true bliss."

Amongst recent publications we have received *Mission Life* (W. W. Gardner), which has an interesting review of Captain Butler's telling book, "The Wild North Land," and a valuable paper by the Bishop of Adelaide, on the Mission to Australian Aborigines at Poomindie. *The Churchman's Shilling Magazine* (Houlston and Sons), in which we are glad to see that Mr. Palmer calls attention to the place and work of Sunday Schools in the Church's system, a subject which imperatively calls for careful, thoughtful consideration, at the present time. *Thoughts for Easter* (W. W. Gardner), by M. H. F. D., contains some good practical hints for spending aright that Holy Season. *Dreaming in the Church and what comes of it* (W. H. Guest) is an attempt, not always in the best spirit, to arouse certain Churchmen to a sense of neglected duties. *Metrical Litanies* (T. Bosworth), with music by A. H. Brown, are intended for use at occasional services during the chief sacred seasons of the Christian year. *An Appeal from the Women of Great Britain and Ireland on the Threatened Change in the Marriage Law* (Harrison and Sons), an admirable protest from women themselves against the many evils certain to arise if marriage with a deceased wife's sister is ever permitted to become law. This tract is well adapted for extensive circulation. *The Parish Magazine* (W. W. Gardner) contains a good sketch of the life of Hugh Latimer, and a very short and pithy sermon on debt, which should be learnt by heart by all young persons entering into life. *Good Stories, The Factory Girls, The Children's Prize, Sunday, Chatterbox*, from the same publishers, all keep up their established reputation.

SHORT SUMMARY OF THE PRESENT POSITION OF CHURCH BILLS IN PARLIAMENT.

HOUSE OF LORDS.

Magdalen Hall Property Bill (Marquis of Salisbury).
Read first time March 19.

HOUSE OF COMMONS.

Elementary Education Act (1870) Amendment Bill
"To repeal the Twenty-fifth Clause of the
Elementary Education Act" (Mr. Richard).
Second reading Wednesday, June 10.

Elementary Education (Compulsory Attendance) Bill
(Mr. G. Dixon). Second reading Wednesday,
July 1.

Churchwardens Bill (Mr. C. J. Monk). For pro-
viding facilities for the admission of Church-
wardens into office. Read a first time March
22.

Public Worship Facilities Bill (Mr. Salt). Second
reading Wednesday, July 15.

Church Rates Abolition (Scotland) Bill (Mr. McLaren)
Second reading Wednesday, July 8.

NOTICES OF MOTION.

HOUSE OF LORDS.

March 19. *Bishop of Peterborough.*

"To move for a select committee to inquire into
the laws relating to patronage, simony, and
exchange of benefices in the Church of Eng-
land." (Thursday, April 21.)

March 24. *The Viscount Sidmouth.*

"To ask Her Majesty's Government whether they
will take into consideration the existing regu-
lations and, if necessary, the Elementary Educa-
tion Act, with a view to facilitate the return
to a voluntary system in rural districts which
have tried the School Board system and found
it to fail, and to modify the requirements as
regards school accommodation in districts where
it can be shown that the population has dimi-
nished since the last census and tends to
decrease." (No day fixed.)

HOUSE OF COMMONS.

March 20. *Sir Henry D. Wolff.* (Consular Chap-
laincies).

"To ask the Under-Secretary of State for Foreign
Affairs whether Her Majesty's Government pro-
pose to adhere to the decision contained in
Lord Granville's Circular Despatch of July 31,
1873, to withdraw allowances granted to
British Consular Chaplains, under the Act 6,
Geo. IV. c. 87; and if so whether they have
taken any steps to ascertain the legality of
such withdrawal."

March 24. "Address for return of the names of all
British Consular Chaplains at the date of Lord
Granville's Circular of the 17th day of July,
1873, dates of their original appointments, of
allowances respectively received from the Ex-
chequer, and amounts of compensation allow-
ances proposed to be granted under provisions
of circular."

March 31. *Mr. Holt.* (Established Church).
In Committee of the whole House to move—

"That the Chairman be directed to move the
House that leave be given to bring in a Bill to
provide a remedy against the introduction or
continuance of practices contrary to law, in
churches of the Established Church."

ECCLESIASTICAL COMMISSION. — It is with
much pleasure we see that Mr. George
Cubitt, M.P., has been appointed a Church
Estates Commissioner in the room of Sir
Thomas Dyke Acland, M.P., resigned. Mr.
Cubitt is well known for the deep practical
interest he takes in all Church work, and it
will be long before his telling speech in the
House of Commons, on July 2, 1872, on "Non-
conformist Endowments" will be forgotten.
No more fitting appointment could have been
made.

STOKE-ON-TRENT.—A lecture, under the title of
"The Church of England the Church of the
People," was delivered to a very large and attentive
audience in All Saints School, Boothton, on Monday,
Feb. 23, by G. E. Lyon, Esq. The chair was ably
filled by the rector, the Rev. Sir Lovelace T.
Stamer, Bart. Mr. Steele made a few remarks on
the present condition of the Church, which, he said,
was very encouraging in Stoke, and he hoped through-
out the country.

EDUCATION IN ITALY.—For many centuries the
Church of Rome has had the command of the educa-
tion of Italy. The results produced by its teaching
are remarkable. In 1864, out of a total population
of 21,703,710 souls, no less than 16,999,701 could
neither read nor write. In the Basilicate 912 out of
every 1,000 inhabitants could neither read nor write,
whilst in Piedmont the proportion was reduced to
512. In 1871, of the total population of the king-
dom of Italy, 99 $\frac{3}{4}$ were returned as Roman Catholics,
0.15 as Protestants, and 0.11 as Jews.—*The States-
man's Year-Book.*

BOOKS AND PAMPHLETS RECEIVED.

- The County Families of the United Kingdom. By E. Walford,
M.A. (Robert Hardwicke.)
Debrett's Peerage. (Dean & Son.)
Debrett's Baronetage and Knightage. (Dean & Son.)
Dictionary of Sects, Heresies, and Schools of Thought. Edited by
J. H. Blunt. (Rivington.)
History of English Institutions. By R. V. Smith. (Rivington.)
Bishop of Lincoln's Letter on the Sale of Church Patronage and
Simony.
Bishop of Gloucester's Address to the Clergy and Laity of his
Diocese.
Sayings Ascribed to our Lord. By J. T. Dodd. (Jas. Parker &
Co.)
St. Chad's Day and other Short Poems. By the Rev. R. J. Buddi-
com. (Jas. Parker & Co.)
A Book of Meditations. By the Rev. Edward Collett. (Bemrose &
Sons.)
The Changed Cross. By the Hon. Mrs. Charles Hobart. (W. W.
Gardner.)
The Churchwarden's and Sidesman's Manual. By Rev. J. Coley.
(W. W. Gardner.)
Intemperance Arraigned. An Assize Sermon by W. Chetwynd
Stapylton, M.A. (W. W. Gardner.)
Thoughts for Easter. By M. H. F. D. (W. W. Gardner.)
Studies in Modern Problems. No. 7.
Sequel to a Plea for Church Defence. By the Rev. R. Christison.
(Preston Herald Office.)
The School Board Question. A Sermon and Correspondence
between the Rev. H. G. Tomkins and Professor F. W. New-
man. (Weston : C. Robins.)
Appeal to the Women of Great Britain on the Threatened Change
in the Marriage Law. (Harrison & Sons.)
Dreaming in Church. By Cullen Morfe. (W. H. Guest.)
The Churchman's Shilling Magazine. (Houlston & Sons.)
Auricular Confession. By Charles Smith, B.D. (Rivingtons.)
Metrical Litanies for Use in Church. (Bosworth.)
The Credibility of Evidence. By W. Forsyth, M.P.
Mission Life for March. Edited by the Rev. J. J. Halcombe.
W. Gardner.)
The Parish Magazine : Sunday : Chatterbox. (W. W. Gardner.)
The Children's Prize : Good Stories.
The Church of England Temperance Chronicle.

SAMPSON LOW, MARSTON, & CO.'S NEW PUBLICATIONS.

NOTICE.—*Mr. H. M. STANLEY'S new Work on the Ashantee and Abyssinian Wars, entitled COOMASSIE and MAGDALA, a Story of Two British Campaigns in Africa, demy 8vo., Maps and Illustrations, will be ready about the 10th inst.*

COMPANION VOLUME TO THE "ROYAL COOKERY BOOK."
ROYAL BOOK OF PASTRY & CONFECTIONERY, by

JULES GOUFFÉ, Chef-de-Cuisine of the Paris Jockey Club, translated from the French by ALPHONSE GOUFFÉ, Head Pastry Cook to Her Majesty the Queen. Illustrated with 10 Chromolithographs and 137 Woodcuts, from Drawings from Nature, by E. MONJAR. Royal 8vo, cloth extra, gilt edges, 35s. [*This day.*]
The Work is divided into two parts. PART I. comprises the preparation of all that belongs to Pastry proper. PART II. treats of the larger pieces of Pastry, and of small *Entréemets*.

THE HEART OF AFRICA; or, Three Years' Travels and Adventures in the Unexplored Regions of the Centre of Africa, by Dr. GEORGE SCHWENFURTH. Translated by ELLEN E. FREWER. 2 vols. 8vo, upwards of 500 pages each, 130 Woodcuts from Drawings made by the Author, with 2 Maps, 42s. [*This day.*]

N.B.—The Text is Translated from the Author's Unpublished Manuscript.

For long reviews of this important work, see *The Athenæum, Academy, Saturday Review, Spectator, Illustrated News, Graphic, Pictorial World, Ocean Highways, Nature, Daily News, Telegraph, Standard, Globe, Echo, Pall Mall Gazette, Literary World, &c. &c.*

[NOTICE.—To be published on the 10th.]
AFRICA: Geographical Exploration and Christian Enterprise, from the Earliest Times to the Present, by J. GRUAR FORBES. Crown 8vo, cloth extra.

ADVENTURES IN MOROCCO, and Journeys through the Onses of Draa and Tafilet, by Dr. GERHARD ROHLFS, Edited by WINWOOD READE, in 1 vol. demy 8vo, Map and Portrait of the Author, cloth extra. [*Nearly ready.*]

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TO CORRESPONDENTS.

In consequence of the great pressure upon our space, several communications in type are unavoidably omitted.

The National Church.

APRIL, 1874.

"What has been accomplished during the last 30 years by the energy and generosity of religious Englishmen, set in motion and guided by the Church, in the way of popular education and Church building, far exceeds what has been done in any other country."
J. J. VON DÖLLINGER.

WHAT THE LIBERATION SOCIETY INTENDS TO DO.

THE triennial conference of the Liberation Society will be held this year on May 5th and 6th, at the Cannon Street Hotel. We are told by *The Nonconformist* that the object of this conference is "to reconstitute the machinery of the Society," and "to infuse new blood into its ranks;" and with a view of keeping up the spirits of its members, which are apt to be depressed under the weight of recent misfortunes, a meeting of the Council was lately held, at which the future policy of the Society was freely discussed.

It is of the utmost importance that Churchmen should understand clearly what that policy is, that they may lose no time in listless inactivity, but be prepared in every locality to meet and defeat the objects it is intended to effect.

First, a change of tactics is to be made. Parliamentary action is no longer to be aggressive but watchful, care being taken that no retrogressive legislation passes through the House of Commons.

Secondly, the whole force of the Liberation Society and its various allies is to be devoted to educate the country in favour of its views. "The time has arrived when the Society should redouble its exertions for the instruction of the whole community." The resolutions of the Council of the Liberation Society for carrying out these objects are given in another column. But it is instructive to note how, in all the speeches delivered at this meeting, the education of the country was the keynote struck in every instance. Mr. Ellington, the Treasurer, after hinting that the Burials Bill would be the next question to settle, and that thus the ground would be clear for the battle of Disestablishment, declared that "for some time their business must be of an educational kind." Mr. J. G. Rogers, of Clapham, urged that "the educational work should be taken up with energy and vigour." Tracts should be multiplied for the working men, and

a great many Nonconformists would be the better for considerable instruction on the question. Mr. Illingworth, looking forward to the lowering of the county franchise, urged the necessity "of paying attention to the agricultural labourers in a more special sense than they had ever found it needful to do in the past." He then described the work of the future: "It must be a period of agitation by the Society; and they were called upon by their constituents not to hesitate for one moment. Whatever amount of money was necessary must be, and he believed would be, forthcoming. It would be necessary to increase the number of their agents." Finally, Mr. Miall said:—

"I am glad now that we are going to do a great teaching work. We shall have to reconstitute almost the whole of that part of our machinery which is intended for teaching. We must map out instantly the whole country into districts; we must put a man into every one of those districts, to ascertain what is the state of the district, educationally considered, on this question; and we must go into that with all our trust in the liberality of our supporters, and not simply hoping that we shall not be left in the lurch. I hope at the next conference we shall come to a resolution to spend a larger sum of money than we ever have done before, simply in the work of tuition in regard to this object. (Applause.) You know we may be employed for years in that way, and yet not seem to accomplish much; but when we have filled the public mind with those ideas and sentiments which are in accordance with justice and truth on this subject, the time will come when the flash of conviction, like a flash of lightning, will go right through the country. All these ideas and sentiments which we have been instrumental in placing in the minds of different people will then, as it were, converge upon one point, and become a force, a thunderbolt, in fact, to break away all obstructions. That is what we must do; that is the kind of thing we must look at."

The future work, then, of the Liberation Society and of the Nonconformists is to be as follows:—

- (1.) The whole country is to be mapped out anew into fresh districts for the special purpose of this agitation.
- (2.) Active agents are to be appointed over these districts, who are to push forward the work with renewed energy.
- (3.) The working man and the agricultural labourer is to receive the kindest attention, and is to have Anti-Church principles infused into him by every available means.
- (4.) Additional funds are to be forthcoming, so that the work may go on merrily and without a moment's delay.

Thus the Liberationists would prepare for the accidents of the future. They desire to form a united party, pledged to secularism in education and to State indifference in religion, or as they put it in the United States, "the want of a recognition of God and Christianity in the American Constitution."

This they call "a Divine mission," or, as

Dr. Edmond remarked, "a Divine principle expressing the will of the God whom they loved and feared." We are reminded by this of Dr. South's remark respecting Oliver Cromwell, that when he was engaged in any peculiarly nefarious business he was "especially nimble at prayer." One clear gain in all this is, that no one in the future can say that there is no need for activity and energy on the part of the friends of the Church in the work of Church Defence. We are reminded that the recent reverse has called out all that old spirit of energy and determination by which Nonconformists boast that hitherto they have gained their victories against the Church. Our duty, therefore, is to be very diligent to instruct the people aright, to secure them as far as possible against the mischievous attacks to which on all sides they will now be exposed, and to extend and consolidate by every possible means the spiritual influence of the Church, as well as to increase in every district that machinery for Church Defence which is especially adapted to resist and defeat the machinations of the Liberation Society.

HOW SPEECHES IN FAVOUR OF THE BURIALS BILL ARE MADE UP.

MR. OSBORNE MORGAN took occasion to ornament his speech in introducing the Burials Bill last session with one or two illustrations as to the "clerical outrages which make one's blood curdle" which were perpetrated under the existing law, and which he said "were of continual occurrence." Doubtless out of this multitude of materials before him he selected the two which he thought would have the most telling effect on the House of Commons. The first related to a poor man killed at Penhurst by an express train, and who left a wife and twelve children. Of this case Mr. Osborne Morgan said: "The vicar of the parish (Leigh) not only refused to read the burial service, but forbade the sexton to dig the grave." The delusion caused by the first statement had but a short-lived existence. In the same debate, a dissenting M.P., Mr. Morley, who was personally acquainted with the circumstances of the case, bluntly declared that "to assert that the clergyman had denied the man's burial in the parish churchyard was untrue." And so the first illustration at once collapsed. The second has had a somewhat long existence, but is now shown to be equally without foundation. The statement made by Mr. Osborne Morgan on this case, as reported in *The Times* of March 27, 1873, was as follows: "In a village near Guisborough, in Yorkshire, a poor woman was delivered of twins. The doctor baptized one, but the other died before the rite could be administered. Both infants died, and the facts becoming known to the clergyman

while he was reading the burial service, he had the coffin broken open. The remains of the baptized child were decently interred with Christian burial, while the body of the poor unregenerate infant was thrown into the earth like a dead puppy." The true state of things in this second case is thus described in a letter from the Rev. Francis H. Morgan, Rector of Guisborough, which appeared in the *Guardian* of March 18th. Mr. Morgan says:—

SIR,—I ask you kindly to allow me now, just before the business of Parliament commences, to answer in your next issue a question which has been often put—viz.: "Was there any foundation for the story given by Mr. G. O. Morgan, when speaking in support of the 'Burials Bill' last year?" The story, your readers will remember, was this:—"That at a certain village near Guisborough, in Yorkshire, on the occasion of the burial of twins, one not having been baptised, the clergyman broke open the coffin, and the unbaptised child was buried like a puppy."

It so happened that in the *Standard* it was so reported that the event was said to have occurred at Guisborough. I wrote to Mr. G. O. Morgan, asking for information, and I received an apology and expression of his regret that by this mistake I should have received annoyance. But he assured me that there was no doubt about the circumstance, and that he had alluded to it elsewhere also; he gave a name which has no existence in this neighbourhood as the locality.

The next day I received another letter from him, in which he stated that he had made a mistake as to the name, and that the place was Hinderwell, which is between this and Whitby. I wrote to Mr. Sims, the rector of Hinderwell, and he assured me that nothing of the kind had occurred there; but that he partially remembered some incidents on which it was probably based. He added that a former clerk, now residing at Whitby, could give full information, and would remember all about the matter, and that he would see him on the subject. He did so see him, and I also saw him a few weeks after, and heard from his lips the true story.

This former clerk of the parish, Mr. Wallis, photographer of Whitby, a most respectable man, who has taken all the photographs for Mr. Atkinson's work on Cleveland, says that the real event was as follows:—

"Twins were to be buried, and one not having been baptised, Mr. Wallis said to the mother—'These children will have to be buried as one.'

"Upon this, of her own accord, the mother provided a second coffin for the unbaptised child: they were brought to the grave together, and the funeral service was read for one."

The story was dressed up in the form in which Mr. G. O. Morgan received it by the family of a former drunken clerk, who was dismissed for his ill-conduct.

FRANCIS H. MORGAN.

Guisborough Rectory, March 11, 1874.

We are glad to be able to record such a thorough exposure of two such unfounded attacks upon the Church as this. There are however, doubtless, thousands who read the attack who will never see the refutation, and it is this that so often encourages the authors of "sen-

sational stories" to give them circulation. One good, however, will result from what has now been said: the public will know at what rate to estimate the value of any similar illustrations with which Mr. Osborne Morgan or any of his colleagues may adorn their speeches on the Burials Bill or kindred subjects for the future.

DEVON.

The annual meeting of the Devonshire Church Institution will be held at Exeter, on Friday afternoon, April 10, under the presidency of the Right Hon. the Earl of Devon. The report and accounts will be presented; the committee and officers appointed; and the following resolution will be submitted:—

"That, as the Church Defence Institution is now forming its own branches throughout the country, by which organisation the work can be more efficiently carried on from head quarters in London, all branches thus acting in unison, it is desirable to promote this action by merging the Devonshire Church Institution and the Cornwall Church Institution into one society, to be called the 'Exeter Diocesan Branch of the Church Defence Institution,' with an office at Torquay under local honorary supervision, and an organising secretary paid by the Church Defence Institution."

Our Organizing Secretary, whose tour in Cornwall was deferred by the general election, will commence a series of Conferences, Meetings, and Lectures in that county during the week after Easter. He will afterwards visit the principal towns of Devonshire. Notices of the dates and places will be duly published in the local newspapers.

The Bishop of Exeter at his Lent Ordination admitted eight deacons and three priests into holy orders.

The judgment of Mr. Justice Keating on the newly erected Reredos in Exeter Cathedral will be delivered at Exeter on April 15.

Mr. Laurence Hall, a wealthy cotton spinner, has offered a donation of £3,000 towards the erection of a church at Radcliffe, near Manchester, on condition that an additional £1,000 is raised by the end of the present year. The Earl of Wilton has expressed his willingness to give a site.

TITHE REDEMPTION TRUST.—The Quarterly Board of the Tithe Redemption Trust was held at the offices, 25, Parliament Street, on Tuesday, March 10, at which the Right Honourable Lord John Manners, M.P. (chairman), Townshend Mainwaring, Esq., Charles Dingwall, Esq., Rev. Harcourt Skrine, Henry Grove, Esq., and Rev. Dr. Alfred T. Lee (secretary), were present. A grant of £50 was made for the redemption of tithes for the parish of St. James, Higher Sutton, Macclesfield, and £20 towards the expenses of the conveyance of alienated tithes in the parish of Sandal Magna, Wakefield. Communications were also brought before the Board in connection with the parishes of North Stoke, Oxfordshire; St. George's, Gloucestershire; Hunstanton, Norfolk; Llanhilleth, Monmouth; and Codsall, Staffordshire. The operations of the Board are much crippled for want of funds, and this prevents the objects of the trust being fully carried out.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

MEETING AT ABERGELE.

On Thursday, March 19, a public meeting was held in the Town-hall, Abergele, for the purpose of defending the Church against the attacks of the Liberationists. The Rev. James Meredith, Vicar of Abergele, presided, and among others on the platform were the Revs. T. D. Jones, Colwyn; E. Lewis, and T. Williams; Messrs. W. M. Clarke, D. Barman, T. Johnson, and J. E. Oldfield. There was a large attendance. The chairman briefly opened the meeting, and called upon

Mr. G. E. Lyon, barrister, who commenced his address by alluding to the subject which the meeting was called to discuss, as one of the most important questions which could occupy the attention of Welshmen or of Englishmen. They had heard a good deal on that side of the question which was taken by the Liberationists, but they had hitherto had it all their own way. The thing which the advocates of the Church had to complain of was that the indictments brought against her by the Liberationists were unjust and fallacious. (Hear, hear.) And he would undertake to prove that the property of the Church of England was in every instance voluntarily given by the people of England, who were her friends and adherents—(hear, hear)—and given to her as a Church totally irrespective of the State. There was one great inequality, but it was on the side of the Church of England, and not on the side of Nonconformity. A Nonconformist minister, if he could obtain a sufficient number of votes, might take his seat in the House of Commons, but this privilege was not in the power of the clergy of the Church of England. (Hear, hear.) Passing on, he referred to the charge which had sometimes been made that there were divisions in the Church, and said if there were three parties in the Church, how many sects were there in Dissent? Why, 131. (Cheers.) Were they, he asked, going to assist in the disestablishment of their Church? Let them remember that revolutions had generally begun in Sacrilege and ended in Communism. Mr. Lyon then proceeded to refer to the past history of the Church, and said she had a glorious history to look back upon, and she had yet a more glorious future before her. After they had bestowed thought upon the matter, they would be proud of the honourable traditions of the past, and would preserve in the land that national recognition of religion which they had received from their forefathers and determine to hand it down to their children.

The Rev. Henry T. Edwards, Vicar of Carnarvon, who spoke in Welsh, said: Let the national Church be disestablished, and the history of the future will be the history of intrigues between a Government ignoring religion in the spirit of Gallio and a priest-ridden Church. Already Dissenters were in every real sense on equal ground with the Church. If the bishops sat in the House of Lords, the Rev. Henry Richard and the Rev. Edward Miall had been very prominent members of the more powerful House of Commons. The Liberationists never condescended to explain how their proposals could be made consistent with the maintenance of the Protestant succession. Did they intend to admit a Papist's right to mount the throne? If not, there could not be religious equality in their sense. Dissent marred the Divine unity. By endless subdivisions the sects were

weakened and impoverished. They could not pay their preachers. The preachers were hungry, restless, and discontented. The movement of the Liberation Society and of the Birmingham League had its strength in the discontent of the Dissenting preachers. Endless sectarianism made the sects poor, the preachers were starved, the cry against the Church was simply the cry of a body of men, active, intelligent, and noisy, suffering the agonies of genteel starvation, and consequently crying aloud in perpetual agitation. Might God grant the true remedies. Let Church abuses be removed. Let the Dissenting sects be more united, avoid endless subdivisions, and so enable themselves to pay their ministers decent salaries. Then they might hope for peace. A properly maintained, contented Nonconformist ministry would cease to seek to paganise the State, or to banish God's truth from the schools of the land. Let all good men pray for reform in the Church and reunion among Dissenters, and might God in his good pleasure do this good unto Zion and build the walls of Jerusalem.

The following letter, addressed to the chairman of the Liberation meeting at Rhyll, was read:—

"SIR,—At the Church defence meeting held in Rhyll last night, the Rev. J. H. Gordon, in accordance with an advertisement to that effect, publicly challenged Mr. Lyon to a set discussion on the questions at issue between the Liberation Society and the Church Defence Institution. Mr. Lyon accepted the challenge, on the condition that the discussion should be carried on in a written correspondence to be published in the local newspapers. Mr. Gordon, however, having declined to carry on the discussion in this form, which would have given to it the widest and most permanent influence, we desire to make the following proposal:—The population of North Wales being not entirely English-speaking, but to a great extent using the Welsh language, we think the question should be discussed fully in both languages. We therefore undertake to represent the Church Defence Institution in both languages, and to meet Mr. Gordon and Mr. Evans (the official representatives of the Liberation Society), in any public hall of adequate size in North Wales. We require that the discussion shall be carried on in alternate speeches, and that, on both sides alike, full liberty shall be allowed to the speakers to decide which of the two representatives shall answer any particular speech. We shall be happy to make arrangements to meet the two representatives of the Liberation Society on any day after Easter that may be mutually convenient, the earliest date at which Mr. Lyon will be at liberty.—We are, &c., HENRY T. EDWARDS, Vicar of Carnarvon; GEORGE EDWARD LYON, barrister-at-law.

"St. Asaph, March 18, 1874."

The meeting closed with a vote of thanks to the speaker and a similar compliment to the chairman.

NEWPORT (SALOP).—On Thursday evening, Feb. 19, G. E. Lyon, Esq., delivered the lecture announced on "The claims of the Church of England to the respect and confidence of the English people." The chair was taken by John Bodenham, Esq. In the course of his address, in a most eloquent passage, Mr. Lyon insisted that in the universal establishment of the ordinances of religion, and the maintenance continually of such a body as the English clergy, incalculable good resulted to the country; that it was a grand bulwark against the passions which make men into beasts. The chairman presented the thanks of the meeting to Mr. Lyon, and the meeting closed with a vote of thanks to himself, moved by the Rev. C. F. C. Pigott.—*Newport and Market Drayton Advertiser.*

CHESHAM.—On Friday evening, March 13, a lecture was delivered in the Town Hall, Chesham, by G. E. Lyon, Esq., on "The Church of England." The spacious room was crowded in every part, numbers being compelled to stand and many others unable to procure admission. The chair was taken by William Lowndes, Esq., of "The Bury," and amongst the audience were Revs. J. S. Pratt, H. E. Nolloth, J. E. Jennings, and many influential Churchmen and Non-conformists.

MALINS LEE.—On Tuesday evening, February 24, a very large and enthusiastic meeting was held in the Dawley Bank National Schoolroom, to hear a lecture by G. E. Lyon, Esq., on "The maintenance of the National Church a National Duty." The large room was crowded, many persons being compelled to stand. The chair was taken by the Rev. R. Woods, vicar of the parish, who was loudly cheered on coming forward to introduce the lecturer. There were also present the Revs. R. C. Wanstall, T. Ragg, G. Wintour, C. Mousley, and E. Whitehouse. Amongst the audience were the Revs. A. C. Bevington (Methodist New Connection), W. T. Genner (Congregational), and W. Wootton (Baptist).

HERNE HILL.—The following resolution was passed at a meeting of the Herne Hill and Brixton Auxiliary of the Church Defence Institution, on Friday, February 20th:—"That this committee offers its congratulations to the Central Committee on the result of its recent efforts in defence of the Church, especially as exhibited in the late election. That as Church questions are likely to come to the front in the present Parliament, this Committee desires to represent to the Central Committee that, without relaxing its measures for Church Defence, it is exceedingly desirable that it should take a lead in matters of Church Reform, in which Churchmen generally are agreed, viz:—"The extension of the Episcopate; the abolition of the sale of Advowsons and next Presentations; and the Reform of Convocation."

WISBECH.—On Thursday, Feb. 26, a lecture upon "Church Defence" was delivered in the public hall, under the auspices of the Wisbech Deanery Church Defence Institution, by G. E. Lyon, Esq. The chair was taken by the Rev. Dr. Corrie, Master of Jesus College, Cambridge, and Rector of Newton, and there were also upon the platform the Rev. Canon Scott, Vicar, Rev. E. Swann, Vicar of Elm, Captain Metcalfe, and E. H. Jackson, Esq. Amongst the audience were a number of the clergy of the town and neighbourhood. Mr. Lyon was listened to with much attention, and frequently applauded; and at the close of the lecture a cordial vote of thanks was, on the motion of Captain Metcalfe, seconded by the Rev. Canon Scott, accorded to him. The Hon. Eliot Yorke, the new Conservative member for Cambridgeshire, has signified to the hon. secretary his consent to be nominated as one of the vice-presidents of the Wisbech Church Defence Institution. The second annual meeting of this branch, which was established at Wisbech, in February, 1872, has been unavoidably postponed, but will be held as soon as possible. One of its arrangements is, that a copy of *The National Church* is sent monthly, to every annual subscriber of 5s. If every local branch acted on this rule, there would be many advantages attending it besides the increased circulation of the paper itself.

WARWICK.—A lecture on Church Defence was recently delivered in the Court-house, Warwick, by G. E. Lyon, Esq., barrister-at-law. The Rev. C. D. Newman, M.A., vicar of St. Mary's, presided. There was a numerous attendance, amongst those present being Mr. Repton, Captain Fosbery, Dr. Parsey, Mr. S. W. Cooke, hon. secretary of the Warwick Church Defence Institution; the Revs. G. A. Webb, E. A. Kempson, O. Hunt, E. Norman, &c.

COLKIRK.—On the invitation of the Rector, the Rev. W. M. Hoare, a large party of the local clergy and influential laity of this district assembled at the Rectory, Colkirk, on Wednesday, March 4, to hear an address from G. E. Lyon, Esq., on the general subject of Church Defence. Mr. Lyon explained the nature of the attack made upon the Church, and the working of the organization required to impart true information on the subject to the people throughout the country. He described the objects of the Church Defence Institution, and the results already attained. On the motion of Rev. G. E. Tatham, Rural Dean, a cordial vote of thanks was awarded to Mr. Lyon for his interesting address.

CLERKENWELL.—*The London Working Men's Council.*—A preliminary meeting for the purpose of forming a branch of the London Working Men's Council in Clerkenwell, was held on Wednesday evening, February 25, in a room attached to the Martyrs' Memorial Church, St. John-street Road, Clerkenwell. Mr. H. B. Reed, Organizing Secretary to the Council, attended to explain its principles and objects. It was resolved, on the motion of Mr. Cason, seconded by Mr. Tregurtha, "That a Branch of the London Working Men's Council be formed in Clerkenwell." A Committee of Working Men, with power to add to their number, was appointed to carry on the work of the branch, and it was decided that the Rev. R. Maguire, Vicar of Clerkenwell, be requested to become President, and that Alexander Rivington, Esq. (who wrote regretting his inability to attend the meeting, and sympathizing with its object), be asked to act as Honorary Treasurer. Mr. S. T. Tregurtha was appointed Honorary Secretary.

HACKNEY.—A largely attended meeting was held in St. John's School-room, Peel Grove, Bethnal Green, on Monday, March 23, to celebrate the anniversary of the Hackney Branch of the London Working Men's Council for Church Defence. Mr. Richard Foster, of the London School Board, presided, and the Rev. H. G. Dickson attended as representative of the Parent Institution. The report was read and unanimously adopted, and the committee and Mr. Marks, the energetic secretary, were warmly congratulated on the important position which their association had attained in the short period from its formation, and on the successful results which had attended its efforts for the cause of religious education in the recent School Board election. The Committee have, however, we are glad to find, no intention of resting on their oars, contented with their hardly earned laurels, but intend to extend their labours, and to proceed further with the necessary work of supplying information and of rallying new friends among their fellow workmen, to help them in their honourable and self-imposed task. Amongst those present at the meeting, which was enthusiastic from beginning to end, were the Revs. R. Loveridge, Dr. Egan, and E. W. Clarke; Messrs. A. Webb, S. Inkpen, E. Ward, H. B. Reed, &c.

DIOCESE OF EXETER.

(Communicated.)

The Church Defence Institution (London) being now engaged in organizing England, it has been thought advisable to discontinue the publication of the *Devonshire Churchman*, and to circulate in its stead the *National Church*, published by the Parent Society. No doubt the decision arrived at is a wise one, but there are very many in the diocese who will miss the paper that has been discontinued, and will gratefully remember the good work that it has done. The organizing secretary for the diocese (Mr. Hicklin) will still occupy the central offices at Torquay, under the same local supervision as heretofore, and is prepared to make arrangements for any conferences, meetings, or lectures, at which his presence may be desired. He will be glad to be furnished with any intimations and suggestions which may enable him to settle a programme for an early tour throughout the diocese, and will feel obliged by notices of all meetings affecting the interests of the Church and the promotion of religious education being sent to him.—*The Church in Cornwall.*

We are glad to observe that Churchmen throughout the country very generally accept the gratifying result of the election as a welcome opportunity for considering and maturing such measures as may promote Church extension in a spirit that will adapt its ministrations to the requirements of the age, and consolidate our educational position on the firm basis of scriptural truth. This is not merely a time to "rest and be thankful," but it is an unexpected period of comparative peace of which we must earnestly avail ourselves to take wise, sober, but not dilatory steps in the direction of Church reform. Nor is this any new idea among the members of our Institution. When our friends in Devonshire first established their vigorous branch, nearly five years ago, amidst the then clamorous agitation of the Liberationists and the apathy of timorous brethren, one of the declared objects of their programme was "To promote, as far as consistent with her principles and doctrines, all reasonable reforms within the Church," and in 1871, when our Parent Institution was re-organized, the same duty was clearly recognised in that clause of its published "Principles and Objects," which declares the intention of the Executive Committee "to assist in promoting such measures of well-considered Church reform as would in themselves prove the best and most efficient means of Church defence." The time is ripe and the occasion favourable for giving judicious and desirable effect to such a resolution. It is therefore a matter for congratulation that the annual report of our Institution, which was published in the *National Church* for March, has been received with hearty approbation by all who desire to make the future position of the Church impregnable by a further development of her powers and benefits, and by taking action for the correction of detected abuses, the revision of anomalies, and the removal of scandals. Those passages in the report which refer to the increase of the home episcopate, the reform of Convocation, the admission of the laity to Church conferences, without infringing upon the rights and constitution of clerical synods, improved facilities for maintaining and enforcing discipline, and the proposed suppression of simoniacal traffic in the sale of

next presentations and advowsons, have been read with much interest, and have materially strengthened the confidence of all classes in the policy of the Church Defence Institution, whose support is now, more than ever, essential to the diffusion and protection of our national Christianity.

LECTURE ON THE BIBLE.

The monthly meeting of the Church Sunday School Association for the Deanery of Ipplepen was held at Newton Abbot, on March 14. The Rev. T. R. Grundy, Curate of Wilborough (in the unavoidable absence of the Rector) said prayers; after which he introduced the Organizing Secretary for the diocese of Exeter, who had promised an illustrated lecture on the History of the English Bible. After a few remarks on the great importance in these days of controversy and scepticism of maintaining a sound system of Scriptural instruction in Sunday and National Schools, Mr. Hicklin opened his subject by showing that translations of holy writ immediately followed the introduction of Christianity into England; citing the works of the Venerable Bede, and various eminent ecclesiastics of the Anglo-Saxon period, King Alfred, and other authors of that era, to demonstrate the anxious labours which were then undertaken to supply the Church before the Norman Conquest with copies of the Scriptures in the vernacular language. The anxieties, the troubles, the persecutions, the conflicts, and the alternate success, which marked the struggles of the Reformers, and the works of the first printers, were graphically described; the narrative being interspersed with historical incidents and biographical sketches, which imparted life and interest to the momentous transactions that shook Christendom with a new sensation. Here then came in the great value of scriptural instruction, and the necessity of training up the people of the realm in the knowledge and practice of sacred truth; a duty which Mr. Hicklin earnestly urged, and adduced the important fact, that the Church of England is now annually contributing three millions of money, by voluntary gifts, for the education of two millions of children, as an encouraging example of the spirit which animates the country, but which must never be permitted to relapse into a state of apathy or unconcern. The continuation of the subject naturally led to a notice of the British and Foreign Bible Society, which, since its establishment in 1804, has circulated in all the known languages of the world sixty-eight millions of the Old and the New Testament. The effects of the marvellous circulation of the Scriptures by means of Christian Missions suggested thoughts which revived the recollection of the Pentecostal Miracle, when all the tribes of men heard in their own tongues the wonderful works of God. The Bible, as a means of light and defence to our National Religion, and as the source of scriptural knowledge and comfort to every faithful Christian, was commented on; and the lecture concluded with an eloquent paraphrase of the parable of the Sower, scattering the seed of the Word throughout the field of the world, in anticipation of the great day when the Divine Husbandman shall descend with His holy angels to reap the final harvest of the earth.

The Rev. S. G. Harris, rector of Highweek; and C. Northcote-Cooke, Esq., of Torquay, in complimentary speeches expressed the thanks of the meeting to Mr. Hicklin for his able and interesting lecture.

Subscriptions and Donations to the Church Defence Institution, Feb. 18 to March 25.

Table with columns for donor names, amounts in £ s. d., and church branches. Includes sections for Direct to Office, Huntingdon Branch, Alton Branch, Benbridge Branch, Bockley, Chipping Camden, Cadveren Rural Deanery, Dover, and Special Fund.

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NEXT MEETINGS.

A Paper "On the Philosophy of Strauss and Mill," by the Rev. Prebendary C. A. ROW, M.A., will be taken April 13. Papers "On Paleontology" (by Professor NICHOLSON, of Dublin University); "On Religious Responsibility" (by Rev. Prebendary IRONS, D.D.); and "On Flint Implements" (by Principal J. W. DAWSON, F.R.S.), at future meetings.

PUBLICATIONS.

The Paper on "The Rules of Evidence as applicable to the Credibility of History," by W. FORSYTH, Esq., Q.C., LL.D., M.P., is now published in a popular form, price 3d. by Hardwicke (Piccadilly, London), from whom, or direct from the Society, the publications may be had.

Part 30 of the Transactions (Volume VIII.), with Professor CHALLIS' Paper, will be issued immediately, as also the Institute's Translation of Professor HÜBER's reply to Strauss.

The "People's Edition" of the Annual Address is now published. Price 2d.

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Amount of Capital originally subscribed	£600,000, on which has been paid up	£30,000
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Annual income	97,000
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CHARLES McCABE, *Secretary*.

 ECCLESIASTICAL COMMISSIONERS FOR ENGLAND.

 REGULATIONS

 RESPECTING

 GRANTS OUT OF THE COMMON FUND.

 FEBRUARY 1874.

I. The Ecclesiastical Commissioners for England are prepared, subject as hereinafter mentioned, to receive applications for Augmentation Grants from the Incumbents of Benefices with Cure of Souls which were in existence on the third day of April 1871, and had by the Returns of the Census taken on that day populations of not less than 4,000, the incomes whereof fall short of 300*l.* a year.

The making of these Grants will be subject to the following exceptions, conditions, and reservations:

1. No Benefice, the income of which has been already augmented to 300*l.* a year by the Commissioners, will be eligible to be re-considered by reason of any alleged diminution in such income.
2. The amount of the Grant will not in any case exceed 200*l.* per annum, or such smaller sum as may be necessary to raise to 200*l.* per annum the amount of any annual payment or payments previously receivable by the Benefice from the Funds of the Commissioners.
3. A Benefice in private patronage is eligible to receive a Grant from the Commissioners only upon condition that a Benefaction of equivalent amount be forthcoming from non-ecclesiastical sources.
4. Benefices, the populations of which have since the Census of 1871 been reduced below 4,000 by the annexation of a portion of their Cures to adjacent Benefices, will not be considered eligible.
5. The Commissioners reserve to themselves the right of attaching to any offer of Grants which may be voted under these regulations such conditions or stipulations as to the provision of a Benefaction out of the revenues of a Mother Church or other source as the circumstances of the particular case may appear to them to render desirable, and of withholding any Grant in consequence of the existence of any special circumstances which may appear to the Commissioners to affect the claim of the Benefice to profit by a Grant from funds under their control.

II. The Commissioners are also prepared to endow a limited number of new Churches to which Districts shall have been legally assigned since the third day of April 1871, containing in each case, at the date of such assignment, a population of not less than 4,000 persons, and not being situated within the limits of the ancient parish of Manchester (*a*), provided that the formation of any such District shall not involve the reduction below 4,000 persons of the population of any other Benefice receiving a Grant from the Commissioners on the ground of population; the Grants to Churches of this character which may be in public patronage (*b*) to be made, to the extent of 200*l.* a year, unconditionally, and to those in private patronage, to the extent of 100*l.* a year, upon condition that an endowment of equal value be provided from non-ecclesiastical sources.

No application will be eligible for consideration under this Regulation unless and until a Church in which at least one-half of the sittings are free shall have been built and consecrated, and a separate District shall have been legally assigned thereto, with authority to the Incumbent to perform all the offices of the Church.

III. The Commissioners are further prepared to receive, on or before the 30th of November 1874, offers of Benefactions of not less than 100*l.* each in capital value towards making better provision for the cure of souls, with a view to such offers being met by the Board with Grants, during the spring of 1875.

The distribution of these Grants will be made subject to the following general regulations :

1. A Benefaction from Trustees, or from any Diocesan or other society or body of contributors, as well as from any individual, whether such Benefaction consist of money, land, house, site for a house, tithe, or rentcharge, any or all, may be met by a Grant from the Commissioners ; but neither a Site for a Church—nor a Grant from Queen Anne's bounty—nor a Benefaction already met by such a Grant—nor money borrowed of Queen Anne's bounty—nor a charge upon the revenues of any Ecclesiastical Corporation, aggregate or sole [*except as under mentioned (c)*—nor any endowment, bequest, gift, or benefaction already secured to a Benefice or Church—can be met by a Grant from the Commissioners.
2. The Grants will consist of perpetual annuities in all cases except those in which, with a view to the provision of Parsonage Houses, or for other reasons, it may appear to the Commissioners to be especially desirable that capital should be voted.
3. No single Benefice or proposed District will be eligible to receive a Grant of a larger sum than 50*l.* per annum or of 1,500*l.* in capital, and in no case will the Grant exceed in value the Benefaction offered—the Grant, if it consist of a perpetual annuity, being estimated as worth thirty years' purchase.
4. Districts proposed to be formed out of, or Chapelries proposed to be severed from, existing Cures, but the formation or severance of which shall not have been legally completed on or before the 1st January 1875, will not be eligible to receive Grants, except in cases where the amount of Benefaction offered would, with the Commissioners' Grant, be sufficient to provide an endowment of 150*l.* per annum, or to raise to that amount any endowment previously secured.
5. In selecting cases priority will be given to those which, having regard to income and population, shall appear to be the most necessitous.
6. A Benefice held contrary to the provisions of the Plurality Acts as applicable to new Incumbents will not be considered eligible for a Grant.
7. A Benefice which has received a Grant is not disqualified, on the offer of a further Benefaction, from competing for a further Grant in any subsequent year.
8. The Benefaction, if in cash, and the Grant, if it consists of capital, may, in the case of existing Benefices, with the consent of the Commissioners and the Bishop of the Diocese, be laid out in the purchase of land, or tithe rentcharge, within the Parish or District, or in the purchase or erection of a Parsonage House.
9. Every application must contain a specific offer of a Benefaction, and must reach the Commissioners' Office *on or before the 30th of November 1874*, in order to render it eligible to compete for a Grant in the spring of 1875 ; and in the event of a Grant being made to a Benefice, the Benefaction, if in money, must be paid to the Commissioners on or before the 1st of May following.

All communications should be addressed to the Secretary, Ecclesiastical Commission, 10 Whitehall Place, London, S.W., and the postage prepaid.

By order of the Board,
 GEORGE PRINGLE,
Secretary.

(a) Having regard to the provisions of "The Parish of Manchester Division Act," by which a special fund is created for the endowment and augmentation of Cures within the parish of Manchester, Part II. of these Regulations will be considered as inapplicable to that parish, and Part I. as applicable to it only in a qualified sense.

(b) *Videlicet* :—In the patronage of Her Majesty, either in right of the Crown or of the Duchy of Lancaster, of the Duke of Cornwall, of any Archbishop or Bishop, of any Dean and Chapter, Dean, Archdeacon, Prebendary, or other dignitary or officer in any Cathedral or Collegiate Church, or of any Rector, Vicar, or Perpetual Curate, as such, or of a body of trustees not possessing power to sell or transfer the right of presentation.

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OCCASIONAL NOTES.

WE are glad to see that the question of Consular Chaplaincies is not to be allowed to rest till a full investigation has been made as to the matter. Although the answer received by the influential deputation which waited on Lord Derby at the Foreign Office was of anything but a satisfactory character, it has by no means damped the energies of those who are endeavouring to protect the religious interests of British subjects resident at, or resorting to foreign parts. Sir H. Drummond Wolff, who from the first has shown a most praiseworthy determination to spare no pains to bring the question if possible to a successful issue, has carried in the House of Commons a resolution for the printing of the correspondence between the Consuls abroad, the Church Committees, the Consular Chaplains, and the Foreign Office on the subject, and on the 19th of May he will bring forward a motion for the appointment of a Select Committee to inquire into the whole question. We understand also that the Standing Committee of the S.P.G. is likely to take action shortly, and we trust that Churchmen throughout the country will bestir themselves, and by petitions to Parliament and otherwise do all in their power to prevent Lord Granville's unworthy attempt to paralyse religious ministrations to British subjects in foreign parts from being in any degree successful. We doubt not that the present House of Commons will see justice done—even though the question be a religious one—to the communities it affects scattered throughout different countries, and so prevented from taking united action in their own defence.

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THE determined energy with which certain Nonconformists are working to keep out all religious education from our elementary schools will, we trust, rouse Churchmen in all parts of the country to a more resolute and united action for its defence than of late they

have in any degree shown. The manner in which a certain section of the London School Board has endeavoured to hinder the progress of religious education in the schools under their charge is therefore worthy of special notice. Some time since the Board, on the motion of Mr. W. H. Smith, determined that "the Bible should be read, and the principles of religion and morality taught therefrom," in their schools. This resolution, which most persons of religious feeling would deem essential, was not carried without active and pertinacious opposition on the part of the Nonconformist section of the Board. When carried it was to be hoped that the minority would quietly acquiesce in the decision of the large majority by which this action was determined on. Not so. Petty and annoying attempts have been again and again made to discourage religious education as much as possible, and a liberal and public-spirited offer on the part of Mr. Francis Peek has brought out this feeling to the full. The Board having determined that religious instruction should be given in their schools, and Canon Barry having secured the inspection of this instruction, Mr. Peek offered to place the sum of £500 at its disposal for the encouragement by prizes and rewards of Biblical knowledge amongst the scholars. Every care having been taken that the principle of the Cowper-Temple clause should not be infringed, religious-minded people in general would have thought that this munificent offer would have been at once gladly and gratefully accepted. Political Nonconformity, represented by the London Nonconformist Committee and Sir Henry Havelock, thought otherwise. The youth of London, in their opinion, should not have the stimulant of prizes and rewards to induce them to interest themselves in religious subjects. Secular instruction is a sacred treasure to be guarded with extreme care, whatever may become of religious knowledge. So these Nonconformists have presented a memorial to the London School Board, asking them to reject Mr. Peek's generous offer, and they do not blush in that memorial to state their fear "that preparing children for their religious examinations would seriously divert the attention of teachers from their *proper work of secular instruction.*" And to this depth political Nonconformity has fallen. We cannot but be thankful that the grand position the Church occupies as the great protector of the religious instruction of the youth of England is becoming more and more clearly defined. Nonconformity has but to take a few steps further in the direction of secular education, and religiously-minded Dissenters will find themselves compelled to renounce their present position, or to join with scepticism and infidelity in their crusade against the Church.

IN the new number of the *Edinburgh Review* there is an article on "The Past and the Future of the Whig Party," which has already attracted much attention. Its authorship is attributed to a prominent member of the Liberal party, but whether this be true or not, the opinions enunciated are, from our own point of view, especially interesting. The tone adopted in this article on the two great questions of Religious Education and Disestablishment is clear and unmistakable. The Whig party will have nothing to do with secular education or the disruption of the existing connection between Church and State. If, therefore, the Liberationists and Radicals determine to adhere to their present programme in this matter, they must go elsewhere than to the "old Whig party" for their allies in such a campaign. After expressing regret if these questions should cause a severance between the Whig and Radical sections of the Liberal party, the article goes on to say, "We think the Nonconformists are mistaken in their hostility to denominational education as it exists in this country: we think they are still more mistaken in the attempt to disestablish the Church of England. The Church of England only asks to continue to labour in her vocation, as the free churches and sects, Catholic, Wesleyan, Baptists, and others, labour in theirs. With their rights and liberties she interferes not at all, and the passions excited against her are really passions of another age." Good and sound advice, which we fear, however, will not be very acceptable to the zealots of the Liberationist section. But there is even a plainer declaration of Whig faith on the Church question in the article before us. "The Whig party is not itself Nonconformist—on the contrary, it is firmly attached to the National Church, as established and governed by the laws of the land, as a great organ of education, a blessing to the poor, and a barrier against the fanaticism and intolerance of sects." This, from friends, is pretty plain speaking. We trust those of the Liberal party who agree with it, will hesitate no longer to take an active and decided part in the work of Church Defence.

AS each Consistory is held at Rome it is from time to time expected that Archbishop Manning will be made a Cardinal. It is no secret that it is his wish to attain this high dignity; but it is more than doubtful whether his ambition will be gratified during the lifetime of the present Pope. A recent letter from Rome, written apparently by one possessed of good information, states positively that he will not be made a Cardinal, certainly not a Cardinal-Bishop. He would not probably accept the less dignified position of a Cardinal-Priest; and the acceptance of a

Cardinal-Bishopric would involve his leaving England and residing in Rome. The Pope is wise in his generation and so is the Roman Curia in a matter like this, and they know that Archbishop Manning is doing such useful work in London, or at least is trying his best to do it, that it would be highly impolitic to remove him. It is not improbable also that the Archbishop in his undoubted zeal to serve his Church may for the present think it right to decline even the lesser dignity of the Cardinalate, as its acceptance would rather impede than further his work in England. As a Prince of the Roman Church, a dignity not recognized at the English Court, his movements would be rather hampered by a certain etiquette which he would be obliged to observe and insist upon or else be absent from certain scenes and places where his active presence is so often observed. Under any circumstances he is not now likely to be so often seen in the lobby of the House of Commons or on the steps of the Throne in the House of Lords. The reign of Mr. Gladstone gave him greater opportunities for negotiation and diplomacy than will the *régime* of the author of "Lothair." But the acceptance of the Cardinal's hat would prevent his mixing in many circles, in which he now evidently exerts all his powers to gain influence. We may therefore expect that, at least for some time to come, he will remain simply Archbishop of Westminster.

"THE STATE-PAID CHURCH."

SOME of the material results of the late Bishop Wilberforce's untiring exertions during 25 years of Episcopal work in the Diocese of Oxford are given in the *Quarterly Review*, which contains an excellent account of the life of that lamented Bishop. They tend to show what a large proportion of the present property of the Church is due to modern endowment.

From 1845 to 1869 the following sums were expended on Church work in the Diocese of Oxford:—

Churches	£1,088,836
Church Endowment	257,943
Schools	349,853
Houses of Mercy and the like	85,488
Parsonage Houses	401,510
Total	2,183,630

During those 25 years, 250 churches were restored, and 121 new or rebuilt churches erected; in all, 371. This comprises more than half the whole number of churches in the Diocese. A similar return from the other Dioceses would be invaluable. It would show results astonishing to Churchmen themselves, and would dispose of a multitude of plausible fictions now currently circulated by the Liberation Society and its allies.

THE following hymn has been sent to us by its author, a Nonconformist minister. It is a significant sign of the times when such sound sentiments are found to prevail amongst those whom the political Nonconformists would fain make us believe are altogether opposed to the continuance of the union of Church and State.

THE NATION'S PRAYER FOR THE CHURCH OF ENGLAND.

God bless the Church we love,
 With wisdom from above,
 Make Her more pure:
 And may She ever stand,
 Upheld by Thy own hand,
 The glory of the land,
 On Christ secure.
 Our earthly Head, the Queen,
 From every danger screen,
 When foes assail:
 Long may She live and reign,
 The Throne and Church maintain,
 Let England see again
 The Truth prevail.
 Our Bishops all inspire
 With deep, heart-felt desire,
 Thy Church to lead:
 Hear, Lord, for them our prayer,
 May they Thy choice gifts share,
 Be this their constant care,
 Thy Flock to feed.
 Give all the Clergy grace,
 May each one, in his place,
 Strive to excel:
 Sound both in heart and creed,
 Let their good work succeed,
 May they be blest indeed,
 And serve Thee well.
 Our good Old Church preserve,
 May She Thy Truth conserve,
 On Thee we call:
 And may all England see
 Our Church approved of Thee,
 Then shall we happy be,
 God bless us all.

HOSPITAL SUNDAY IN BIRMINGHAM.

WE have recently been favoured by a correspondent with an analysis of the money subscribed on Hospital Sunday in Birmingham, showing the proportion contributed by the Church and the various sects, in addition to sums forwarded from schools and shops. It will be seen that, putting aside this last item, the Church supplied upwards of £1,000 more than all the sects put together:—

Church of England	£3272 12 11
Congregationalists	479 4 8
Unitarians	353 2 6
Baptists	370 11 8
Jews	162 4 3
Quakers	152 11 2
Dawsonites	136 3 10
Wesleyans	132 14 8
Roman Catholics	63 9 1
Presbyterians	35 16 8
Schools, shops, &c.	211 16 10
Total	£5370 8 3

There is evidently one matter at least in which Dissent in Birmingham is not so strong as the Church—the little one of almsgiving.

WE confess ourselves weary of Nonconformist statistics of the religious population of England. *The British Quarterly Review*, however, is not tired of the subject, and has in its April number an elaborate article on "The Poor Provision for Public Worship in Large Towns," and proves, to its own entire satisfaction, "that Nonconformists preponderate in all of them." The small number of Liberationist candidates returned at the recent general election by these aforesaid towns affords a striking contrast to this barefaced assertion, and affords a fair test of its correctness. Moreover, it is the practice of Nonconformist journals to write as if England consisted only of large towns, and the immense preponderance of Churchmen in the counties is quietly ignored. The current number of the *Quarterly Review*, however, supplies us with the statistics of the Church population of three English counties, which may be taken as a fair illustration of the number of the Church population in the agricultural counties generally. These statistics are contained in an appendix to a Charge of the late Bishop Wilberforce, and were compiled, we may be sure, with no ordinary care. They are as follows:—

	Total Population.	Churchmen.	Dissenters.	Excess of Churchmen over Non-conformists.
Berks . . .	170,065	142,963	27,102	115,861
Bucks . . .	163,065	122,112	40,953	81,159
Oxfordshire	170,439	146,517	23,922	122,595
Total . . .	503,569	411,592	91,977	319,615

When "the Non-established Churches" next claim to include half the population of England within their borders, perhaps they will first do us the favour of taking these statistics into their careful consideration.

SCHOOL BOARDS.

On the 23rd April, Mr. W. U. Heygate moved an address for "A Return from all School Boards" up to the most recent date, arranged in a tabular form under the following heads:—

- Name of School Board.
- Date of Election.
- Cost of Election.
- Cost of Establishment.
- Cost of Maintenance of Schools.
- Payments of Fees to Denominational Schools.
- Other Expenses.
- Total Expenditure.
- Rateable Value of District.
- Gross amount for which precepts have been issued to Rating Authority.
- Annual amount per £ on the Rateable Value of the District represented by such precepts.

MR. SPURGEON AS A PRIEST.—In the April number of *The Sword and the Trowel*, Mr. Spurgeon writes: "So far as we are personally concerned, our abomination of priestcraft is so intense that we would rather be called 'demon' than 'priest.'"

BISHOP OF PETERBOROUGH'S SELECT COMMITTEE ON CHURCH PATRONAGE.

This Committee consists of—
 The Archbishop of York. The Bishop of Winchester.
 The Duke of Marlborough. The Bishop of Peterborough.
 The Lord Steward.
 Marquess of Lansdowne. The Bishop of Carlisle.
 Earl of Shaftesbury. Lord Brodrick.
 Earl of Chichester. Lord Overstone.
 Earl Nelson. Lord Belper.
 Earl of Harrowby. Lord Blachford.
 Earl of Kimberley. Lord Selborne.
 The Bishop of London.

SIR HENRY W. PEEK, BART., M.P.—It is with much pleasure that we notice that the Queen, on the recommendation of the Premier, has been pleased to grant a baronetcy to Mr. Henry William Peek, of Wimbledon House, who has represented Mid-Surrey, in the Conservative interest, since November, 1868. The new baronet is the eldest son of James Peek, Esq., of Watcombe, near Torquay, by his marriage with Miss Elizabeth Masters, of Dieppe, who was the last of the Lemaitres, a refugee family which settled in England in 1685, at the revocation of the Edict of Nantes. He was born in London on the 26th February, 1825, being therefore in his 50th year. He was educated privately, and in due course entered on a commercial career in London, and is now the senior partner in the firm of Messrs. Peek, Brothers, and Co., of Eastcheap, which was established 54 years ago, and occupies a leading position in the tea trade. Sir Henry Peek is also a Justice of the Peace for Surrey, a director of the Commercial Union Assurance Company, and a Vice President of the Church Defence Institution. He unsuccessfully contested East Surrey in July, 1865, and was elected as the first member for the new division of Mid-Surrey at the General Election of November, 1868; being also returned without opposition at the General Election in February last, in conjunction with Sir Richard Baggallay, the Attorney-General. We need scarcely remind our readers that he was the munificent donor of the Peek prizes for the best essays on the union of Church and State, which have been lately reviewed in our columns. His name has also become prominent in connection with the successful efforts to preserve Wimbledon and Wandsworth Commons and other open spaces from enclosure, and as a munificent contributor to various other social and charitable objects. Sir Henry Peek married, in 1848, Margaret Maria, second daughter of the late William Edgar, Esq., of Clapham Common; and by her has issue one son, Cuthbert Edgar, who was born on January 30, 1855.

FOUR PARTIES IN IRELAND.—Superficial writers and speakers on Irish matters refer always to Ireland as being divided into two parties. There are, however, not two, but four parties. There is the Protestant party, loyal and true, which only asks for the same legislation as that which is applied to England. There is the educated, the intelligent and independent portion of the Roman Catholics, who are as loyal to England as one could wish, and whose present chief desire is to be emancipated from a political subserviency to their clergy. There is the Irish party, who, for their own objects, seek the separation of the countries and the dismemberment of the Empire. And there is finally, but not least, the Romish clerical party, which seeks for its Church absolute supremacy in religion, morals, and politics.—*Fraser's Magazine*.

THE CHURCH DEFENCE INSTITUTION
IN THE SALISBURY DIOCESAN
SYNOD.

THE fourth and last Session of this Synod was held in the Chapter House of the Cathedral on April 16th. The Bishop presided, and the Synod was attended by the Archdeacons of Sarum, Wilts, and Dorset; by the Marquis of Bath, Earl Nelson, the Earl of Eldon, Lord Heytesbury, Lord Harry Thynne, M.P., Mr. Floyer, M.P.; and some 220 members, clerical and lay, duly elected by the Diocese.

Mr. Charles Raikes, C.S.I., moved that "This Synod desires to direct the attention of members of the Church of England in this Diocese to the action of the Church Defence Institution, which deserves their confidence and support." Mr. Raikes said that he had one qualification for bringing this important subject forward. He was and had been through life a friend and admirer of religious Nonconformists. In India he had to do with such men as the hero Havelock, a noble soldier, and Sir Donald McLeod, a great civil administrator, and one of his dearest friends. He had also worked with many of the Nonconforming missionaries, who were above all praise. But there were Dissenters and Dissenters. Some, like those above-mentioned—like Howe, Flavel, Owen, Pye Smith, Angell James—had been an honour to the earth and pointed the way to heaven. Others pointed the way—in another direction. These last, for some twenty odd years, had banded themselves together and formed what they called a Liberation Society, as if they were going to liberate somebody. Their real purpose was to destroy the Established Church and to sever the connection between Church and State in this country. They had a regular organisation for this object. And though just now, for obvious reasons, they would give up their agitation in the House of Commons, they had resolved to push their work harder than ever out of doors.

Our greatest difficulty in meeting these attacks was not the indifference but the ignorance of Churchmen. It became necessary that the mistaken statements disseminated by the so-called Liberationists should be contradicted, and the real truth be set forth by the friends of the Church. It would not do to treat the action of the Liberationists with silent contempt. Men, or at all events wise men, are not silent when their honour is falsely called in question. So there must be an organised defence—defence, not defiance nor retaliation, but a firm, decided defence.

In Australia, at the time of sheep-shearing, there was much hurry, and work was done in a rougher way than at home. The poor sheep get many a cut from the shears. To prevent further injury a functionary stood ready, and when he saw a cut, came down with a dab of

tar on the wound. Such work might not be nice, but it was necessary. And this was just the sort of work done by the Church Defence Institution. As fast as the Liberationists brought out a false or exaggerated statement, the Institution, with the aid of its valuable organ, *The National Church*, supplied the truth. For the bane the antidote was prepared. When a sly cut was given to the Church, a skilful hand was ready to heal the wound. The Church Defence Institution had no concern in politics nor parties, and was supported by men of all sorts who love the Church of England.

He was sorry to observe that the spirit of the Liberationists entered widely into the publications of the National Agricultural Labourers' Union. This was to be deplored, as the clergy, who had been the best friends of the agricultural labourer, were now unjustly pointed at as among his worst enemies. Here, again, we wanted Church Defence in an organised form.

Mr. Raikes went on to say that, considering how valuable was the work done by the Church Defence Institution, he was happy to tell the Synod that in his part of the country there was the utmost willingness to support these defensive operations. The farmers, of whom he saw many before him, were not particularly anxious to subscribe when he applied to them as Treasurer to the Diocesan Board of Education; but he was happy to say they fully supported this work of Church Defence. Within a few miles of his house there was an active Secretary of the Institution, who had secured more than sixty subscribers, mostly farmers. When this could be done in one remote locality by a little perseverance, how great would the effect be when the Institution was supported as it should be in every rural deanery throughout the country! It was not only the money collected for Church Defence, but most of the subscribers at once began to take a more intelligent interest in the affairs of the Church. Mr. Raikes, in conclusion, appealed to the Bishop and to the members of the Synod to support the Church Defence Institution. This Synod was about to expire, and who could tell whether he would take a part in the next? They were on their last legs. They all honoured their Bishop for what he had done in the Synod, and now must bid him farewell—"Romani morituri te salutant,"—and this was their salutation: "Preserve to us our Established Church. Defend us from so-called Liberationists, who would deprive the Bishops of their dignities; who would invade our Deaneries, the seats of learning and hospitality; who would abolish our hard-working Archdeacons; who would drive our clergy from their livings, and the Bible from our schools; who would deprive the poor man of his best friend, and thus liberate by destroying all that is most dear to us as Englishmen and Church-

men. From such a liberation may God deliver us."

Mr. Raikes's motion was seconded by Archdeacon Sanctuary, who declared that he had formerly held aloof from the Church Defence Institution, feeling that the work of Church Defence was chiefly a layman's question. Now, however, that he found that the laity had pronounced so unmistakably in favour of the Church, he believed it to be his duty to come forward and support the Institution, to which he felt that the clergy owed more thanks than to any other. Several Synodsmen spoke in support of the motion, among them being Mr. C. R. Baskett, Treasurer of the London Working Men's Branch of the Institution, which, he said, consisted entirely of *bonâ fide* working men, such as carpenters, joiners, plumbers, blacksmiths, engineers, and so forth, and that they had associated themselves together, under the belief that Church Defence was essentially a working man's question, affecting the poor far more than the rich. The motion was then put and carried unanimously.

SHORT SUMMARY OF THE PRESENT POSITION OF CHURCH BILLS IN PARLIAMENT.

HOUSE OF LORDS.

Magdalen Hall Property Bill (Marquis of Salisbury). Read first time March 19.

Boundaries of Archdeaconries and Rural Deaneries Bill "To facilitate the rearrangement of the boundaries of archdeaconries and rural deaneries" (Bishop of Exeter). Second reading April 30.

Public Worship Regulation Bill (Archbishop of Canterbury). Second reading April 30.

HOUSE OF COMMONS.

Elementary Education Act (1870) Amendment Bill "To repeal the Twenty-fifth Clause of the Elementary Education Act" (Mr. Richard). Second reading Wednesday, June 10.

Elementary Education (Compulsory Attendance) Bill (Mr. G. Dixon). Second reading Wednesday, July 1.

Public Worship Facilities Bill (Mr. Salt). Second reading Wednesday, July 15.

Church Rates Abolition (Scotland) Bill (Mr. McLaren). Second reading Wednesday, July 8.

Archbishops and Bishops (Appointments and Consecration) Bill (Mr. C. J. Monk). Second reading Wednesday, June 24.

Monastic and Conventual Institutions Bill (Mr. Newdegate). Second reading Friday, May 1.

Prison Ministers Act (1863) Amendment Bill (Mr. Meldon). Second reading Wednesday, June 24.

Universities (Scotland) Bill (Mr. Cowper-Temple). Second reading April 24.

BILL REJECTED.

Churchwardens Bill (Mr. C. J. Monk). For providing facilities for the admission of Churchwardens into office. Read a first time March 23. Rejected on second reading, April 16.

NOTICES OF MOTION.

HOUSE OF LORDS.

The Viscount Sidmouth.

"To ask Her Majesty's Government whether they will take into consideration the existing regulations and, if necessary, the Elementary Education Act, with a view to facilitate the return to a voluntary system in rural districts which have tried the School Board system and found it to fail, and to modify the requirements as regards school accommodation in districts where it can be shown that the population has diminished since the last census and tends to decrease." (No day fixed.)

HOUSE OF COMMONS.

Sir Henry D. Wolff. (Consular Chaplaincies.)

"Select Committee to inquire into the circumstances attending the withdrawal of the allowances granted to Consular Chaplains, under the provisions of the Act 6 Geo. IV. c. 87." (Tuesday, May 19.)

Mr. Holt. (Established Church.) In Committee of the whole House to move—

"That the Chairman be directed to move the House that leave be given to bring in a Bill to provide a remedy against the introduction or continuance of practices contrary to law in churches of the Established Church." (No day fixed.)

Mr. John G. Talbot. On Second reading of Elementary Education (Compulsory Attendance) Bill to move—

"That this House cannot entertain the question of the Universal Establishment of School Boards until perfect liberty of religious teaching shall be secured to such Boards by the repeal of the 14th section of the 'Elementary Education Act, 1870,' and until such Boards are empowered to contribute to the support of Voluntary Schools within their districts, when it may seem to them desirable." (July 1st.)

On the 17th April, Mr. T. Salt, M.P., obtained an order for "Returns of School Boards having no rate-supported schools under their control; with the costs of election on each occasion, and the annual expenditure since election. And of chapels and other buildings hired by School Boards to be used as schools; stating the owners of the buildings, the rents payable, the accommodation for children, and whether for temporary purposes or permanent."

The sum of £55,000 has been subscribed towards the restoration of Chester Cathedral. Of this sum £50,000 has already been expended, and the Dean states that £20,000 more is still required to complete the work.

RESIGNATION OF THE DEAN OF WORCESTER.—The Very Reverend John Peel, whose resignation of the Deanery of Worcester is announced, is a brother of the late Sir Robert Peel, and has held the deanery since the year 1845, prior to which time he was for sixteen years a Canon Residentiary of Canterbury Cathedral. Dean Peel has been a most liberal contributor to the work of restoration of Worcester Cathedral, which has been recently completed. He has held the living of Stone since the year 1828.

NOTES FROM NOTTINGHAMSHIRE.

In reading "The Annals of Nottinghamshire," I have often thought without a National Church religion would have died out in rural districts at least, and it is an admitted fact that the country supplies the town with population just as it finds the latter food, so that it is important to see after the villagers' moral, social, and religious welfare. I find in 1662 in the village of Kneesall in this county, there were two Nonconformist conventicles, at which about 40 persons attended at each respective place on Sundays; one belonged to the Quakers, and the other to the Anabaptists; both have now ceased to exist. The last Quakeress died about the year 1800, and the burial ground is now an orchard, I am informed. It would be interesting as well as instructive to the supporters of the Establishment if statistics were made showing in this, or other counties, where chapels have ceased to exist. In this county, in a village, in the year 1820, there were 24 families Baptists; now not a Baptist exists in the place. The Baptists have decayed much in Notts. The Wesleyans arose in 1800, but have long since ceased to make progress, or decreased in numbers, when the increased population is taken into account. The Primitive Wesleyans arose about the year 1824, in this county, and have made the most progress of any Dissenters, but will they continue to do so without endowments and with increasing education? After a lapse of time both may become obsolete, as Quakers have done in Notts villages. The Church has greatly extended its usefulness in every department, like a goodly vine overrunning a wall. There is now scarcely a church unrestored. The clergy visit their flocks well, as the gentry of Notts like them to do so, and strengthen their hands frequently when visiting the sick or the widow and fatherless. The clergy of the Church contrast much with the Wesleyan ministers, for I never hear tell of the latter visiting the sick in their society. They generally drive from a large town and preach in the villages, and return in the evening. In my village I do not know any of them by sight even, nor have I for the last ten years, although I know other casual visitors that are connected with worldly affairs.

One Church reform that requires immediate attention is large country parishes that embrace several townships or chapelries. One exists in Notts, in the gift of the Church. It is from six to seven miles in length and breadth. The village where the mother-church is situate has a population of 1,000; a township two miles from the mother-church is a village-town with nice shops and an intelligent community. There are three other small villages from two to four miles away. The people of the village-town have long thought they ought to have a vicar of their own. The living is a good one, and ought to have had separate vicars years ago. The industrial classes point always to the above anomaly. In similar cases where the laity have held similar presentations they have always effected a division for the last twenty years, which speaks well of the Notts nobility. Such large parishes should never exist.

It was pleasing to observe in Easter week in Nottinghamshire gentlemen of the higher rank have been appointed to the office of Churchwarden. This is as it should be, as that office is both an old and honourable one. We trust another Easter other counties will follow this laudable example. At the vestry meeting

at the parish church at the village-town of Ollerton (which contains a population of about 1,000) Cecil George Savile Foljambe, Esq., of Cockglode (brother to one of the members for East Retford), was appointed by the Vicar as his Churchwarden, and Dr. Wright was appointed on behalf of the parish. The meeting was very numerously attended by ratepayers. The funds arising out of the church and poor estate were settled as regards the distribution of the same to the aforesaid objects in accordance with the spirit of the bequest. Major Lawrie, of Wellow House, made an excellent speech in defence of the objects of the bequest.

H.

THE GROUND MOLE.—There is a legend in Cornwall that accounts for the existence of that great enemy to farmers, the mole. A young lady living in Cornwall ages ago possessed great beauty, and was sought for by all the young gentlemen in the midst; she refused them because she loved herself more than any one else. She at last, however, placed her affections upon a nobleman, who gave her no love in return; she determined to conquer him by her great beauty. She was invited to a feast where he was to attend, and decked herself with the richest attire, satisfied that her charms would captivate his hard heart. This haughty lady took a last look at the mirror as she was about to depart for the feast, when all at once a terrific scream was heard by her mother, who looked about, and lo! Genenda had vanished, and was never seen again. A ring was discovered by the gardener near a mole-hole years after, and identified as the ring of the lost Genenda; a mole emerged from the hole, and wandered melancholy about the garden. A soothsayer was called, and declared that when Genenda vanished she was transformed or converted into a mole as a punishment for her excessive vanity. This, I think, rather beats Darwin in his "origin of the species," or "the survival of the fittest." The mole is a first-class engineer. His house under the ground is constructed with just as much system as a citadel or a castle. There is a central house from which run several roads; there are galleries around it which connect with the main portion by roads; far below the ground they have dug a large hunting domain, with a great highway leading from the fortress through it. Being very particular in the rearing of its babies, it builds a nursery at some distance from its citadel, where it can educate them in quiet. There is plenty of room for them to play, in the numerous roads crossing each other at various angles. He bores with his feet, the two fore feet being shaped like a hand, and scoops out the dirt and throws it behind him as he advances forward. His soft velvet fur does not adhere to the dirt, and his very tough skin prevents any sensitiveness in rubbing against the sides of the close-fitting hole he has bored. The mole takes night walks in the garden after snails, which he devours. He is a thirsty animal, and constructs several tanks to hold water in his underground home. Frighten him when he is at home, and it is said he will trot as fast as a horse over the very long highways or galleries he has built in his subterranean retreat. He injures root crops and builds up mounds in the meadows against the farmer's oft-repeated protests; but, after all, the mole is kindly to his family, the best of fathers, and a very affectionate husband; and will defend them even at the sacrifice of his life. A splendid example to the highest form of the animal kingdom.

IPSWICH LECTURES ON THE CHURCH.*

The people of Ipswich may fairly be congratulated on the opportunities they have lately enjoyed in hearing three such capital lectures as those which now lie before us.

The lecturers were all men of mark, and their lectures may perhaps be said to be in some sort representative of the different aspects of the Disestablishment question, and the way in which it is treated by men of a very different type of mind.

The Dean of Norwich claims our attention first. His lecture is thrown into the form of a dialogue between a Westminster curate (Mr. Oldpath) and a young and rather consequential Dissenting layman (Mr. Freechurch).

The national thanksgiving at St. Paul's being under discussion, reference is made to another great religious ceremonial, the Queen's coronation in Westminster Abbey. Mr. Freechurch objects to the coronation being treated as a religious act, on the ground that the Sovereign is appointed to rule, and has no concern with matters spiritual. Mr. Oldpath thereupon asks his friend to consider with him the spiritual duties of the head of a household, and after a very careful and thorough investigation of the subject through a practical illustration, draws from the Dissenter the declaration that the master of a family has not only a right, but "is bound so far to interfere with the religious liberty of his children and servants as to insist upon their attendance at family prayer." The principle is then applied to the relation of the Sovereign to the State, and Mr. Freechurch finds it hard to answer as he would like, when asked if he thought King Ethelbert acted rightly in giving his Royal countenance to the first Christian ministers who visited England. He thinks "that he acted in a mistaken manner, though he dares say he meant well. People were very ignorant in those days; and the idea of perfect liberty of conscience had not even dawned upon them." But this ground is hardly considered safe, and the Dissenter naturally wishes to take up a new position, and enquires where he can find a command to kings to endow the Church, or where the duty is implied. He is reminded of the passage in 1 Peter ii., and asked where kings must learn what good and evil are. From the Bible, Mr. Freechurch readily admits; allowing, too, that he may be assisted by God's ministers.

Soon after a little skirmish over the authority of the Old Testament as compared with the New, in which Mr. Freechurch gets into a difficulty with regard to keeping one day in the week as a day of rest, the Dissenter declares, in desperation, when pressed as to the position of Jewish kings in reference to the national religion, that our Sovereign "being uninspired, and having no access to inspired men, had better leave religion alone altogether in his magisterial capacity." Of course, after that Mr. Freechurch has not much ground left to stand upon. If kings cannot know what is right, neither can

* (1.) "The Duty of the Civil Magistrate to the Christian Religion and the Christian Church." By the Very Rev. E. M. Goulburn, Dean of Norwich. (Norwich: H. W. Stacey.)

(2.) "What are the Objections to a State Church?" By George Harwood, Esq. (*Ipswich Journal Office*.)

(3.) "Disestablishment: What would come of it?" By the Rev. J. C. Ryle, M.A., Vicar of Stradbroke. (W. Hunt & Co.)

ministers—an argument which will apply not only to an Anglican Archbishop, but to a Baptist minister. Mr. Freechurch sees his mistake, allows that individuals may know the right—ministers and fathers, e.g.—and goes back to his objection that a king is not a father any more than a minister. Mr. Oldpath quotes the orders of obedience to heathen kings and *à fortiori* to Queen Victoria; and when it is asserted in opposition that the Queen cannot know for certain what form of Christianity to adopt among the many sects around her, modestly pleads that one communion of Christians stands on rather a different footing to the others, the Church which has been in the island and has been the Church of Christ since the days of Ethelbert; that the Church has had to be reformed, as the Jewish Church had from time to time, but that it is the same Church still—the Church which the State of England and the Queen, as the head of the State, now recognise, being the Church of England by prescription of more than 1,200 years, the body which has carried down the stream of time the Word and Sacraments of God, handing them on from generation to generation. It will not be surprising to learn that Mr. Freechurch is represented shortly after as hastily breaking off the dialogue.

Mr. Harwood's lecture is of quite a different character from Dean Goulburn's. The subject is here treated from a layman's point of view; by one, too, who was born and bred a Dissenter. There is such a thoroughly hearty genuine ring about the whole, that no one, we feel sure, can read the lecture without being stirred by it; and while emphatically earnest and thoughtful, it is illustrated again and again in the happiest manner possible. For instance, can anything be truer than the comparison of the religious and the political Dissenters, in their attitude towards Christianity, to the two mothers who appealed to Solomon—"The old Dissenter loved religion so much, that he was prepared to see it in the arms of another, if living; the modern Dissenter would have half of it"? Or than this, as regards jealousy of the Church—"Discontented people first form sects, and then call the Church a sect too. It is like a chip which leaves the tree, and then calls the tree a chip too"? Mr. Harwood deprecates Disestablishment in the interests of true religion: he deprecates it too as a thoughtful and patriotic citizen, and the appeal which he makes to Dissenters, to pause and consider whether, if they should succeed in bringing about Disestablishment, their children might not possibly deeply regret the part they had played, in robbing them of that national religious life which history inexorably proves has helped so much to raise our country among the nations of Europe, is one which we trust his hearers, and the yet larger number of his readers, will take well to heart.

It is to this part of the subject that Canon Ryle specially turns his attention. He refuses to notice the more extreme proposals which have been made for carrying out Disestablishment, but simply treats of the results which would ensue, should the same measure be meted out to the English as to the Irish Church. Canon Ryle shows us what he believes would be both the negative and positive results of Disestablishment, and gives excellent arguments in every case for the conclusions to which he has come. We must content ourselves with stating these conclusions, and leave our readers to judge for themselves of the reasoning on which they are based. As to the nega-

tive results, which chiefly concern Dissenters, Canon Ryle believes (1) "That Disestablishment would not diminish the power and influence of the Church of England in this country to any perceptible extent." (2) That it "would add nothing whatever to the power, the liberty, or the privileges of Dissenters." (3) That it "would not remove the social disabilities under which Dissenters, and especially Dissenting ministers, are said now to labour;" and (4) That it "would not confer the slightest benefit on the tithe-payers." As to what would come of Disestablishment, Canon Ryle believes (1) "That Disestablishment would inflict grievous injury on the rural parishes of England and Wales." (2) That it "would most seriously cripple the Church of England's power of doing good." (3) That it "would have a most injurious effect on the national character, and, by consequence, on the national welfare;" and (4) That it "would inflict infinite damage on the whole cause of Christian good feeling and brotherly love throughout England and Wales." We hope that this necessarily brief notice may be sufficient to call attention to the importance and interest of these three lectures. No one will find them hard reading, while few will read them without being instructed. We recommend them confidently, and trust they may become as widely known as they deserve.

HOUSE OF COMMONS.—APRIL 16. CHURCHWARDENS' BILL.

Mr. Monk, in moving the second reading of this bill, explained its object to be to provide facilities for the admission of churchwardens into office. Last session a bill having, so far, a similar object in view was introduced in another place by a Most Rev. Prelate (the Archbishop of York), and if it had been confined to that object there was every reason to believe that it would have become law. But the bill of the Most Rev. Prelate also proposed to increase the stipends of certain ecclesiastical officers, and in consequence of that provision it eventually failed.

Mr. Beresford Hope moved that the bill be read a second time that day six months, and argued that visitations ought to be strengthened rather than weakened.

Mr. Salt seconded the amendment.

Mr. Goldney supported the bill.

Mr. Mowbray opposed it.

Mr. Cross recommended the hon. member for Gloucester to allow the bill to stand over.

The second reading was negatived without a division.

The foundation-stone of new schools in connection with St. Mary's Church, Droylesden, has been laid by Mr. Edward Hardcastle, M.P. There will be accommodation for over 600 children, and the whole scheme, if carried out, will involve an expenditure of nearly £4,000.

The Incorporated Church Building Society has during the last year made grants amounting to £10,565 towards the erection of thirty-one new churches (twenty-five of which we are glad to learn are entirely free and unappropriated), to the rebuilding of eighteen, and the enlarging or otherwise increasing the accommodation in seventy-nine existing churches. The committee have also granted £855 towards building twenty-four school or mission churches.

CHURCH PROGRESS.

On April 7 the Bishop of Lichfield consecrated a new church at Burton-on-Trent, the gift of Mr. Bass, M.P. The church, the parsonage house, schools and endowments have involved an outlay of about £50,000.

A new church has been opened at Baugsworth, an outlying village in the parish of Glossop. The Bishop of Lichfield preached from St. John ii. 19. The cost will be about £1,300, of which £1,100 has been raised.

Arrangements have been made for the creation of a new see in the Mackenzie District of North-West America. The Rev. W. C. Bompas, a missionary in connection with the Church Missionary Society, has been designated as the first Bishop.

The Bishop of Exeter has recently re-opened two churches in Cornwall. One is St. Allen's, upon which between £500 and £600 has been spent; the other is St. Winnow's, which has been restored at a cost of £1,000.

A handsome west window has been placed in the parish church at Folkestone, to the memory of Dr. William Harvey, the discoverer of the circulation of the blood, who was a native of Folkestone. The window is the gift of members of the medical profession of the United Kingdom, and has cost about £600.

The Bishop Suffragan of Nottingham consecrated, on Easter Tuesday, a new church for the colliery village of Annesley, Notts. A collection of nearly £50 was made at the offertory, though no appeal was made during the sermon.

On April 15 the Bishop of Lichfield consecrated a new church at Knutton, a mining village in the parish of Wolstanton, Staffordshire. The church, schools, and an endowment for a clergyman in this village, have been liberally provided, at an expense of about £12,000, by Mrs. Stainer and others connected with mines in the neighbourhood. About £80 was collected on the day of consecration.

On April 16 a new school and master's house were opened at Northwold, Norfolk. They have been erected, at a cost of £1,200, by Mrs. Norman, widow of the last rector, whose liberality has saved the parish from having a School Board forced upon it.

The ceremony of laying the foundation-stone of a parsonage house at Dale Head, near Clitheroe, was performed, on Easter Monday, by Mrs. Birchall, of Whiteholme. The building is to cost £1,400, and is being erected without grant from the Ecclesiastical Commissioners.

A splendid memorial church is being built at Walthamstow by Messrs. Knowles and Foster, at a cost of £20,000. On the occasion of the foundation stone of new schools in connection with the Church being laid, a sermon was preached in St. James's, Walthamstow, by the Rev. Canon Gregory, and an offertory of £200 was collected.

On Easter Thursday, the Rev. A. Styleman Herring, incumbent of the temporary Church of St. Paul's, Clerkenwell, baptised the large number of 144 children and adults.

Worcester Cathedral was re-opened, after restoration, at a cost of nearly £100,000, with a series of services beginning on Wednesday, April 8, and concluding on Sunday, April 12. The preachers were the Bishops of Worcester, Derry, Rochester, and Hereford, the Dean of Chester, the Archdeacon of Worcester, and Canon Miller.

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

INCREASE OF THE EPISCOPATE.

SIR,—In your March number for the present year, you have given to your readers an account of the annual meeting of the Central Council of the Church Defence Institution. In his interesting report for 1873, the Secretary says, and most truly, "Never can the Church grapple with the enormous spiritual needs of the great masses of the people without a considerable increase in her existing episcopate." He then suggests that "if such a measure" (as an Enabling Bill) "were passed into law, there are many amongst the faithful laity who would not be slow to provide the needful funds" for additional bishops.

I quite believe in the readiness and liberality of "the faithful laity," but I wish the Secretary had gone on to say what he would regard as a suitable provision for the additional bishops, *i.e.*, whether he is wedded to the idea which Mr. Thomas Carlyle sarcastically quotes as the "minimum of £4,500 per annum." If so, has he realised the kind of sum which "the faithful laity" must be asked to raise? Let us, by way of simplifying our arithmetic, take £4,000 as the proposed income of any additional bishops, and let us assume, what is quite below the mark, that fifteen new sees be created. We must also assume, and take it, that any capital sum raised must be invested in Government securities, *i.e.*, at three per cent. Then, in order to secure an addition of fifteen bishops to our present bench, we must raise a sum of £2,000,000. But the truth is, we require not fifteen, but, at the least, thirty additional bishops, and that will raise the amount required to £4,000,000.

But is it necessary that a bishop should have £4,000 per annum? And is there no other way of providing the necessary funds? For my own part, I believe that self-help is our true policy; and that we need not go a-begging at all for this purpose. The aggregate income of the present bench of bishops is, say, £150,000 per annum; and I, for one, admit that they have no more than the incessant drain upon their purses, for works of mercy, renders necessary; but if the size of the diocese be reduced, the demands on the bishop's bounty will be reduced in the same proportion. Let us, then, start with this as granted, and I maintain that the present aggregate Episcopal income is sufficient to supply us with the thirty additional bishops of whose help we stand so grievously and so immediately in need. Thus give to Canterbury £6,000; to York £4,000; and £2,500 to fifty-six suffragans, and the £150,000 will be so disposed of as to give a large and immediate increase of the Episcopate, without confiscating a farthing of the Church's property; without diverting a farthing of it to other than strictly episcopal purposes; and, let me add, without giving to the Church an episcopate hampered and crippled by niggardly and insufficient means. There are other questions connected with this subject which need serious attention, such as the distribution of the new sees amongst our chief towns, especially in the great centres of industry; but I confine myself to the money question, which, of necessity, comes first in order.

W. M. H. CHURCH.

Easter Monday, 1874.

THE USE OF PAROCHIAL CHURCH DEFENCE COMMITTEES.

SIR,—Churchmen have very little idea of the great importance of these most valuable agencies. Few parishes are furnished with them, because few parishes realise their use. Let me quote my own experience, and urge all clergymen to organise a Committee for themselves. Some two years ago the Archdeacon of Buckingham called a meeting of clergy and laity together at

Aylesbury for the purpose of forming a County Branch, to be affiliated to the Parent Church Defence Institution in London. I was present at that meeting, and at once called together some of our influential laity and staunch Churchmen. We met at the house of our squire, and determined to form a Committee on the model of the County Institution, to which we were in due course affiliated.

We made no stir about the matter, and, I dare say, but few were aware of our existence.

All went on quietly for two years, and it would almost have seemed that our body was a most useless one.

But one day Chesham was placarded with bills announcing a lecture on Nonconformity, at which some of our members were present. The lecturer followed the usual method nowadays, dragging up all the harrowing details of bygone years, in which the Church and State had persecuted those who differed from them. The impression, of course, which was left upon the mind of the audience was that the Church, as a Church, was a persecuting body—the fact that the whole was enacted by the State was entirely left out.

At the close of the meeting the chairman said, as a final wind-up, "Yesterday we had toleration; to-day we ask for religious equality; to-morrow we will have the Dis-establishment of the Church."

This, Sir, was, we thought, rather too much to sit down quietly and listen to without protest.

A meeting of the Parochial Committee was called. It was resolved that steps be at once taken to secure a lecturer from the Parent Institution, who should put the other side before the people.

I wrote at once to Dr. Lee, and he replied most promptly that if we would fix a convenient day, Mr. Lyon should come down and lecture for us.

The bills were forthwith printed and posted, and within a fortnight of the lecture on Nonconformity, Mr. Lyon came down.

We had such a crowded room that many were unable to gain admittance; and many present went away, after hearing Mr. Lyon's lecture, which was admitted by all to be splendid, saying "that the position of the Church was impregnable."

Now, Sir, what could we have done in this matter without our Parochial Church Defence Committee? Had we at that time been obliged to form some organisation, precious time would have been lost, and very possibly no counter-lecture have been delivered.

I earnestly commend this matter to your readers.

A Parochial Committee can be formed with very little trouble, and with scarcely any expense.

If possible, get the squire of the parish to be president, let the vicar be secretary. Then, in case of anything hostile to the Church being attempted, I can assure your readers, from my own experience, help will at once be given from London. And if Mr. Lyon should be the lecturer, I can affirm that the help will be most efficient.

J. S. PRATT,

Secretary to the Chesham Church Defence Committee.

The Vicarage, Chesham, Bucks:
March 25, 1874.

At the Meeting of the Convocation of the Province of York on March 10, the Prolocutor (the Dean of York) moved, and the Dean of Carlisle seconded, an address to the Crown, praying Her Majesty to take such steps as she may see fit, so as to amend the laws which bear upon the subject of intemperance, and to diminish the great moral and social evils which follow from habits of intoxication. The Bishop of Manchester on the same occasion, speaking from personal experience of the Maine Liquor Law, described it as a failure.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

Well-written biographies are both pleasant and instructive reading. The study of the personal history of any remarkable man, his training for his coming work, his many but successful struggles over besetting difficulties, and his final triumphs over them, are all intensely interesting to those who are engaged in the real battle of life, and are longing for guidance from the experience of others, and the discipline through which they have passed. Such persons will find real help in the *Life of Dean Alford* (Rivingtons) by his widow, which has now most deservedly reached a third edition, and which in its cheaper form will doubtless have a largely increased circulation. The character of the future hard-working literary man is evident in a letter written in his 16th year:—"I am now pretty well got into my school business again; 'tis plod, plod, plod, step by step, dull work; but I learn to console myself, while labouring up the hill, on the fine prospect and fresh breezes I shall enjoy on the top, should I ever arrive there" (p. 25). This "plod, plod, plod" prepared him for an active life of earnest and unremitting labour, during which, by great industry and methodical habits, he accomplished a vast amount of useful work in his generation. Eighteen years were spent on his Greek Testament, and he worked on to the very last at his Old Testament Commentary, till forced by very weakness to relinquish it. Even those who differed from Dean Alford most widely in some of his well-known opinions will do well to make themselves thoroughly acquainted with this deeply interesting record of a faithful, well-spent life.

We are glad to receive another instructive lecture from the pen of Mr. Robert Christison, under the title of *The Liberationists Unmasked*, by an Ex-Dissenting Minister. Mr. Christison, who till lately was an Independent minister, is already well known by his "Plea for Church Defence," and in his recent lecture he gives a valuable hint, which, in our dealings with Nonconformists, we should do well to bear in mind:—"All Dissenters are not Liberationists, and I believe that if Dissenters generally only better understood this question in all its relations and bearings, there would be but few Liberationists amongst them, even should they still prefer the worship of their own chapel to that of the Church." Ignorance of the true position and history of the Church amongst all classes is our great foe, and with it we should wage an unceasing warfare.

The Purchase of Next Presentations, and the Law of Simony (by the Rev. F. Meyrick), appears at a very opportune time, when the speech of the Bishop of Peterborough on the Law of Patronage is calling the attention of the English people to this important subject. Mr. Meyrick advocates the prohibition of the sale of next presentations, and of the resale of an advowson for a period of twenty years from the time of purchase; and he makes an earnest appeal to private patrons to regard their patronage as a sacred trust, and not to exercise it for base or selfish motives. He adds a warning, to which patrons will do well to take heed, respecting the dangers that may follow to the patrons themselves, unless the present abuse of private patronage is speedily done away.

A valuable series of Historical Handbooks, which supply a want long felt, and which are well adapted for general use, are in the course of publication by Messrs. Rivingtons. Here now before us are *The History of English Institutions*, by Mr. P. Vernon Smith; and *The History of French Literature*, adapted from the French of M. Demogot, by Christiana Bridge. The former is especially interesting to English readers, as supplying them in a succinct form, with a valuable account of the origin of our loyal institutions, as well as the gradual growth of our central government, and the mode in which its various branches have been distributed amongst those in whom, from time to time, they have been vested. A

glossary of technical terms is added together with a useful Chronological Table. *The History of French Literature* is likely to become a useful hand-book on the subject of which it treats, and from the clear and methodical manner in which it is arranged, will doubtless commend itself to those many teachers who, to give their pupils the information it supplies, have now to wade through many weary volumes.

Annus Domini (Jas. Parker & Co.), which contains a prayer for each day in the year, founded on a text of Holy Scripture, has the great advantage of being recommended to the public in a very few earnest words of sincere approbation by the highly esteemed incumbent of Christ Church, St. Pancras, the Rev. Prebendary H. W. Burrows. The prayers are all addressed to the Second Person of the Blessed Trinity, and may each of them be considered as a meditation on the text preceding. They breathe a spirit of sincere and earnest piety, and will be acceptable to many as an aid to their devotions.

THE LONDON WORKING MEN'S COUNCIL.

A LECTURE was delivered on Wednesday evening, April 22, in St. Jude's Schoolroom, St. George's Road, Southwark, by Mr. H. B. Reed, Organizing Secretary to the London Working Men's Council for Church Defence. The Rev. Henry Theodore Cavell, Vicar of St. Jude's, presided.

Mr. Reed commenced his lecture by giving an account of the present work of the Liberation Society, showing that the political Dissenters were most determined and untiring in their efforts against the Church. He quoted several leaders of the Liberationist movement to show that the spirit which animated Dissenters in 1640 is not extinct at the present day. As to the cry raised by the Liberationists for "Religious liberty and religious equality," he pointed out that Dissenters at the present day possessed perfect religious liberty, while equality such as they demanded was as impossible in religious as in secular matters. The lecturer explained the origin of the Church of England, showing that she existed from the earliest times, and that she was not, as Dissenters asserted, selected by the State for favour, over the heads of other religious bodies. He entered somewhat at length into the origin of Church property, making it clear that it had not been given by the State, and further that the Church had not, at the time of the Reformation, taken possession of Roman Catholics' property, as some declared.

Finally, he described the work which was being done by the Working Men's Council, and exhorted those present to assist the cause of Church Defence by all means in their power. After some discussion, and when several questions had been put, to which the lecturer replied, on the motion of the Rev. B. West, seconded by Mr. Whitlock, a vote of thanks was accorded to Mr. Reed for his lecture.

BOOKS AND PAMPHLETS RECEIVED.

- The Life of Dean Alford. Third edition. (Rivingtons.)
 Annus Domini. By Christina G. Rosetti. (Jas. Parker & Co.)
 French Literature. By Christiana Bridge. (Rivingtons.)
 The Purchase of Next Presentations. By the Rev. Fred. Meyrick. (Rivingtons.)
 Charge by the Bishop of Barbadoes. (Jas. Parker & Co.)
 The Position and Duty of Non-Abstainers with Reference to the Temperance Cause. By W. B. Hopkins, B.D. (W. W. Gardner.)
 Seventy-five Objections to the Union of Church and State analysed. By the Rev. W. Preston. (Simpkin & Marshall.)
 The Charge of the Archdeacon of Taunton, 1874. (Jas. Parker & Co.)
 Recitations in Verse. (Kempster.)
 From Darkness to Light. (Kempster.)
 The Liberationists Unmasked. By an ex-Dissenting Minister. (McCorquodale & Co.)

RECENT PUBLICATIONS OF THE
Church Defence Institution.

The National Church. A Monthly Record of the Proceedings of the Church Defence Institution throughout the Country. Price 1d. By post 1s. 6d. a year.

THE PRINCIPLES AND OBJECTS OF THE CHURCH DEFENCE INSTITUTION. Gratis.

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ABSTRACT OF THE LEADING POINTS OF THE ENDOWED SCHOOLS AMENDMENT ACT, 1873. Price ½d. or 2s. per 100.

STAND BY THE SHIP! A Reply to "Breakers Ahead!" By GILBERT VENABLES, B.A. Price 1d.

ORGANIZE! ORGANIZE!! ORGANIZE!!! From *The National Church*, October 1873. 1s. per 100.

SPEECH OF HIS GRACE THE ARCHBISHOP OF CANTERBURY, at the Annual Meeting of the Canterbury Diocesan Church Building Society, held at Canterbury on May 29, 1873. Price 1d.

SPEECH OF THE RIGHT HON. W. E. GLADSTONE, in the House of Commons, on Friday, May 16, 1873, on Mr. Miall's Motion for the Disestablishment of the English Church. Price 1d.

A FULL REPORT OF THE DEBATE IN THE HOUSE OF COMMONS on Friday, May 16, 1873, on Mr. Miall's Disestablishment Motion; together with an Accurate Analysis of the Division List. Price 1d.

AN ACCURATE ANALYSIS OF THE DIVISION LIST ON THE SECOND READING OF THE BURIALS BILL IN THE HOUSE OF COMMONS ON MARCH 26, 1873, giving the names of the Members absent and paired, and also the votes of Members for each Constituency. Price 1d.

THE SATURDAY REVIEW ON THE BURIALS BILL. Price 2s. per 100.

SPEECH OF THE RIGHT HON. BENJAMIN DISRAELI ON MR. OSBORNE MORGAN'S BURIALS BILL, delivered in the House of Commons, March 26, 1873. Price 1d.

FACTS AND COMMENTS BEARING ON MR. OSBORNE MORGAN'S BURIALS BILL. By G. V. Price 4s. per 100.

SPEECH OF A. J. B. BERESFORD HOPE, ESQ., M.P. FOR THE UNIVERSITY OF CAMBRIDGE, in the House of Commons, July 9th, 1873, on opposing the going into Committee of Mr. Osborne Morgan's Burial Bill. Price 1d.

SPEECH DELIVERED BY GEORGE CUBITT, ESQ., M.P. for West Surrey, on Dissenting Endowments. With Notes and Appendices. Second Edition. Price 6d.

RELIGIOUS EQUALITY. By the Rev. W. PRESTON, B.A. Price 4s. per 100.

TEN REASONS AGAINST DISESTABLISHMENT. By the Reverend WILLIAM PALIN, M.A., Rector of Stifford, Essex. Price 2s. per 100.

OUR CHURCH AND HER ACCUSERS. A Speech delivered at St. George's Hall, Bradford, by FRANCIS SHARP POWELL, Esq., on Monday, October 28, 1872. Price 1d.

BISHOP DANIEL WILSON ON CHURCH ESTABLISHMENTS. 1s. per 100.

THE AID GIVEN TO THE SPIRITUAL WORK OF THE CHURCH BY ESTABLISHMENT. A paper read at the Conference of the Diocese of Peterborough, held at Northampton on Friday, October 4, 1872. By the Rev. ALFRED T. LEE, LL.D., Secretary to the Church Defence Institution. Published by request. Fifth Thousand. Price 1d. or 7s. per 100.

THE CHURCH DEFENCE INSTITUTION, 25 Parliament Street, S.W.

The
National Church.

MAY, 1874.

"The Whig party is not Nonconformist; on the contrary, it is firmly attached to the National Church, as established and governed by the laws of the land, as a great organ of education, a blessing to the poor, and a barrier against the fanaticism and intolerance of sects."—*Edinburgh Review*, April 1874.

CHURCH LEGISLATION.

THE present session is likely to be marked by an energetic attempt to remove some of the chief difficulties which stand in the way of the efficient working of the Church system. The Archbishop of Canterbury, by the introduction of his Public Worship Regulation Bill into the House of Lords, has shown his determination to grapple with one of the chief practical difficulties from which the Church is suffering, and the Bishop of Peterborough's successful motion for the appointment of a select committee to inquire into the law of Patronage shows that the Episcopal Bench are in earnest in desiring to remove an abuse which supplies the Church's enemies with one of the keenest weapons of attack. The object of the Archbishop of Canterbury's Bill is to put an end to the alleged irregularities that exist in the performance of Divine service in the Church. It touches no point of doctrine. It seeks within certain defined limits to produce, as far as possible, uniformity of practice in public worship. The machinery it employs is as follows:—The Archdeacon, Rural Dean, or any parishioner (being a male of full age and a member of the Church) may in due form make a representation to the Bishop, complaining that alterations or additions have been made "to the fabric, ornaments, or furniture" of the Church without a faculty,—or that the incumbent has used an "unlawful ornament," or lastly "has failed to observe the directions contained in the Book of Common Prayer." The Bishop within three months after he has received the complaint may with the assistance of his three assessors (who are to be (1) either a Dean, Archdeacon, or Chancellor; (2) a barrister of good standing, and (3) the Bishop's nominee) consider the representation and pronounce judgment upon it, and issue a monition to the incumbent accordingly. Twenty-one days' notice will be given both to the incumbent and the complainant of the day on which the Bishop will consider the representation. Within eight days of such notice, unless further time is allowed by the Bishop, the incumbent must transmit his answer. Failing to do this,

the statement made in the representation will be deemed to be true. After the monition forbidding the practice complained of is issued, fourteen days are allowed for appeal to the Archbishop, who may transmit it to the Court of Appeal of his province, or direct to the Queen in Council. If the case occurs in the Diocese of an Archbishop, the appeal can only be direct to the Queen. In the monition the Bishop will mention the times within which the incumbent shall make a return, stating that he has duly complied with its terms. If the incumbent does not obey the monition, and the Bishop "by affidavit duly sworn" is satisfied of this, he must thereupon inhibit the incumbent for a term not exceeding three months. The inhibition is not to be relaxed at the expiration of that period, unless the incumbent, by writing under his hand, undertakes to pay due obedience to the monition. The Bishop meanwhile is to receive the income of the parish, and after providing for its spiritual ministrations may devote the remainder "to such other ecclesiastical purposes connected with the parish as he may determine." There are several minor details of the Bill which affect its working, but which need not be mentioned here. It will be seen at once that such a measure places considerable additional power in the hands of the Bishop, and enables him to deal in an expeditious manner with any complaint brought before him. The Bill makes no alteration in existing law. It only insures its speedy application when needed. The measure, doubtless, will receive several alterations in detail when it goes into committee, and the consideration of these we must reserve for a future occasion.

The Bishop of Peterborough introduced his motion for the appointment of a select committee on patronage in one of his eloquent and telling speeches. Having characteristically described the abuse, he proceeded to suggest a remedy. His chief recommendation was to give greater power to the Bishops to object to unfit presentations, and to stop the sale of next presentations. The present he considered a golden opportunity for Church Reform.

The Churchwardens' Bill of Mr. Monk has been happily disposed of through the persevering energy of Mr. Beresford Hope, and the quiet determination of Mr. Secretary Cross. The Government has yet given no sign as to the course it will adopt respecting the Endowed Schools Act.

CHURCH PATRONAGE.

ALL well-wishers of the Church will feel indebted to the Bishop of Peterborough for the speech he made in the House of Lords, on the 21st of last month, on the subject of Church Patronage, and will sincerely hope that the

Select Committee he obtained, on his motion to inquire into the laws relating to patronage, simony, and exchange of benefices, may be enabled to suggest certain alterations in these laws, which will either abolish or considerably restrict existing evils. There can be little doubt but that the traffic in next presentations and advowsons, which has been going on for generations, is of the nature of an evil, and that, not so much, or to any appreciable extent, from the directly evil results accruing from it in this or that particular case, as from the scandal to which the buying and selling of patronage gives rise. It is true that much of this arises partly from ignorance, and partly from a deliberate perversion of facts; but still, Churchmen would rejoice at any equitable and legitimate steps being taken which would abolish or lessen the opportunity of scandal. Many ignorant persons believe, and many designing persons represent, the purchase of an advowson by a Clergyman to be the purchase of the clerical office, and consequently closely allied to the sin associated with the name of Simon Magus. But as most of our readers are aware, the purchase of a locality wherein to exercise the cure of souls is not the purchase of the ministerial commission, which has already been obtained by Episcopal ordination. A parallel case is the purchase of "a practice" by a medical man, who, by the purchase, does not obtain the right to practise as a medical man absolutely, but only to practise in a certain locality, with a certain interest handed over to him. His right to exercise the functions of a physician or surgeon he had before obtained from those bodies which alone can confer them. We would not, however, by these remarks, wish it to be understood that we are advocating the purchase of livings by clergymen. We are only pointing out one of the many misconceptions entertained, and misrepresentations wilfully made, on this subject. We should heartily rejoice if any measure could be devised which would effectually deal with a confessedly complicated subject, and relieve the Church of that which is made a scandal. Churchmen naturally feel sore on the subject, as Nonconformists use it as a weapon against the Church, pointing to the buying and selling of livings as so gross an abuse, that its existence alone is a sufficient reason for disestablishing the Church; while, on the other hand, many conscientious Dissenters are probably deterred from joining the Church in consequence of the objections which they entertain to our patronage laws and practices.

The present is certainly an opportune season for dealing with such a question, and making an attempt to remedy the scandal, whether it be a real or only an imaginary or sentimental one. The Bishop of Peterborough's speech was

a most effective one, and will cause many to join the ranks of Church reformers on this question who before treated the question with some indifference. The lull in the political world, the diminution of the number of the Church's enemies in Parliament, and the daily increasing desire to deal with ecclesiastical abuses, and improve ecclesiastical machinery without advocating revolutionary schemes, all make the present time most suitable for dealing with the patronage question. The labours of the Committee of investigation into this matter will probably result in a report, sketching out some feasible plan for dealing with the evil, which shall afterwards assume the form of a Bill to be presented to the Legislature. The existing state of the law certainly requires amendment, if only to protect the consciences of the clergy from traps into which they often unwittingly fall. Whatever powers of buying and selling patronage it may be thought advisable to allow, and whatever restrictions may be imposed, the law should be made so plain that any misunderstanding or evasion of it should be rendered almost impossible. If the present or following Session sees such a law enacted, it will be a marked era in ecclesiastical reform and Church legislation.

LIBERATIONISTS IN THE NEW HOUSE OF COMMONS.

THE friends of Disestablishment are ready to believe that their cause has not suffered materially by the recent elections. It has lost many of its old supporters, but they count upon as many as 14 new members, prepared to follow Mr. Miall's successor, whoever he may be; while it is hoped that some few more will need but little persuasion to induce them to join in the attack upon the Church. It is believed, moreover, that now that the Liberal party are out of power, several members who in the last Parliament were embarrassed by their connection with Mr. Gladstone will make use of their liberty to advocate such measures of religious equality as they have long been secretly in favour of.

Among pronounced Liberationists we find the following named: Messrs. T. Burt (Morpeth), J. Crossley (Halifax), D. Davis (Cardigan Boroughs), J. Cowen (Newcastle), D. Cameron (Glasgow), P. E. Eyton (Flint), T. R. Hill (Worcester), C. Hopwood (Stockport), E. Jenkins (Dundee), M. Lloyd (Anglesea Boroughs), A. McArthur (Leicester), A. Macdonald (Stafford), D. R. Macgregor (Leith), J. Pennington (Stockport).

In the doubtful list are Messrs. C. M. Bell (North Durham), T. A. Dickson (Dungannon), T. Earp (Newark), W. J. Ingram (Boston), Reid (Kirkaldy).

Among members of the late Government who are now claimed are Messrs. Adam, W. E. Baxter, M. Grant Duff, and J. Stansfeld. Altogether the Liberationists hope that nearly 90 members will be prepared to follow the new leader, whenever the subject of the Disestablishment of the Church is again brought before the House of Commons.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

ANNUAL MEETING OF THE DEVONSHIRE CHURCH INSTITUTION.

THE annual meeting of this Institution was held on April 10, in the Assembly Room of the New London Hotel at Exeter. The Ven. Archdeacon Woolcombe presided in the absence of Earl Devon, vacating the chair on his lordship's arrival. There were also present Mr. A. Mills, M.P., Mr. J. G. Johnson, M.P., Rev. Preb. Smith, Rev. Preb. R. H. Barnes, Rev. W. H. Karlake, Mr. W. H. Kitson, and Mr. J. Hicklin (organizing secretary). Letters were read from Lord Sidmouth and Mr. W. H. Peters, regretting their inability to be present.

The Rev. Preb. Barnes, one of the honorary secretaries, read the annual report:—

The Treasurer's statement showed that the balance at the commencement of the year was £43 4s. 6d. The receipts had been as follows:—Donations, £29 3s. 3d.; subscriptions, £130 3s.; offertories, £63 15s. 3d.; deanery branches, £5 10s.; Exeter branch, £10; Torquay, £163 12s. 8d.; meeting, £2 7s. 5d.; sale of *Devonshire Churchman* and advertisements, £60 5s. 7d.; making a total, with the balance, of £513 1s. 8d. The expenditure amounted to £487 19s., and the remaining £25 2s. 8d. had been remitted to London.

The following resolution was moved by the Earl of Devon:—"That, as the Church Defence Institution is now forming its own branches throughout the country, by which organization the work can be more efficiently carried on from head-quarters in London, all branches thus acting in unison, it is desirable to promote this action by merging the D.C.I. and the Cornwall C.I. into one Society, to be called the 'Exeter Diocesan Branch of the C.D.I.'—with an office at Torquay under local hon. supervision, and an Organizing Secretary paid by the C.D.I."

The noble Chairman said it was now his duty to lay before the meeting a resolution which it was proposed to submit, in order to give effect to a change which, it was calculated, would tend to promote the efficiency of the Institution, without depriving them of the benefit of those active services which had hitherto proved so useful in upholding the position of the Church in this Diocese. It appeared that the Church Defence Institution, the head-quarters of which were in London, was now engaged in forming various branches throughout the country, under the impression—a well-founded impression—that there would be greater unity of action, and more systematic movement in different parts of the country, if the branches that existed locally were more closely united with, in fact merged in, the Central Church Defence Institution in London. It was therefore proposed that they should pursue a course similar to that which

had been adopted in other parts of England, and merge the Devonshire Church Institution and the Cornwall Church Institution in one Society, to be called the Exeter Diocesan Branch of the Church Defence Institution, to be in immediate and close connection with the head-quarters in London, and having an office at Torquay, under local supervision, and an Organizing Secretary, paid by the Church Defence Institution. As having been one of those who, at an early period, had the pleasure of being associated with the promoters of the Devonshire Church Institution, he felt fully the justice of what had been said by Archdeacon Woollcombe with reference to the great exertions made by both Mr. Kitson and Mr. Hicklin in making the objects of the Institution more widely known, and promoting their more general adoption. He believed it was very difficult to over-estimate the degree of misconception which existed in some districts as to the origin, position, and operations of the Church, and that it was equally difficult to over-estimate the importance of removing those misconceptions, as had been so often most successfully done by Mr. Hicklin and Mr. Kitson, working in their different spheres. It was in the interests of institutions, secular as well as ecclesiastical, that the connection between Church and State should be maintained, and therefore it was their duty to give the fullest support to all institutions which had that object in view. He believed that the Church Defence Institution in London would be materially strengthened by a closer incorporation of its branches, whilst the branch which now existed in Devon and Cornwall would continue to derive additional strength from its connection with its centre. (Applause.)

Mr. J. G. Johnson, M.P., in proposing the adoption of the resolution, said:—As Lord Devon had justly remarked, the object of the Church Defence Institution was not aggression, but defence. Its object was to guard the Church—that Institution which they so highly valued—against the attacks of those who, without any ground for complaint of intolerance, wished to sweep away that which he looked upon almost as a standing bulwark between the country and infidelity. It was impossible to enlarge too strongly upon the value of the connection between Church and State—not so much as a means of upholding the Church—because the Church was based upon a rock, and strong enough to stand by itself—but it was for the interest of the State that there should be a religious body connected with it, consecrating its work, its progress in law, and its administration of the daily affairs of the country. (Hear, hear.) He thought the work which the Church Institution had been doing had tended greatly to the awakening of the people to the value of the connection between Church and State. (Hear, hear.)

Mr. Arthur Mills, M.P., seconded the resolution, which was adopted unanimously. Other resolutions were moved, and seconded by the Rev. Prebendary Smith and the Rev. Prebendary Barnes, after which Mr. Hicklin read his Annual Report, and the meeting closed with an unanimous vote of thanks to the Chairman.

CORNWALL.—On April 16 Mr. Hicklin, the Organising Secretary for the Diocese of Exeter, gave a lecture in the public hall at Hayle, the Rev. Charles Kirk, M.A., presiding, in the absence of the Rev. F. Hockin, Rural Dean. The lecture dealt with the

history of the Church chiefly in the latter part of the seventeenth century, and the lecturer drew from the struggles and difficulties of the Church in those times the lesson of the importance of generous forbearance and concord in the face of common dangers. The Rev. Chairman, in proposing a vote of thanks to the lecturer, advised those present to show their appreciation of Mr. Hicklin's address by becoming members of the Church Defence Institution, after which the meeting closed with Bishop Ken's Doxology.

On the following evening Mr. Hicklin gave a lecture at the National School in Copperhouse on Church extension and religious education. The Rev. W. Horsburgh, Incumbent of St. Elwyn's, presided, and introduced the lecturer, who commented upon the principles of Defence and Reform propounded in the annual report of the Institution, as published in *The National Church* for March, and showed their important bearing on the maintenance and extension of the Church, whose recent efforts in the work of evangelising the masses and promoting Scriptural knowledge he explained and commended. The labours of the various educational institutions of the Church, for instructing the children of the poorer classes in the doctrine and practice of the Christian religion, were described; and the results which have been thus obtained, as compared with the feebleness of the Nonconformists, were stated by reference to statistics gathered from official authorities. The policy of the Liberationists and the League in their attempts to exclude religious education from elementary schools was strongly censured. The insufficiency of a merely secular instruction for guiding aright the principles of the people was illustrated by historical facts and inferences, which proved its inadequacy to promote the "righteousness that exalteth a nation." The Rev. Chairman, in proposing a vote of thanks to the lecturer, dwelt upon the advantages of the Church Defence Institution as an important agency for controverting mischievous fallacies by its various publications, and by sending into every part of the country gentlemen who delivered addresses like that which the meeting had just heard with so much interest, for the formation of public opinion, and the diffusion of information on all matters affecting the position and influence of the Church. He hoped they would give a hearty support to the Institution, and that on Mr. Hicklin's next visit he would find that the seed had not been sown in vain, and that enlarged numbers would welcome his return to the district. The Chairman then dismissed the meeting with the benediction.

DURSLEY.—A large audience assembled in the Town Hall on Thursday, April 9, to hear a lecture from G. E. Lyon, Esq., on Church Defence. The chair was occupied by the Hon. A. de C. Rice. The meeting was a very enthusiastic one, and the usual votes of thanks were carried by acclamation.

KIBWORTH.—G. E. Lyon, Esq., lectured at the Kibworth Village Hall on Thursday evening, March 26th, on Church Defence, the Rector, the Rev. M. Osborn, in the chair. At the conclusion of Mr. Lyon's address, which had been well applauded throughout, Mr. John Loveday put some questions to the lecturer, the first of which was, "What is the Church of England and of whom is it composed?" Mr. Lyon replied that "the Church of England was a religious community, held together by religious bonds, engaged in promulgating the Christian religion and religious education throughout the wide range of

its noble influence; that Church needed no defence from him. The Establishment consisted of a religious community established and protected in the possession of the ancient endowments formerly given for the promulgation of religion in this country, under the supremacy of the monarch as temporal head of the Church." Mr. Loveday asked other questions, which were answered to the satisfaction of the meeting in a manner which elicited the thanks of the questioner and an interchange of courtesies between himself and the lecturer. The usual votes of thanks were most heartily passed.

LLANDUDNO.—A very crowded and interesting meeting was held in St. George's Hall, at this favourite watering place, on Friday, March 20. J. Williams, Esq., took the chair at 8 o'clock. A lecture on "Church Property" having been delivered in English by G. E. Lyon, Esq., the Vicar of Carnarvon addressed the meeting in Welsh. Both speakers were much applauded, and at the close votes of thanks were accorded to them and to the Chairman by acclamation.

RHYL.—On Tuesday, March 17, a well-attended meeting of Churchmen was held in the Town Hall, Rhyl, under the presidency of the Very Rev. the Dean of St. Asaph, for the purpose of forming an auxiliary branch for the district. Amongst those present were the Revs. Canon Morgan; L. Lewis (Denbigh); D. R. Thomas (Cefn); Tudor Owen; C. Whitaker (Rhyl); Thomas (Rhuddlan); Bonner (New Market); I. Parry (Margam Llanasa); Edwards (Bodelwyddan); Lewis (Llanfair); T. Williams (St. George); Canon Jones (Llanrwst); D. R. Jones (St. Asaph); Meredith (Abergele); J. Thomas (Rhyl); W. L. Nicholas; Messrs. Morris, Roberts, Stuart, Scholes, Evans, Phillips, Dundas, Jones, Tait, M. D. Roberts, Dr. Girdlestone, Messrs. J. Churton, W. J. Hughes, and Mr. G. E. Lyon (who attended as a deputation). The following resolutions, amongst others, were passed:—(1.) "That a branch of the Church Defence Institution, to be called 'The Vale of Clwyd Auxiliary of the Church Defence Institution,' be now formed, having Rhyl for its centre." (2.) "That the Rev. Chas. Whitaker and Mr. Davies Roberts (Solicitor) be appointed secretaries, and the Rev. Tudor Owen treasurer of the Institution; that the clergy of the neighbouring parishes be invited to become members of the Association, and to induce their parishioners to join it." Several excellent speeches were made, a great number of members enrolled, and a most satisfactory meeting terminated with the usual votes of thanks. At the evening meeting, which commenced at seven o'clock, the hall was filled to its utmost capacity, hundreds of persons being unable to obtain admittance. Captain P. P. Pennant presided, and was supported on the platform by Captain Rowley Conwy, the Dean of St. Asaph, the Revs. Canon Morgan, H. Morgan, and a number of other clergymen and gentlemen. Two excellent addresses in English and Welsh were delivered; the first, in English, by Mr. G. E. Lyon, and the second, in Welsh, by the Rev. H. T. Edwards, M.A., Vicar of Carnarvon. Both speakers were listened to attentively by the crowded audience, and loudly cheered on resuming their seats. At the conclusion of the Welsh address, "Pastor" J. H. Gordon, the well-known Liberationist lecturer, challenged Mr. Lyon to a set discussion. Mr. Lyon accepted it on condition that it should be carried on in a written correspond-

ence, to be published in the local newspapers, that being the form which, in his opinion, would give to it the widest and most permanent influence. This Mr. Gordon declined. Mr. Lyon, in conjunction with Mr. Edwards, subsequently proposed to meet Messrs. Gordon and Evans (the official representatives of the Liberation Society) in a discussion in Welsh and English, in any public hall of adequate size in North Wales. Committees were appointed to carry out this arrangement, and the greatest excitement prevails along the coast on the subject.

RUGBY.—Under the auspices of the Rugby Branch of the Church Defence Institution a lecture on the Church of England was delivered on Tuesday evening, March 24th, in the Assembly Room, Town Hall, by G. E. Lyon, Esq. The chair was taken by D. Buchanan, Esq., and there were also present on the platform the Rev. Dr. Hayman, the Rev. R. Allen, Colonel Macbean, Mr. Tait, and Mr. Richards. The Rev. Canon Moultrie and other clergymen were present. Mr. Lyon was attentively listened to and warmly applauded by a numerous audience.

ST. ASAPH.—On Wednesday afternoon, March 18, a lecture was delivered at the National Schools, St. Asaph, by G. E. Lyon, Esq., the Very Rev. the Dean of St. Asaph in the chair. Mr. Lyon explained the objects and operations of the Church Defence Institution, and showed the necessity that existed for organisation to defeat the schemes of the opponents of the Church. Mr. Lyon was listened to throughout with much attention and interest by a numerous audience. A sermon in Welsh on Church Defence was also delivered in the parish church, in the evening, by the Rev. H. T. Edwards, M.A., Vicar of Carnarvon. There was a numerous congregation.

SUTTON COLDFIELD.—G. E. Lyon, Esq., delivered his lecture, "The Church of England the Church of the People," at the Town Hall, on Wednesday, March 25th, to a large audience, which assembled under the presidency of the Warden. The Rev. F. A. Goddard occupied a seat on the platform. On the motion of the Rev. F. A. Goddard, Mr. Lyon was enthusiastically accorded a cordial vote of thanks. The Sutton Coldfield Branch has been most successful.

UPPER TULSE HILL.—On Friday evening, March 27, G. E. Lyon, Esq., delivered a lecture in the Holy Trinity School-room. The chair was occupied by Wm. Grantham, Esq., one of the members for East Surrey. At the conclusion of the lecture the Chairman, amid loud applause, called for any questioner to come forward; none answered. The Chairman said the lecturer had opened up an almost inexhaustible mine of valuable information. (Loud cheers.) For himself, he had never heard so many facts adduced in support of the Church before—facts which some day in another place would be of service to him. (Loud applause.) The Rev. C. W. Moore seconded the vote of thanks to the lecturer in an excellent speech. A similar compliment having been accorded to the Chairman, the numerous audience separated.

WOLVERHAMPTON.—The annual meeting of the Wolverhampton Branch of the Church Defence Institution was held on Monday, March 23, at the Exchange. The Earl of Dartmouth presided, and was supported by all the leading clergy and laymen of the Church of England in the district. The body of the spacious hall and the galleries were very full. The noble Chairman said he rejoiced that he could not claim indulgence as a stranger, for that was the

fourth time he had presided over Church Defence meetings in Wolverhampton. (Cheers.) He congratulated every member of the Institution upon the unabated success with which their efforts had been attended. The objects of the Institution were well known. They were to defend, and if needful reform, the Church handed down to them from their forefathers. (Cheers.) They intended to do nothing offensive to others, but Churchmen were determined to maintain their undoubted rights. (Loud cheers.) He (the noble Earl) was not there as a politician. He did not wish to allude to party politics. The Church Defence Institution knew nothing about parties (cheers), but in the recent elections they had supported none but candidates pledged to uphold the Church. They had seen the result. (Loud cheers.) Through the agency of the Church Defence Institution the benefits and blessings of the Church of England would be preserved to the people of this country, whose heritage it was. (Prolonged cheers.) The Rev. H. Bolland read the report, the adoption of which was moved by the Rev. W. Dalton, and seconded by G. E. Lyon, Esq. Votes of thanks to Mr. Lyon and the noble Chairman concluded a most enthusiastic meeting.

PUBLIC WORSHIP REGULATION BILL.

The following is the exact text of the Bill as introduced into the House of Lords on April 20th by the Archbishop of Canterbury:—

A Bill intituled an Act for the better administration of the Laws respecting the regulation of Public Worship.

Whereas it is expedient that in certain cases further regulations should be made for the administration of the laws relating to the performance of divine service according to the use of the Church of England:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in the present Parliament assembled, and by the authority of the same, as follows:

1. This Act may be cited as "The Public Worship Regulation Act, 1874."

2. This Act shall come into operation on January first, one thousand eight hundred and seventy-five, except where expressly hereinafter provided.

3. This Act shall extend to that part of the United Kingdom called England, and to the Channel Islands and the Isle of Man.

4. Proceedings taken under this Act shall not be deemed to be such proceedings as are mentioned in the Act of the third and fourth year of the reign of Her Majesty, chapter eighty-six, section twenty-three.

5. Nothing in this Act contained, save as herein expressly provided, shall be construed to affect or repeal any jurisdiction which may now or hereafter be in force for the due administration of ecclesiastical law.

6. Proceedings taken under this Act shall be called and known as "suits for the regulation of public worship."

7. In this Act the following terms shall, if not inconsistent with the context, be thus interpreted:—

The term "bishop" means the archbishop or bishop of the diocese in which the church or burial ground is locally situate to which a representation relates:

The term "Book of Common Prayer" means the book annexed to the Act of the fourteenth year of the reign of King Charles the Second, chapter four, intituled "The Book of Common Prayer,

and administration of the sacraments, and other rites and ceremonies of the church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the form or manner of making, ordaining, and consecrating of bishops, priests, and deacons;" together with such alterations as have from time to time been made in the said book by lawful authority:

The term "burial ground" means any churchyard, cemetery, or burial ground in which, or in any part of which, at the burial of any corpse therein, the order for the burial of the dead contained in the Book of Common Prayer is directed by law to be used:

The term "church" means any cathedral or other church, chapel, or other place of public worship in which the Book of Common Prayer, or any part thereof, is required by law to be used:

The term "diocese" means the diocese in which the church or burial ground is locally situate, to which a representation relates, and comprehends all places which are locally situate within the limits of such diocese:

The term "incumbent" means the person or persons in holy orders legally responsible for the due performance of divine service in any church, or of the order for the burial of the dead in any burial ground:

The term "parish" means any parish, ecclesiastical district, chapelry, or place over which any incumbent has the exclusive cure of souls:

The term "parishioner" means a male person of full age who either has, and for one year next before taking any proceeding under this Act has had, his usual place of abode in the parish within which the church is situate, or for the use of which the burial ground is legally provided to which the representation relates, or, if not resident as aforesaid, is owner or tenant of lands or tenements in the said parish:

The term "rules and orders" means the rules and orders framed under the provisions of this Act.

8. If the archdeacon of the archdeaconry, or the rural dean of the rural deanery, or any parishioner of the parish, within which archdeaconry, rural deanery, or parish any church is situate, or for the use of any part of which any burial ground is legally provided, shall be of opinion—

- (1.) That in such church any alterations in or addition to the fabric, ornaments, or furniture thereof has been made without a faculty from the ordinary authorising or confirming such alteration or addition, or that any decoration forbidden by law has been introduced into such church; or
- (2.) That the incumbent has used or permitted to be used in such church or burial ground any unlawful ornament of the minister of the church; or
- (3.) That the incumbent has failed to observe the directions contained in the Book of Common Prayer relating to the performance, in such church or burial ground, of the services, rites, and ceremonies ordered by the said book,—

such archdeacon, rural dean, or parishioner may, if he think fit, represent the same to the bishop, by obtaining from the bishop a form, as contained in Schedule (B) to this Act, and returning such form to the bishop duly filled up and signed; and the bishop shall supply such form, on application being made to him; provided that when such application is made by a parishioner he shall transmit to the bishop under his hand the declaration contained in Schedule (A) to this Act.

9. The Bishop may, if he think fit, within three months after he has received a representation in manner aforesaid, proceed to consider the same with the assistance

of the assessors hereinafter mentioned, and, shall, after due consideration, pronounce judgment thereon, and, if the judgment so require, shall issue a monition to the incumbent in the form contained in Schedule (C) to this Act, admonishing him to carry into effect such regulations relating to the matter or matters represented as the bishop may in such monition direct; provided that, if before the day appointed for the consideration of such representation the incumbent shall, in the form prescribed by the rules and orders, signify his submission to the directions of the bishop, the bishop may, without any further proceedings, pronounce judgment and issue a monition in manner aforesaid.

10. The mode of appointment, number, and qualifications of the assessors shall be the same as is prescribed in the Act of the third and fourth year of the reign of Her Majesty, chapter eighty-six, section eleven, with reference to the assessors therein mentioned.

11. The following rules of procedure shall be adopted:—

- (1.) Twenty-one days' notice of the day appointed for the consideration of his representation shall be given to the person making a representation.
- (2.) A like notice shall be given to the incumbent concerning whom a representation has been made, and at the same time a copy of the representation shall be sent to such incumbent.
- (3.) The incumbent, within eight days of such notice being given to him, or within such further time as the bishop may for some special reason think fit to grant, may transmit to the bishop an answer, in the form prescribed by the rules and orders, denying the truth of any statement of fact made in the representation; and if the incumbent shall not transmit an answer, or shall not in his answer deny the truth of any statement of fact made in the representation, such statement shall be deemed to be true. A copy of such answer shall, on the receipt thereof by the bishop, be sent to the person making a representation.
- (4.) The person making a representation, and the incumbent, may appear in person or by their agent duly appointed before the bishop, and may make a verbal statement of their case, or they may send in a written statement thereof, which shall be read. If the person making the representation or his agent is present, he may reply to any statement made by or on behalf of the incumbent.
- (5.) The person making a representation, or the incumbent, may, if he think fit, tender any witnesses before the bishop, and the bishop shall have power to administer an oath to such witnesses, and shall have the same power to require the attendance of witnesses and the production of documents as now belong to the consistorial court of his diocese.
- (6.) The bishop shall have power to make such rules as he may think proper as to the admission of persons during the consideration of a representation.

12. The registrar of the diocese, or his deputy duly appointed, shall perform such duties in relation to this Act, and shall receive such fees as may be prescribed by the rules and orders; provided that the fees of such registrar shall not in any one suit amount to a larger sum than three guineas.

13. In any judgment pronounced under this Act the bishop may, if he think fit, make such order as to the payment of the costs incurred by the person making the representation and the incumbent as the said bishop may deem just and proper, and such costs shall be levied in the manner prescribed by the rules and orders.

14. The person making the representation and the incumbent may appeal, within fourteen days after the service of a monition, to the archbishop of the province, and the archbishop shall thereupon, at his discretion, either transmit such appeal to the court of appeal of the

province, to be there heard and determined according to the law and practice of such court, so far as the same may not be altered by the rules and orders, or the archbishop may transmit the appeal direct to Her Majesty in Council, and in such case the appeal shall be heard and determined in the same manner as if it had been an appeal from the court of appeal of the province; provided that if the matter relates to the diocese of an archbishop, the appeal (if any) shall be direct to Her Majesty in Council, and such appeal shall be heard and determined in manner aforesaid.

15. When an appeal is made under this Act a copy of the short-hand notes or other report of the evidence (if any) taken before the bishop shall, in the manner prescribed by the rules and orders, be transmitted for the consideration of the tribunal before which the appeal is heard, and no fresh evidence shall be brought before such tribunal, save by the express permission thereof.

16. A monition shall be in force pending any appeal therefrom, unless the bishop shall, by a writing under his hand and seal, direct that, for the reason stated in such writing, the execution of such monition shall be stayed until such appeal shall have been heard and determined.

17. The incumbent shall, within such time as the bishop may appoint, make a return to the bishop, in the form prescribed by the rules and orders, stating that he has duly complied with the terms of the monition.

18. If at any time after the service of a monition, whether such monition shall have been appealed against or not, it shall be shown to the satisfaction of the bishop, by affidavit duly sworn, that due obedience has not been paid to such monition, or to the part thereof (if any) which shall not have been annulled on appeal, the bishop shall thereupon inhibit the incumbent from performing any service of the church or otherwise exercising the cure of souls within the diocese for a term not exceeding three months; provided that at the expiration of such term the inhibition shall not be relaxed until the incumbent shall, by writing under his hand, in the form prescribed by the rules and orders, undertake to pay due obedience to such monition, or to the part thereof which shall not have been annulled as aforesaid. The bishop may, during such inhibition, make such provision for the service of the church, and for the cure of souls, as he shall deem necessary; and the moneys due during such inhibition to the incumbent, in respect of the performance of divine service, and other rites and ceremonies, or for the cure of souls, in the parish in which the church is situate, or for the use of which the burial ground is legally provided, in relation to which church or burial ground such monition has been issued as aforesaid, shall be paid to the bishop, and shall be applied by him in the first instance to defray the cost of such provision, and afterwards to such other ecclesiastical purposes connected with the parish as the bishop may determine.

19. When the church in reference to which a representation is made is a cathedral church, the representation shall be made by the dean, precentor, chancellor, or treasurer of such church, or by one of the canons residentiary, prebendaries, or honorary canons thereof, and the person or persons complained of shall be the person or persons legally responsible for the custody of the fabric or for the performance of divine service, as the case may be. If due obedience be not rendered to any monition issued in relation to a cathedral church, the moneys paid to the bishop during inhibition shall be the moneys due to the persons inhibited in respect of any preferment held by them in such cathedral church, and the bishop shall apply such moneys towards such repair of the fabric of such cathedral church as he may determine.

20. It shall not be necessary to obtain a faculty from the ordinary in order lawfully to obey any monition issued under this Act.

21. All notices and other documents directed to be given to any person under this Act shall be deemed to have been given on the day after they have been posted in a registered letter, addressed to such person at his usual place of abode.

22. It shall be lawful for the Archbishops of Canterbury and York, with the advice of their vicars-general, within four months after the passing of this Act, to frame rules and orders for regulating the procedure under this Act, and the fees to be paid to the registrar of the diocese under this Act, so far as the same is not expressly regulated by this Act; and the said archbishops shall have power, with such advice as aforesaid, from time to time to repeal, amend, alter, and add to any of such rules and orders as to them may seem fit; provided that no such rules and orders, or any repeal, amendment, or alteration thereof, or any addition thereto, shall have any force or effect until the same shall be approved of by the Lord High Chancellor for the time being.

SCHEDULES referred to in the foregoing Act.

SCHEDULE (A.)

I do hereby solemnly declare, that I am a member of the Church of England as by law established.
Witness my hand this _____ day of _____

SCHEDULE (B.)

“PUBLIC WORSHIP REGULATION ACT, 1874.”
To the Right Rev. Father in God, A., by Divine permission Lord Bishop of B.

I, C. D., archdeacon of the archdeaconry of _____ [rural dean of the rural deanery of _____, or _____ a parishioner of the parish of E.] _____, in your Lordship's diocese, do hereby represent that the Rev. F. G., incumbent of _____ has [state the matter to be represented; if more than one, then under separate heads.]
Dated this _____ day of _____ 18 _____
(Signed) _____ C. D.

SCHEDULE (C.)

“PUBLIC WORSHIP REGULATION ACT, 1874.”
To the Reverend F. G. of _____ in the diocese of B.

Whereas a representation has been made under the Public Worship Regulation Act, 1874, by _____ that you the said F. G. have [state the matters represented], and the same has been duly considered by us [and you have submitted to our directions thereon]: Now we, A. by Divine permission Bishop of B., do hereby make the following regulations as to the church [burial ground] of _____ [state regulations]; and we do hereby admonish you to carry into effect the said regulations upon the receipt hereof according to the provisions of the said Act.

Given under our hand and seal this _____ day of _____ 18 _____
A. _____ (L.s.) B. _____

ARCHBISHOPS AND BISHOPS (APPOINTMENT AND CONSECRATION) BILL.

Introduced by Mr. C. J. Monk and Mr. Dickinson,

A Bill to Provide for the Appointment and Consecration of Archbishops and Bishops in England and Wales.

Whereas the elections of archbishops and bishops by deans and chapters are in truth no elections, but by reason of the writ of Congé d'élire have only the form or shadow and the pretence of elections, and serve to no good purpose, and are rather derogatory and prejudicial to Her Majesty's Royal prerogative, and to the dignity and independence of deans and chapters, and lead to great

costs and long delays in filling up vacancies in those offices:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. From and after the passing of this Act, no writ of Congé d'élire shall be issued, and no election of any archbishop or bishop shall be made by the dean and chapter of any cathedral church in England and Wales.

2. Whosoever and as often as any archbishoprick or bishoprick shall become void, it shall be lawful for Her Majesty, her heirs or successors, by letters patent under the Great Seal, to confer the same upon any duly qualified person whom the Queen, her heirs or successors, shall think fit to select; and the said collation by letters patent so made as aforesaid and delivered to such person shall be to all intents and purposes as valid in law and as effectual as though the writ of Congé d'élire had been issued, the election duly made, and the same confirmed; and such person upon whom the said archbishoprick or bishoprick has been so conferred shall thereupon be consecrated and do homage for the temporalities of his see, and do all things as effectually as if the said ceremonies of election and confirmation had been done and made.

3. Every such collation so made in manner aforesaid, if it be to the office and dignity of a bishop, except in the case of a translation, shall be signified to the archbishop and metropolitan of the province within which the vacant bishoprick is situate, if the see of the said archbishoprick be then full, and, if it be void, such collation, save as aforesaid, shall be signified to the archbishop of the other province; and every such collation to an archbishoprick, except in the case of a translation, shall be signified to the archbishop of the other province and two such bishops, or else to four such bishops of sees situate in England and Wales, as shall be selected by Her Majesty, her heirs or successors; and every archbishop and bishop to whom any such collation shall be signified shall, with due diligence and celerity, proceed to consecrate the person so collated as aforesaid to the office and dignity to which he shall have been so collated.

4. Every person so collated and consecrated to the dignity or office of any archbishoprick or bishoprick in England and Wales in manner aforesaid, and suing his temporalities out of the hands of Her Majesty, her heirs or successors, as hath been accustomed, and making such oath and fealty to the Queen's Majesty, her heirs or successors, and to none other, as shall be limited and appointed for that purpose, shall and may henceforth be introned or installed, as the case may be, and shall have and take his restitution out of the hands of Her Majesty only, her heirs or successors, of all the possessions and profits, spiritual and temporal, belonging to the said archbishoprick or bishoprick whereunto he shall be so collated, and shall thereupon be invested with the right to exercise all spiritual jurisdiction, any custom or enactment to the contrary notwithstanding.

5. If any archbishop or bishop to whom any such collation shall have been signified as aforesaid shall refuse or neglect to consecrate every such person as shall be so collated and to him signified, as is above mentioned, within twenty days after any such collation shall have been so signified as aforesaid, then every such archbishop and bishop so offending and acting contrary to this Act, or to any part thereof, shall incur the pains and penalties of the statute of Præmunire made in the sixteenth year of the reign of King Richard the Second.

THE CHURCH ASSISTING DISSENTERS.—The Church people of Taunton have decided to subscribe £250 to assist the Wesleyans in establishing large public elementary schools, thus rendering a school board and school rates unnecessary.

SUBSCRIPTIONS AND DONATIONS
TO THE
CHURCH DEFENCE INSTITUTION,

From March 26th to April 25th, 1874.

Direct to Office:—	£ s. d.		£ s. d.		£ s. d.
Ady, Ven. Archdeacon	1 1 0	Moore, Mr. G.	0 5 0	Wirral Rural Deanery, Remittance,	
Langley, Rev. Dr.	0 10 0	Phipps, Mr. R.	0 5 0	per R. Barton, Esq. :—	
Haydon, Dodsworth, Esq.	1 0 0	Simons, Rev. C. W.	0 5 0	Ball, Mr. J.	0 2 6
	D. 1 12 0	Smith, Mr. P.	0 5 0	Ball, Mr. Thomas	0 2 6
Druitt, W. Esq.	1 1 0			Barlow, Mr. J.	0 2 6
Gurney, Rev. Archer	0 5 0			Barton, Mr.	0 2 6
Birley, W. Esq.	1 1 0	<i>Ewell Rural Deanery, per Norman</i>		Barton, Mrs.	0 2 6
Miller, Mr. G.	0 5 0	Watney, Esq. :—		Bell, Mr. H.	0 2 6
Cator, Bertie P. Esq.	1 1 0	Bridges, Rev. A. H.	5 0 0	Bell, Mrs.	0 2 6
Hubbersty, Rev. Canon	1 1 0	Billinge, G. T. Esq.	0 10 6	Bell, Mr. H. Jun.	0 2 6
Page, Rev. V.	2 2 0	Cowley, Mr. James D.	0 5 0	Booth, Mr. J.	0 2 6
Bowles, Rev. F. A.	0 10 6	Dove, Miss Isabella D.	1 1 0	Booth, Mr. W.	0 2 6
Poole, Mrs.	1 0 0	Holloway, Mr. J. D.	0 2 6	Brown, Mr. C. D.	0 2 6
Keele, G. T. Esq.	0 5 0	Jones, Thos. Esq.	0 5 0	Brown, Miss	0 2 6
Thomas, Rev. W. S.	0 5 0	Rostrow, Simpson, Esq.		Brown, Miss E.	0 2 6
Gataker, C. F. Esq. (Queensland)		D. 1 1 0		Chalmers, Mr. A.	0 2 6
	D. 0 18 0	Sainsbury, Rev. T. L.	1 0 0	Chalmers, Mrs.	0 2 6
Amherst, Earl, <i>N.C.F.</i> , 1873-4	20 0 0	Simmons, S. E. Esq.	0 5 0	Clark, Mr. J.	0 2 6
Jones, Rev. D. and Mrs.	D. 5 0 0	Tomkins, Dr. C. P.	0 10 6	Clark, Mr. J. Jun.	0 2 6
Rudge, Rev. W. J.	0 6 0	Teulon, Rev. J. S.	1 1 0	Coleman, Mrs.	0 2 6
Bazeley, Rev. T. T.	1 0 0	Watney, Norman, Esq.		Creer, Mr. T.	0 2 6
Portman, Rev. F. B.	1 0 0	D. 5 0 0		Dean, Mr. D.	0 2 6
Bagnall, Mrs. Henry	0 10 6	Williams, Rev. J.	0 10 0	Dean, Mrs.	0 2 6
Green, J. E. Esq.	1 1 0	Yates, Richard, Esq.	0 10 0	Dickson, Mrs.	0 2 6
Allsopp, Rev. G. L.	0 10 0			Dod, Mr. G.	0 2 6
Blaxland, W. A. Esq.	1 1 0			Driver, Rev. G. F.	0 2 6
Sreatfeild, J. F. Esq.	1 1 0	<i>Exeter Diocesan Branch, per W. H.</i>		Eaton, Rev. Canon	0 2 6
Street, J. Esq.	10 10 0	Kitson, Esq. :—		Eddowes, Mr. S.	0 2 6
Jardine, J. Lee, Esq.	1 1 0	Remittance, for 1873	25 2 8	Eddowes, Mrs.	0 2 6
Bird, Rev. G.	0 10 0	<i>Fotherby and Brackenhoro' Branch,</i>		Edge, Mrs. J.	0 2 6
Jones, Mr.	0 5 0	per Rev. Dr. Freeth :—		Hale, Mr. J.	0 2 6
Hill, F. Esq.	1 1 0	Drewery, Mrs.	0 1 6	Hayes, Miss	0 2 6
"H. G."	D. 0 5 0	Freeth, Rev. Dr.	0 10 0	Higginson, Mr. J.	0 2 6
Griffiths, Rev. E.	D. 0 2 6	Robson, J. Esq.	0 10 0	Hughes, Mr. Thos.	0 2 6
Bellamy, A. Esq.	0 10 0			Janion, Mr. J.	0 2 6
Taylor, Mrs.	1 1 0	<i>Frankby, per Rev. J. W. Unwin :—</i>		Jones, Mr. J.	0 2 6
Ward, Rev. W. C.	1 1 0	Offerory	5 15 2	Jones, Mr. S.	0 2 6
Hurst, Mr. C. W.	0 5 0	<i>Gloucester, per Arthur S. Helps,</i>		Macdonald, Rev. J. C.	0 2 6
<i>Bevery Branch, per Charles Arden,</i>		Esq. :—		Macdonald, Mrs.	0 2 6
Esq. :—		Emeris, Rev. J.	0 5 0	Monteath, Mrs.	0 2 6
Remittance	5 0 0	Mayne, Rev. J.	0 5 0	Moore, Mr. J.	0 2 6
<i>Bingham, per Rev. J. A. Apple-</i>		Reynolds, Mr. J.	0 5 0	Mutch, Mr. G.	0 2 6
<i>ton :—</i>		Smith, R. Vernon, Esq.	(2 years) 4 4 0	Mutch, Mr. G. Jun.	0 2 6
Appleton, Rev. J. A.	0 2 6			Nixon, Mr. W.	0 2 6
Mariott, Mrs.	0 2 6	<i>Graffoe Rural Deanery, per Rev.</i>		Nixon, Miss	0 2 6
Smith, Miss	0 2 6	J. J. Reynolds :—		Nixon, Miss A. E.	0 2 6
	0 7 6	Belcher, Rev. W. de P.	0 10 0	Peers, Mr. J.	0 2 6
<i>Brackley Rural Deanery, per Rev.</i>		Cole, Rev. R. E.	0 10 0	Powell, Mr. Thos.	0 2 6
<i>Edward Worsley :—</i>		Reynolds, Rev. J. J.	0 10 0	Price, Mr. J.	0 2 6
Buckley, Rev. W. E.	0 5 0	Paddison, Mr.	0 5 0	Price, Miss	0 2 6
Cartwright, Col.	1 0 0	Small sums, under 5s.	0 12 6	Rowland, Mr. T.	0 2 6
Empson, Rev. A. J.	1 0 0			Sherratt, Mr.	0 2 6
French, Mr. J.	0 5 0	<i>Lancaster Branch, per J. Parker,</i>		Smith, Rev. W. S.	0 5 0
French, Mr. H.	0 2 6	Esq. :—		Strong, Mr. J.	0 2 6
Ivens, Mr.	0 5 0	Royds, Rev. C. T.	1 1 0	Strong, Mr. W.	0 2 6
Ivens, Mr. J.	0 5 0	<i>Moreton Hampstead Rural Deanery,</i>		Strong, Miss	0 2 6
Lister, Rev. J.	0 5 0	per Rev. W. Smith :—		Strong, Mr. Thos.	0 2 6
Paige, Rev. L.	0 5 0	Abraham, R. G. Esq.	0 2 6	Strong, Mr. Thos.	0 2 6
Page, Mr. J.	0 5 0	Atkyns, T. Esq.	0 5 0	Summerfield, Mr. T.	0 2 6
Robinson, Rev. A. E.	0 5 0	Collins, G. N. Esq.	0 2 6	Summerfield, Mrs. T.	0 2 6
Scott, Rev. T.	0 5 0	Ensor, Rev. F.	0 5 0	Taylor, Mr. J.	0 2 6
Taylor, Rev. F. S.	0 5 0	Harris, Rev. S. G.	0 5 0	Tinley, Mr. R. J.	0 2 6
Thompson, Mr.	0 5 0	Hext, Rev. J. H.	0 5 0	Tinley, Mrs.	0 2 6
Thompson, Rev. C. E.	0 5 0	Knowles, S. P. Esq.	0 5 0	Todd, Mr. W. J.	0 2 6
Worsley, G. T. Esq.	1 0 0	Levett, T. Esq.	1 0 0	Todd, Mrs.	0 2 6
Worsley, Rev. E.	1 0 0	Nosworthy, W. Esq.	0 2 6	Totty, Mr. J.	0 2 6
	7 2 6	Rowell, J. W. Esq.	0 2 6	Walton, Mrs. H.	0 2 6
<i>Buntingford Rural Deanery, per</i>		Smith, Rev. W.	0 5 0	Wheeler, Miss	0 2 6
<i>Rev. C. Colson :—</i>		Thornton, Rev. W. H.	0 5 0	Wood, Mr. Wm.	0 2 6
Adams, C. F. Esq.	0 10 0	Tudor, Rev. H.	0 5 0	Wood, Mrs.	0 2 6
<i>Chipping Camden Rural Deanery,</i>		White, Admiral	0 5 0	Wood, Miss F.	0 2 6
<i>per Rev. J. W. Clarke :—</i>		Balance, for 1873	4 9 0	Wood, Miss	0 2 6
Beman, Mr. T.	0 5 0			Woollicroft, Mrs.	0 2 6
Bourne, Rev. G. D.	2 2 0	<i>Penrith, per Rev. W. A. Mathews :—</i>		Offerory from Frankby	5 0 0
Grove, Miss	0 5 0	Remittance	12 0 0		
Hewings, Mr.	0 5 0	<i>Rugby Branch, per David Buchanan,</i>			
	7 2 6	Esq. :—			
	0 10 0	Remittance	20 0 0		

D. Donation.

N.C.F. National Church Fund.

SUBSCRIPTIONS AND DONATIONS—continued.

Evesham Rural Deanery, per Rev.

J. G. Knapp:—			
Allard, Mr. W. T.	0	5	0
Appelbee, Mrs.	0	10	0
Appelbee, Mrs.	0	5	0
Atkinson, Rev. N.	0	5	0
Bate, Miss	0	5	0
Batt, Rev. N.	0	5	0
Byrch, Mr.	0	10	6
Byrd, Mrs.	0	10	0
Bristowe, Rev. J.	0	5	0
Caffin, Rev. C. S.	0	5	0
Cooper, Miss B.	0	10	6
Cooper, Miss M. B.	0	10	6
De Bentley, Rev. W.	0	10	6
Dingley, Mr.	0	5	0
Dunns, Mr.	0	10	0
Edge, Miss	0	5	0
Edge, Mr. W. B.	0	10	6
Garrad, Rev. S.	0	10	0
Garrad, Mr. G.	0	10	6
Haviland, Rev. J.	1	1	0
Haynes, Mr. A.	0	5	0
Haynes, Mr. H.	0	5	0
Hunt, Rev. T. H.	0	5	0
Hunt, Mrs.	0	5	0
Hunt, Mr.	0	5	0
Ingram, Mrs. W.	0	10	0
Ingram, Rev. W.	0	10	6
Knapp, Mrs.	0	10	6
Knapp, Rev. J. G.	1	1	0
Lowe, Mr.	0	5	0
Loxley, Mr.	0	5	0
Lunn, Mr. P.	0	5	0
Morris, Rev. G. S.	0	5	0
Osborne, Mrs. H. G. F.	0	5	0
Osborne, Rev. H. G. F.	1	1	0
Parkes, Mr. A.	0	2	6

Pitts, Mr. J.	0	5	0
Raines, Rev. R. E.	0	5	0
Sansome, Mr. J.	0	5	0
Sansome, Mr. G.	0	5	0
Smith, Mr. H.	0	5	0
Stephens, Mr.	0	5	0
Stillingfleet, Mrs.	0	10	6
Ward, Mr. H.	0	5	0
Webb, Mr. P.	0	5	0
Wheatcroft, Mr.	0	5	0
Holland, Rev. F. W.	0	10	6
Barnard, Mr.	0	1	0

Evans, J. H. Esq.	5	0	0
Ainslie, W. G. Esq.	2	2	0
Druitt, W. Esq.	1	1	0
Hawes, R. H. Esq.	2	0	0
Le Mesurier, Rev. J.	1	0	0
Hourtley, Rev. Dr.	1	0	0
Hildyard, Rev. F.	1	0	0
Harrison, George, Esq.	5	0	0
Gresley, Rev. Preb.	5	0	0
Johnston, Rev. W. D.	2	0	0
French, Miss Anne	1	0	0
Johnson, J. F. Esq.	2	2	0
Smith, J. G. Esq.	2	2	0
Windle, the Misses	3	3	0
McClellan, J. Esq.	2	2	0
Hoare, G. Noel, Esq.	2	0	0
Lilley, Rev. E.	1	0	0
Hallward, Rev. T. W. O.	0	5	0
Bourcier, Major	1	0	0
Lorraine, Miss	5	5	0
Geldart, Rev. Dr.	2	2	0
Hepper, John, Esq.	1	1	0
Ord, J. R. Esq.	5	0	0
Reid, Miss	0	10	0
Norris, W. Esq.	1	1	0
Portman, Rev. F. B.	2	0	0
Neale, Mrs.	1	0	0
Perceval, Rev. H.	1	1	0
Newton, F. W. Esq.	3	0	0
Pearson, Rev. C.	3	3	0
Ridding, Rev. C. H.	1	0	0
Aldous, A. H. Esq.	1	1	0
Moore, J. Esq.	5	0	0
Vernon, Rev. W. H.	1	0	0
Topham, Mrs.	1	0	0
Thompson, Rev. W.	0	5	0
Gordon-Rich, W. Esq.	1	1	0

18 6 6

SPECIAL FUND—continued from our last.

Gore-Langton, Lady Anna	10	0	0
Cleveland, Mrs.	10	0	0
Mathews, J. H. Esq.	5	0	0
Sharpe, J. C. Esq.	10	0	0
Majendie, Lewis A. Esq. M.P.	5	0	0
Alston, J. A. Esq.	1	1	0
Jones, Rev. C. Jay	1	1	0
Digby, G. D. Wingfield, Esq.	10	0	0
Bagnall, Charles, Esq.	5	0	0
Scott, Rev. G. H.	1	0	0
Murdoch, J. G. Esq.	5	0	0
Ford, R. Esq.	5	0	0
Corbet, Rev. A.	1	0	0
Moysey, H. G. Esq.	5	0	0
Brassey, A. Esq.	5	0	0
Sumner, R. Esq.	3	3	0
Egerton, Rev. J.	2	0	0
Falconer, Rev. W.	1	0	0
Ferard, C. C. Esq.	5	0	0
Earle, Rev. L. H.	1	1	0

UNIVERSITY LIFE ASSURANCE SOCIETY,
25 PALL MALL, LONDON, S.W.

President—His Grace the Lord Archbishop of Canterbury.

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Henry Nugent Bankes, Esq.
Francis Barlow, Esq.
Sir Edward M. Buller, Bart., M.P.
Sir Robert Charles Dallas, Bart.
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Gloucester and Bristol.
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Sir Thomas Watson, Bart. M.D.
The Most Hon. The Marquis of Salisbury.
The Right Hon. Spencer H. Walpole, M.P.
The Right Hon. James Stuart Wortley.
J. Copley Wray, Esq. (Chairman).

Amount of Capital originally subscribed £600,000, on which has been paid up £30,000
Amount accumulated from Premiums 930,000
Annual income 97,000
Amount of Policies in existence, and outstanding additions, upwards of 2,200,000

In 1870 the Society divided £70,978 cash, or £125,000 Reversionary Bonus, for each £1,000,000 assured; being 2½ per cent. per annum for the five years.

THE ADDITIONS TO POLICIES FOR THE LAST FORTY-FIVE YEARS HAVE BEEN AT THE RATE OF NEARLY 2 PER CENT. PER ANNUM.
CHARLES MCCABE, Secretary.

EDE & SON,
ROBE MAKERS,

By Special Appointment,
To Her Majesty; the Archbishops of Canterbury, York, and Armagh; The Lord Chancellor;
The whole of the Judicial Bench; Corporation of London, &c.

ECCLESIASTICAL AND UNIVERSITY GOWNS OF EVERY DESCRIPTION.

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Hoods, Cassocks, Scarves, Stoles, Bands, College Caps, Clergy Collars & Ties, &c. Peers', Legal, & Corporation Robes.
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Price 1s. 6d. per pot.

JOHN GOSNELL & CO.'S LA NOBLESSE PERFUME, a most delicious Perfume of exquisite fragrance.
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PRINCIPLES AND OBJECTS OF THE CHURCH DEFENCE INSTITUTION.

THE Church Institution was originally established in 1859 to combine the Clergy and Laity in earnest work for promoting such measures as would tend to increase the internal efficiency of the Church, and also to defend it from external attack.

The persevering attempts which have of late years been made to deprive the country of the benefits which flow from the connection of the Church and State, and especially the recent motion in Parliament for the Disestablishment of the Church of England, have convinced the Executive Committee of the necessity for placing the Institution on a broader and more popular basis.

In order to effect this, they have recommended to the Central Council that the Bishops and Clergy should in future be eligible to serve on the Central Council and Executive Committee, which hitherto have been composed exclusively of Laymen; that all Church Institutes and Associations in union with the Parent Society should have power to elect a representative on the Central Council; and that in order to prevent mistakes that have hitherto frequently occurred, the name of the Society in future be "THE CHURCH DEFENCE INSTITUTION."

These recommendations of the Executive Committee were adopted by the Central Council at a meeting held at King's College, London, on Tuesday, July 11th, 1871.

In various parts of the country there exist Ruri-Decanal Associations and Church Institutes of various kinds which have been long in operation, and others which are continually springing up into vigorous life. It is felt that to associate these with the Central Organisation in London, which will be ready at all times to give sound and correct information as to the progress of Church affairs in Parliament and the country, will infuse fresh energy and life into both the operations of the Central Society and of all the Branches connected with it. Such union will strengthen each Association by combining the influence of all, and it will supply the means of bringing to bear on any Church question the weight of all who seek to promote the welfare and prosperity of the Church and Nation.

Impressed with the vast importance of Union amongst Churchmen for purposes of Church Defence and Church Reform at this crisis of Church affairs, the Church Defence Institution would urge upon the Churchmen of England the absolute necessity that exists for earnest and united action in order to resist successfully the organised and persistent attacks now made upon the National recognition of Christianity in England.

However zealous and watchful the Executive of the Church Defence Institution may desire to be in protecting the interests of the National Church, they cannot succeed unless they receive an adequate amount of steady support from Churchmen throughout the country. But with Associations in every locality, founded on the same principles, and working to obtain the same results, a short time only will elapse before the present attempts on the Church of England will be utterly defeated, and its maintenance in a state of greater efficiency and progress than it has ever yet attained to will be effectually secured.

Donations and Subscriptions towards the objects of the Church Defence Institution can be paid to the Secretary, the Rev. Dr. Alfred T. Lee, at the Offices, 25 Parliament Street, S.W.; or at the Banks of Messrs. Hoare & Co., 37 Fleet Street, E.C., and Messrs. Herries, Farquhar & Co., St. James's Street, S.W.

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OCCASIONAL NOTES.

THE Duke of Richmond has brought in a Bill for the abolition of Church Patronage in Scotland. It is probable that it will become law during the session, in which case the chief reason alleged by the Free Kirk for their secession in 1843 will have vanished. There is, however, one provision of the Bill which Church Patrons in England will do well to observe. Church Patronage in Scotland is to be abolished, and the Patrons compensated. But what is the compensation? "One year's stipend of the minister is the *maximum* amount" permitted by the Bill. To take an instance. If the living is worth £500 a year, the Patron will get £500 for the abolition of his Patronage. A noble sum, amply sufficient in the eyes of the State to compensate him for his loss. For it is on the system of extreme economy that the State always proceeds in allowing compensation to any ecclesiastical rights, however liberal it may sometimes be with regard to private ones. Take the proposed abolition of the Consular Chaplaincies. What is the compensation offered to the existing Chaplains? A pension amounting to one-sixtieth of their salary for each year's service, if that service has extended over ten years, and if under that period a gratuity only, which is never to exceed one month's pay for each year of service. An English clergyman accepts a Consular Chaplaincy, it may be, in an unhealthy climate, and receives from the Foreign Office an augmentation of £150 a year to the stipend contributed by his congregation. After nine years' service, Lord Granville's circular suddenly abolishes the appointment, and he is thrown upon the world with the magnificent sum of £112 10s. Od., not in his pocket, but to be paid him "after due examination of his claims,"—"one month's pay for each year of service," and probably the passage money of himself and his family to England will absorb every penny of the gratuity allotted to him. Let Lay Patrons of Church livings take warning in time, and bestir themselves at once for Church defence,

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THE CHURCH DEFENCE INSTITUTION.

Additional help is urgently needed to resist the new aggression of the Liberation Society. Subscriptions and Donations for this most necessary work to be sent to the Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W.

TO OUR READERS.

The success of THE NATIONAL CHURCH in the past has been such as to secure its position for the future. Its circulation now reaches 20,000 monthly, but to do the work for which it was instituted, it should reach at least, 100,000. This could easily be effected if those who desire to spread sound information throughout the country on matters which closely affect the welfare of the Church would adequately exert themselves to increase its circulation. Every information as to the best means of so doing will be given on application to the Office, 25 Parliament Street, S.W.

for if Disestablishment ever comes, they will be at the mercy of a democratic Parliament as far as compensation is concerned. And with the examples above mentioned before them, who can doubt of what kind that compensation will be?

MANCHESTER is to have a new Cathedral, and one worthy of the second city in the Empire. The Liberation Society comes forth with its new programme of aggression against the Church, and demands from its adherents £100,000 to carry on the campaign, and the same week it is announced that the metropolis of cotton, the mother of "the Manchester School," the city that once delighted to honour Jacob Bright, is about to erect a new cathedral at a cost of £500,000. What a remarkable proof is this that the Church still retains a vigorous grasp on the great commercial centres of our national life. "The Church has failed in the large towns." How often is this utterly unfounded statement repeated again and again in Nonconformist newspapers, periodicals, and pamphlets, till some people who credit everything they see in print are beginning to believe it? One great fact such as the contemplated Cathedral at Manchester outweighs a thousand such statements as these. We venture to think that Mr. Spurgeon himself, who never hesitates at a rash statement where the Church is concerned, will perhaps think even thrice before he again states that the Church has failed in Manchester. The merchants of that great city have set an example which will produce a marked effect in every part of the country, and when completed we doubt not that the Manchester cathedral of the 19th century will not suffer by comparison with the best of our English cathedrals of the 13th and 14th centuries.

THE Dissenters of Wellingborough may be warmly attached to their own religious opinions, but they are certainly destitute of the first elements of Christian meekness. The Bishop of Peterborough has lately been consecrating an additional burial-ground to the cemetery in that town, which had been provided by the Burial Board there. Certain Nonconformists of the Particular Baptist type resolved to distinguish themselves on this occasion. They accordingly circulated handbills, speaking of "the consecration mockery," "the blasphemy of a human consecration," and asking, "Can a bishop or any other sinful man, or clerical impostor, achieve this?" Not content with this mild expression of opinion, they assembled in force at the cemetery on the day of consecration, and as the Bishop and clergy were engaged in the solemn service, they saluted their ears with cries of "blasphemy," "mockery," "solemn

farce," "singing psalms of idolatry," and such like. The elements mercifully interfered, and a heavy storm of rain dispersed the hooting and jeering crowd. The Bishop preached a very able sermon in the parish church in the evening, explaining the true meaning of the consecration service, in the course of which he made the following pertinent remarks:—

"I say to this large assemblage of the inhabitants of this town, that it is a disgrace, that it is a disgraceful fact for this town, that any body of Christians, of any denomination whatsoever, should not be allowed free right and liberty to worship God according to their consciences. And I ask those of other persuasions from our own that may be present to-night, what they would say or think themselves if a crowd of Church people were to gather round the door of any chapel in this town, and hoot and jeer at those who entered it? They know, and you know, that if that were done there is not a newspaper in England that would not be made to ring with the bigotry and intolerance of Churchmen in Wellingborough. I only ask you to consider whether what would be bigotry and intolerance when done *by* Churchmen is not equally bigotry and intolerance when done *to* them?"

It seems that another diversion of the Wellingborough Nonconformists is "to assemble at the door of the parish church, and hoot and jeer and laugh at the young candidates as they come in to be confirmed." Why is it that a certain section of the press, so righteously indignant a few weeks ago against the Vicar of Richmond—one of the worthiest and most hard-working of the clergy—cannot now find a single word of rebuke for the fervid Dissenters of Wellingborough, where the Church has been made the object of outrageous insult? We trust that Lord Russell, who was so ready with his pen in the Richmond case, will find a few moments to spare from his consideration of the affairs of Europe in general, to write a homily on "bigotry and intolerance," and the true meaning of "civil and religious liberty," to those amiable Dissenters in Wellingborough, who so urgently stand in need of such sage advice, as from his position and experience he can so abundantly offer them.

SIGNS are not wanting that the advocates of secular education are by no means so strong in Wales as they would fain make the world believe they are. Religious-minded Nonconformists are beginning to see there, that a Bible thrust into a corner soon becomes a Bible despised. The School Board of Swansea, therefore, has lately decided by a unanimous vote that the Bible should be read in schools under its control. This is a significant fact in itself, but it becomes more so when the seconder of the resolution is a leading Nonconformist in Swansea, which town in past years has been the centre of the secular educational movement

in Wales. Good seed faithfully sown in the end brings forth an abundant crop. Let the true results of secular education on every possible occasion be impressed on the public mind, and the number of its advocates in many other places than Swansea will diminish more and more.

DISSENTING Ministers speak out wisely and well now and then. The other Sunday evening Mr. F. R. Young, of Swindon, told his flock that the "actual practical liberty of the Church clergy was very much greater than that enjoyed in communities outside her pale; because the clergyman was only bound by the law of the land, and the laity could not meddle with his stipend; while in Dissenting and Nonconformist communities, deacons and leading members of congregations often left the pulpit with no liberty which a free man would care to accept. Much of the present Dissent was merely hereditary, unreasoning, ignorant, stubborn, and intensely prosaic."

THE DEATH OF THE NEWLY-BORN.

LINES WRITTEN ON THE DEATH OF ROBERT HUGH BROWNE, INFANT SON OF THE BISHOP OF BLOEM-FONTEIN.

"He shall gather the Lambs into His arms."

Child of the better land,
By Jesus' loving hand
Snatched from the strife;
Baptized into His dying,
Then on His bosom lying,
Saved by His life.
Brief was thine earthly day,
Yet long enough to stay,
Since time was given
For christening hands to take thee,
The child of God to make thee,
And heir of heaven.
'Twas not His will for thee
His soldier here to be,
Sore tried in fight;
With courage never ceasing,
With watchfulness increasing,
All through the night.
No life of vigil first,
The morning on thee burst
Sudden and soon.
One gloomy hour of wailing,
Then brightness all prevailing,
Eternal noon.
Thou wert not called to grasp
The wanderer's staff, nor clasp
Christ's cross of pain;
No stain of sin hath soiled thee,
No spoiler hath despoiled thee
Of heavenly gain.
Thy voyage was no more
Than loosing from the shore
(Sails scarce unfurled);
A pilgrim and a stranger,
Sent out to toil and danger,
Launched on the world.

The Master spake the word,
Thy little spirit heard
Sound of recall;
The voyage countermanded,
At starting thou art landed,
Safest of all.
We would have trained thee here,
In God's true faith and fear,
Dwelling with us;
And fondly bending o'er thee,
We planned the life before thee
'Tis better thus.

Hallowed hath been his name,
To thee His kingdom came,
His will be done.
He lent thee and required thee,
And ere the course had tired thee,
Thy race is won.

We may not guess what thou,
Dear babe, art doing now,
In Paradise.
But this we know, that blessing,
And joy beyond our guessing,
Gladdens thine eyes.

Lord, raise our hearts, sore pained,
To yield Thee thanks unfeigned,
For this Thy grace.
Thee Thy child-servant serveth,
With will that never swerveth,
Seeing Thy face.

GEORGE HUGH BROWNE.

From "New and Old."

THE BISHOP OF PETERBOROUGH ON THE PRESENT OPPORTUNITY FOR CHURCH REFORM.

IN his speech in the House of Lords, on April 21, the Bishop of Peterborough uttered the following warning words, which Churchmen will do well to ponder carefully, although even since the speech was made symptoms are not wanting of an immediate renewal of the storm:—

"Never, too, as I believe, had your Lordships so golden an opportunity for Church Reform as the present moment—an opportunity precious, it may be for its merits, as well as for its rarity. My Lords, our Church at this moment in her history seems, as regards her political assailants from without, to be passing through that kind of lull which, we are told, sometimes occurs in the centre of some great cyclone, the still spot in the heart of some furious storm. Let us beware of mistaking this for the entire cessation of the storm. The forces engaged for and against the Church of England are permanent forces in the life of the nation, and they will ere long be as furiously as ever at war. Meanwhile, we have a brief breathing space. If the Church shall use wisely that passing interval of comparative calm in clearing the decks of the ship of their dangerous lumber, in strengthening the tackle, in repairing what is weak and decayed by time, or damaged by the storm, she will yet safely brave the redoubled fury of the storm into which she is assuredly sailing. But if we spend this interval in a fool's paradise of mutual congratulations, drifting along with quiet and easy confidence, as men drift along on

quiet summer seas, unconscious of the gathering storm, then, so surely as the Church shall thus neglect and waste her opportunity, will the tempest smite her with a sudden and a deserved destruction."

CHARITABLE UTTERANCES.

IN another column we have presented our readers with a few select specimens of the utterances of certain speakers at the recent Conference of the Liberationists. They form not exactly an *aurora catena*, but a string of sayings and sentiments as alien to the true spirit of Christianity as they are repulsive to the feelings of sober-minded men. From the time that a celebrated Nonconformist minister took upon himself publicly to declare that "the Church of England destroys more souls than it saves," it seems that leading political Nonconformists have vied with each other in ransacking the vocabulary of our language for abusive nouns and adjectives to apply to the Church, and in taxing their invention and imagination for insulting tropes and figures wherewith to illustrate its connection with the State. In one sense the bitterness of feeling and expression indulged in by these Liberationists is not to be regretted, as the damage they will do by their maledictions will fall not on the Church, but on their own cause. It is, indeed, of itself deeply to be deplored that a number of speakers who claim to be called Christian ministers and Christian gentlemen, could meet, day after day, and deliberately pour forth what were evidently prepared utterances, clothed in the strongest language and charged with something very like the gall of bitterness, and still more that a large concourse of professing Christians could cheer these utterances with apparent enthusiasm. But the cause they were intended to uphold must inevitably suffer from such a display of anti-Christian sentiment and language. Both Churchmen and Nonconformists will learn from these proceedings the true spirit of the Liberationists. The spirit which seems specially to animate them is hatred of an Institution to which they decline to belong. *Delenda est Carthago*, is their simple feeling and cry: "The Church must be destroyed." Churchmen therefore need have no scruples about resisting these Liberationists to the utmost; and in doing so we are sure they will have an increasing support from various sections of Nonconformists themselves, who must feel heartily ashamed of the sad exhibition so many of the speakers made of themselves at the late Conference.

THE CHURCH IN THE WEST END.—On Sunday morning, May 17, the Rev. G. H. Wilkinson, Vicar of St. Peter's, Eaton Square, preaching, as usual, to an immense congregation, complained that having asked for £4,000 to build his Mission Church near Victoria Station, he had barely received £1,000. The offering for the day amounted to £2,200.

SCRAPS FROM THE CONFERENCE OF THE LIBERATION SOCIETY.

MR. HUGH MASON, OF ASHTON (LANCASHIRE).

"He was sorry to say his county had become more drunken, and therefore the supporters of Church Establishment were stronger than before."

MR. C. H. SPURGEON.

"We must expect to see this truth (*i.e.*, Liberationist principles on Disestablishment) leaven the masses of the people, and then by-and-bye I have no doubt it will reach the *scum of the population floating on the top.*"

"At the time the tithe was instituted the Church of England did not exist. We are the right proprietors of the tithes. They are taken from the Apostolic Church, if they ever had them: and that the Church of England is not apostolic is as certain as that the moon is not the sun."

MR. ILLINGWORTH.

"He believed that they could appeal with great effect to the working classes on these questions, especially by pointing out to them that there were enormous revenues, national in their character, *which were now used by a sect, and abused by a sect*, but which funds the nation might reclaim, and use with great advantage for national purposes."

"What more natural than to suggest that the surplus funds of the Establishment should be used for erecting in every district, Board Schools?"

MR. D. LOXTON, OF SHEFFIELD.

"What the State should do in the case of the Established Church was *to take away the whole of the Endowments*, and leave it to voluntary resources."

MR. GOLDWIN SMITH.

"The Church edifices he would give to the parishes in which they were situated, and would let the parishes introduce into them any form of worship they pleased. The Cathedral he would give to the municipalities or cities, or even the country at large."

MR. ARTHUR MURSELL.

"That faith he knew was once delivered to the saints, but now it was found in the custody of Scotland Yard; of licensed clergymen and licensed victuallers. The Bishops and Boniface combined to guard the sacred vessels, and the ark of the Lord was put under the tap to receive a new libation of the Spirit."

MR. HENRY TAYLOR.

"Some of them thought that the Establishment was necessary in the rural districts in order to give the people a religious education; but his experience had been that *where State churches most abounded, there sin most abounded.*"

MR. R. M. CARTER, M.P.

"He was glad that the pastor and deacons of this chapel had thought it right to lend their chapel for the present political purpose, and he hoped that Mr. Spurgeon's example would be followed throughout the country, so that their friends in the large towns and villages would have the most comfortable place to sit in to hear the lecturers and speakers of the Society who were to be sent out in all directions."

THE LAST NEW SCHEME FOR DIS-ESTABLISHMENT.

MR. JAMES HOPGOOD has been good enough to sketch out "a scheme for the gradual Disestablishment of the Church of England." It appears in the pages of the *Contemporary Review* for May, and may briefly be described as the most coolly impudent scheme of spoliation that has yet been introduced to the notice of the British public. It is founded upon a gross fallacy, and ignores throughout the inherent right of Churchmen to property which they themselves have created. Mr. Hopgood's argument throughout his article is based on the preposterous assumption that "the Non-conformists constitute a clear majority" of the English people. As every unprejudiced man who has looked into the matter knows this to be untrue, and that when the Non-conformists dare to face a religious census, it will be found to be so incontrovertibly, we might be content to leave Mr. Hopgood and his "scheme" to the obscurity which they merit. But since the *English Independent* has described "the scheme" "as not spoliation at all, but strictly conservative and constitutional, rendering to each institution its own property, to the parish or municipal body, the parish Church; to the state, or imperial body, the Cathedral," it may be well to lay Mr. Hopgood's proposals before our readers. They are as follows:

- I. Every parish church is a building erected within a certain district for the worship of Almighty God, for the convenience and benefit of those dwelling within such districts; *it belongs to no special sect or body of Christians*; it is, in fact, the church of the parish.
- II. All cathedrals and so-called Church property belong to the State, and every one ought to be dealt with according to the exigencies of the living race of men, whatever may have been the views and wishes of men or women of former ages.
- III. As soon as a parish church shall become vacant, by reason of the death of the present incumbent, a Parish Church Board shall be elected by the parishioners, *which Board shall have the entire control of the Church*, and shall appropriate it for the religious service of the parishioners, so as that all religious denominations in the Parish having a certain number of members, (say 25), shall have the use of it at stated times, arranged so far as possible to meet the convenience of all.

We need not enter into further details. What has been said clearly shows the spirit now animating political Dissenters against the Church. Their wish is not merely to separate it from the State but to injure it in the process as much as possible. They would deprive the Church not only of its historical position, of its power to stand forth as the national upholder of ancient Christianity in our land, but they would cripple it for the future in every possible way; deprive it of every penny of endowment that they can strip it of, and even confiscate its Churches and Cathedrals, built or restored, for the most part, exclusively by the self-denying liberality of Churchmen. It is well that the would-be spoliators are speaking out so plainly. We now know their designs, and it will be our own fault if we do not abundantly provide against their accomplishment.

Mr. Hopgood, we believe, is a Unitarian. If so, his scheme finds but little favour at the hands of *The Inquirer*, the able organ of that body, which thus speaks of the main principle of his scheme.

"Mr. Hopgood assumes, as a fundamental principle, that the parish church belongs to no sect or special religious body, and that it ought to be open for the worship of God to all dwellers in its district under reasonable conditions. The parish church is now everywhere open to all dwellers in its district under such regulations as are conferred by the State in accordance with the supposed religious conviction of the majority of the people. Would Mr. Hopgood have it open to Mormons, Tunkers, Jumpers?—such a sect which exists in Wales—or to the Buddhists, Mahomedans, Hindoos, and Fire Worshipers who are now naturalised subjects of this realm."

The *Spectator* hardly treats the proposition more kindly.

"To carry that idea out at all, as a mere physical possibility, Sunday must first be put to death; and even then, just imagine the position in, say, Liverpool, where a church might be claimed first of all by Irish Roman Catholics: secondly, by Welsh Methodists: thirdly, by Episcopalians: fourthly, by Irvingites: and fifthly, by Welsh Mormons, all of whose ideas must be consulted as to ornament, hours, and everything else. It would be better to turn each church into a parish library than to attempt to manage so preposterous a scheme."

Surely the time has come when Churchmen should make such a demonstration in defence of their Church, as to make it abundantly clear that the English people are firmly resolved to reject with the contempt they deserve all such schemes for the subversion and spoliation of the old Church of England.

THE CHURCH OF IRELAND.—The annual meeting of the Church of Ireland Sustentation Fund was held in the Lambeth Palace Library, on May 19, the Archbishop of Canterbury presiding. The Report showed receipts for the past year £6,908, raising the total of English subscriptions from the commencement to £40,435.

CONSULAR CHAPLAINCIES.

A PARLIAMENTARY paper has just been issued, containing the "statements made by Consuls, Consular Chaplains, and Church Committees, relative to the withdrawal of Government grants to Chaplains," under the provisions of a circular issued by Lord Granville on July 31, 1873. This circular declared the intention of Her Majesty's late Government to withdraw the grants made under the Consular Act of 1825, and which have been paid in most cases uninterruptedly since that date, a period of 50 years. The result will be that great hardships will be inflicted, both on the British communities abroad, and also on the Chaplains who have hitherto ministered to their spiritual needs. Abundant proof of this is given in the correspondence before us.

From Trieste Messrs. Brock, Wilkinson, and O'Callaghan wrote to Lord Granville on Sept. 29, 1873:—

"There are at Trieste 65 British families, numbering about 250 persons, a large proportion of whom are children. Of the 65 heads of families, 45 are with incomes not more than sufficient to support and educate their families. Six only are merchants, and the community peculiarly needs the services of a resident English clergyman."

From Nice Messrs. C. Boileau Elliott and D. S. Govett write:—

"It is not possible within the limits of a letter, to convey an adequate idea of the perplexity and difficulties in which this Church Establishment would be involved by a withdrawal of the protection of the Consular Act."

From Leghorn the Chaplain, Rev. H. J. Huntingdon, writes:—

"On public grounds there is reason to urge a favourable consideration. The length of time the chaplaincy has existed, the large amount of Government property here, the beautiful church with its two burial-grounds, the large number of sailors visiting the port, many of whom the chaplain has visited in hospital or prison; and then the special claims we have at Leghorn, from the fact that above £1,600, left by private charity for the support of a Chaplain, was appropriated to national uses."

From Batavia the Church Committee writes:—

"The withdrawal of the grant, as contemplated by Her Majesty's Government, would therefore be tantamount to an arbitrary repudiation of the agreement by which the offices of the chaplain (Mr. Francis) were secured, a course of action so wholly inconsistent with the policy of an enlightened and liberal administration, that we can only surmise that this point entirely escaped Earl Granville's attention, when thus suddenly withdrawing Government aid from the chaplaincy."

They add in a subsequent minute:—

"They do not consider the amount, so small to the country—some £9,000 per annum—of sufficient importance to warrant the withdrawal of Government aid, resulting, as it doubtless will in Batavia, and

probably elsewhere, from the inability of the residents unaided to maintain a clergyman, in the downfall of public worship, and the loss of these oases in the desert, which have hitherto served as a rallying-place to sojourners in foreign lands, and have helped not a little to maintain the prestige of the name of Great Britain."

From Rotterdam:—

"That the British population of this city, who belong to the Established Church, though numerous, consist mostly of the lower classes and of seamen, who are totally unable to contribute anything towards the support of the Church."

From Oporto the following remarkable statement comes:—

"The Oporto congregation in fact presents a very remarkable example of a varied body of religionists, not in any degree from indifference, but actuated by an earnest appreciation of the value of union, agreeing to sink their minor differences, and gladly to embrace the service of the Church of England, as in their circumstances the best, and indeed the only possible, representation of their common Protestantism."

From Monte Video an earnest protest comes from the chaplain, pointing out the great hardship and injustice that he will suffer under the operation of Lord Granville's confiscating circular:—

"I should not have incurred these heavy expenses, or come out to this distant land, resigning a living in England, which of course I might have held during life, but on the faith, surely a reasonable one, that my appointment by the Foreign Office would not be vitiated except by my own incapacity or misconduct."

To these and many other similar protests the stereotyped answer is returned by Lord Tenterden (who seems, unless appearances greatly belie him, to be at the bottom of all this mischief), "that his Lordship (Earl Granville) regrets that he can see no reason to alter the decision arrived at by Her Majesty's Government in this matter."

British residents abroad may suffer many things from the want of spiritual ministrations amongst them; children may die unbaptized; the sick may be left without spiritual consolation; marriage, according to the rites of the Church, may, from want of an authorised minister, become a thing unknown; immorality may increase, and the British name become tarnished from the unworthy conduct of those who, although resident under the British flag, have been denied by England the first elements of Christian instruction; but what is all this to "a liberal and enlightened government," who, at such a slight sacrifice as this, can by one bold stroke of policy, worthy of their honoured reputation, effect the magnificent saving of £9,000 per annum out of a yearly expenditure of £75,000,000; obtain the approbation of the Nonconformist press, and prove to the world the generosity with which England treats the

clergy of the National Church, who, trusting to her honour, went into voluntary exile to do her service.

This is a question on which Churchmen should rouse themselves to action without delay. Lord Granville may have been acting within the powers given the Secretary of State under the Consular Act of 1825, and yet have committed an harsh and unjust act in the summary withdrawal of the salary of all the consular chaplains. Doubtless the Select Committee of the House of Commons, which, through the persevering energy of Sir H. Drummond Wolff, M.P., is likely to be appointed to investigate this matter, will, in the examination of material witnesses, throw much light upon this subject, and we await with no little interest the result of its proceedings.

IGNORANCE.

On Sunday May 3rd, being the first day of that week on which the representatives of various Dissenting bodies assembled in London to liberate the country from the authorised teaching of the Church of England, at a time when the gross darkness in which Churchmen lay was being contrasted in the most forcible language with the free light of Dissent, Dissenters in Northamptonshire were giving timely evidence of their Christian charity and enlightenment. A certain number of Particular Baptists, it is said, in anticipation of the consecration of a new burial ground at Wellingborough, by the Bishop of Peterborough, put forth a number of handbills, in which we find the following—(No. 1) "The Consecration Mockery. The uselessness and folly of calling a piece of ground consecrated when it produces as many weeds, thistles and thorns after the artificial human ceremony, as it did before the consecrated mockery was performed." (No. 2.) "The blasphemy of a human consecration, a contemptible *pretention* in making the ground better than the Creator has left it." (No. 3.) "The real meaning of the word 'Consecrate' is 'to render holy.' Can a Bishop or any simple man or clerical *impostor* achieve this? Englishmen, look to your Bibles, read carefully 2nd Thess., chap. ii., 3, 12. Question—To what depth does the consecration extend?" On the day of consecration, as the procession moved round the portion of consecrated ground, certain persons in the crowd kept up a running fire of insulting language, similar to that of the handbills quoted above, and evidently intended for the ears of the Bishop and Clergy. The ceremony had not concluded when the rain came down in torrents, and as it became desirable that the members of the procession should at once obtain the shelter of the chapel, there arose from a portion of the crowd a shout of coarse and mocking laughter as unseemly as it was offensive.

TALKING AND WORKING.—While Mr. Dixon and his friends have been talking, Churchmen have been quietly working. With all its machinery and funds, the Birmingham league seems to have made so little impression that during the past three years—after the passing of Mr. Forster's Act—Board schools took only £14,827, while Church of England schools received £757,856.—*Western Morning News*.

SOME OF THE SMART SAYINGS OF THE LIBERATION MEETING CONSIDERED.

"Now when the agricultural labourer is strong, a Bishop speaks for them." So said Mr. Goldwin Smith, and his audience, *The Nonconformist* tells us, laughed and cheered. Whom they laughed at and cheered, whether Mr. Smith, the Bishop, or the agricultural labourer, perhaps some of the audience even might find it hard to explain. But this much is certain; of the Bishop of Manchester's discretion there may be two opinions; of Mr. Smith's ingenuousness there can be but one. The Bishop most distinctly wrote his letter in *The Times*, under the belief that the agricultural labourer was not strong, but weak; and Mr. Smith could not have misunderstood his meaning. The last charge we should have expected his most determined opponent to bring against the Bishop would be that of truckling. Did Mr. Smith think a Liberationist audience would swallow anything?

"Free Christianity won the world; established, she has all but lost it." Can Mr. Goldwin Smith tell us at what precise period Christianity may be said to have won the world? Christianity is not quite 2,000 years old; Established Churches are at least 1,000 years old. Does Mr. Smith really believe that at any time during the first few centuries Christianity counted more adherents than it does to-day, Established Christianity all but lost the world? Why, if, as we are bidden believe, Nonconformity comprehends all that is sound, and true, and wholesome in religion, this very Nonconformity owes the possibility of its existence to an Established Church

"The Prayer-Book is the Bible of the Church; the Bible the Prayer-Book of the Nonconformists." We suspect that the author of this statement was captivated by the sound of his own words. Certainly the gentleman who thought it worthy of reproduction was. Of course, as it stands, the first part of the statement is simple nonsense. If, however, the author wished, as it would appear, to cast reproach upon Churchmen because of the estimation in which they hold their Prayer-Book, we will just give him one reason for this feeling chosen from among the many which might be given—Churchmen love their Book of Common Prayer, because within its pages and by its rubrics so large a portion of the Holy Scriptures is provided to be read daily. There is, in fact, probably more of God's word and less of man's in the Church of England Service than in that of any Nonconformist community.

THE CHURCH DEFENCE INSTITUTION.

Lieutenant-General Sir Richard Wilbraham, K.C.B., has been elected a member of the Executive Committee.

Mr. J. M. Clabon, formerly Chairman of the Executive Committee, has been elected a Vice-President.

The Rev. E. L. Y. Deacle, Precentor of Chester Cathedral, has been appointed Organising Secretary for the Diocese of Chester.

The Parish Church of St. Mary, Harrogate, was re-opened on Ascension Day, after having undergone some very necessary repairs and alterations, at a cost of £600.

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

LIBERATIONIST ACTIVITY v. CHURCH APATHY.

SIR,—It is evident, from the proceedings at the late Conference of the Liberation Society, that the Political Dissenters are more than ever resolved to pursue their work of Church destruction, and it would seem that defeat, so far from damping their energies or diminishing their determination, has caused them to renew their efforts with fresh vigour. It is too much the fashion with Churchmen to ignore the strength and influence of the Liberation Society, and to repose in a false sense of security, crying "peace, peace," when there is no peace. This apathy proceeds, not from any lack of sympathy with the Church (for by their exertions in Church and School building and endowment, home and foreign missions, hospital funds, &c., Churchmen have proved themselves ever active in good works), but simply from a want of knowledge of the magnitude of the movement against the Church, and an under-estimation of the danger in which she thereby stands.

Those who attended the great meeting at the Metropolitan Tabernacle, as I did, could not fail to notice in the addresses which were delivered, that argument was conspicuous only by its absence, while invective and railing were liberally supplied. Little harm would be done by these latter—and, indeed, they would scarcely in themselves serve to supply the place of the former,—were it not that they are supported by large sums of money, which will of course enable the promoters of the movement against the Church to do very much in the way of prejudicing the minds of the unthinking and unlearned—men who, it must be remembered, are now possessed of much political power. Hence the danger to the Church. There can be no doubt that Churchmen have not provided funds for the dissemination of correct information respecting the Church, with anything like the liberality which has marked their opponents. A glance at the list of subscriptions and donations, published in the *Liberator* each month, compared with the similar list in the *National Church*, will show a decided preponderance in favour of the Liberation Society. This should not be. Surely the Church of England, "with all the wealth, the learning, and the refinement of the country on her side," will now find her friends coming forward with liberality and determination, to secure to her a vigorous and truly efficient defence. As Mr. Alderman Carter with truth remarked at the late meeting, the people of England "require educating" upon the subject of the Church, not, however, in the sense that the Hon. Member for Leeds would have them educated, but educated and made sensible of the blessings which by reason of the Established Church are theirs, so that they may more than ever appreciate the same, and not suffer the old order of things in this country to pass away.

Let Churchmen but speak out, and say that disestablishment and disendowment shall never be: let them support their resolution with determined energy, and then not only Churchmen, but all Englishmen, will in days to come both thank them and bless them.

H. B. R.

SIR,—Allow me, as a subscriber to a small amount to the *National Church*, to give a word of encouragement to my brethren who are incumbents or curates. Whether we occupy one position or the other, there can be no doubt that in both the duty of aiding in Church Defence is becoming more and more felt, and the means of doing so are being placed more and more within our reach by your excellent monthly, the *National Church*. I assume that the necessity is being more thoroughly re-

cognised by your subscription list, which, allow me to say so, is a wise expenditure of apparently dry information. There are few incumbents and curates who would not give 5s. a year, were they to read a few numbers of the *National Church* and see for themselves the true objects at which it aims. I apprehend they are these—

1. To show that *all religious belief* is being sapped by the secularising views of the hydra-headed dissent of our day.
2. That the public recognition of a true faith is not only politically a blessing and safeguard, but spiritually the only means whereby true enlightenment, comfort, and right principles of action can be conveyed to, and conserved for, the mass, whatever the nation be called, whether English or American.
3. That the Church's work must be extended with an extended literature to meet false statements, by giving men the opportunity of "choosing the good and refusing the evil."
4. That the Church's efforts to do this have of late, thanks be to God, been crowned with so much success, that the Church's responsibility will be great if we neglect to go on sowing good seed where God has blessed so largely the seed already sown.
5. That our strength is not to rest content with what we are, but to strive to carry out all that friends and foes demand, and a National Church should be.

I beg to offer two suggestions, which are within the means of all incumbents and curates. 1st. I suppose few of us would refuse to subscribe 5s. a year to the Church Defence Institution; 2nd. We can all circulate a dozen copies a month amongst our parishioners. The sum thus expended is 17s. a year. If we cannot all afford an individual subscription of 5s. a year, I would suggest that my brethren should lend a few copies of the *National Church* to one or two laymen. Ask them to put down 10s. or 12s., as they like, for the object I have named. I am very much mistaken if, in every parish where *the Church is a living reality* by the clergyman's doing his duty in his high and holy calling, some laymen cannot be found who will willingly give their money, where they cannot give their time, in promoting objects with which they heartily agree. I am doing thus much myself. My lot is cast where political dissent has long had the field to itself—so much the more shame to the Church!—but the proof of the nation's heart being favourable to our Church is shown here, as elsewhere, by a hearty readiness to investigate the claims of our Church, and a thankful readiness to find satisfactory answers to the "lying wonders" which the Liberation Society is circulating here as elsewhere. What we all want is more faith in God to defend the right, where we, as ministers of Christ, are endeavouring to make the Church of England the Church of rich and poor alike. I regard the result of the late election as a signal proof of encouragement from the great Head of the Church not to be weary of well-doing, not to be terrified by our adversaries, and not to allow any just grounds of complaint to remain unaltered. The late debate in the House of Lords on Church Patronage,—the thoroughly honest determination of the bench of Bishops, speaking through the Bishop of Peterborough, on our great blots, simony and the sale of presentations—these speeches by Archbishops and Bishops, and the responsive utterances of lay Peers, all show that Church Reform is being determinately taken up, and will be carried out.

If such measures are carried out, the sting will be drawn from many an Anti-State Church tract, and much will be done to render Othello's occupation gone.

INCUMBENT.

About £12,000 has been promised in donations to the Wilberforce Memorial Fund, and from £300 to £400 in annual subscriptions. A site for a Mission house has been found in south London.

SHORT SUMMARY OF THE PRESENT POSITION OF CHURCH BILLS IN PARLIAMENT.

HOUSE OF LORDS.

Public Worship Regulation Bill (Archbishop of Canterbury). Committee (on re-commitment), Thursday, June 4.

Church Patronage (Scotland) Bill (Duke of Richmond). Second reading June 2.

Colonial Clergy Bill. Passed and sent to House of Commons May 15.

Boundaries of Archdeaonries and Rural Deaneries Bill "To facilitate the rearrangement of the boundaries of archdeaonries and rural deaneries" (Bishop of Exeter). Passed, and sent to House of Commons May 19.

HOUSE OF COMMONS.

Public Worship Facilities Bill (Mr. Salt). Second reading Wednesday, July 15.

Church Rates Abolition (Scotland) Bill (Mr. McLaren). Second reading Wednesday, July 8.

Archbishops and Bishops (Appointments and Consecration) Bill (Mr. C. J. Monk). Second reading Wednesday, June 24.

Ecclesiastical Offences Bill (Mr. Holt). Second reading June 15.

Uniformity Acts Amendment Bill (Mr. Holt). Second reading June 15.

Elementary Education Act (1870) Amendment Bill "To repeal the Twenty-fifth Clause of the Elementary Education Act" (Mr. Richard). Second reading Wednesday, June 10.

Elementary Education (Compulsory Attendance) Bill (Mr. G. Dixon). Second reading Wednesday, July 1.

Monastic and Conventual Institutions Bill (Mr. Newdegate). Second reading Tuesday, June 2.

Prison Ministers Act (1863) Amendment Bill (Mr. Meldon). Second reading Wednesday, June 24.

Ecclesiastical Patronage (Church of England) Bill (Sir J. Kennaway). Second reading July 15.

Churches and Chapels Exemption (Scotland) Bill (Lord Advocate). Committee June 4.

Hartford College, Oxford, Bill. Second reading June 4.

Marriages Legalisation (St. John the Evangelist, Shustock) Bill (Mr. C. Read). Third reading June 1.

Marriages Legalisation (St. Paul's, Pooley Bridge) Bill. Read third time May 21.

Bishop of Calcutta (Leave of Absence) Bill (Lord G. Hamilton). Read third time May 21 (awaiting Royal Assent).

BILL WITHDRAWN.

Universities (Scotland) Bill (Mr. Cowper-Temple). Withdrawn May 11.

BILL REJECTED.

Churchwardens Bill (Mr. C. J. Monk). For providing facilities for the admission of Churchwardens into office. Read a first time March 23. Rejected on second reading April 16.

NOTICES OF MOTION.

HOUSE OF LORDS.

The Lord Foxford (Earl of Limerick).

On the motion that the House be put into a Committee upon the Public Worship Regulation Bill to move as an amendment:

That whereas in the Royal Declaration prefixed to the "Articles of Religion" it is set forth, "That if any difference arise about the external policy concerning the injunctions, canons, and other constitutions whatsoever thereto belonging, the clergy, in their convocations, are to order and settle them, having first obtained leave under our Broad Seal so to do, and we approving their said ordinances and constitutions, providing that none be made contrary to the laws and customs of the land:

"That out of our princely care that the churchmen may do the work which is proper unto them, the bishops and clergy from time to time in convocation, upon their humble desire, shall have license under our Broad Seal to deliberate of and to do all such things as being made plain and assented unto by us shall concern the settled continuance of the doctrine and discipline of the Church of England now established, from which we will not endure any varying or departing in the least degree:"

And whereas such differences have arisen and have not yet been so ordered and settled:

This House, while admitting the present unsatisfactory state of the Laws Ecclesiastical, is of opinion that exceptional legislation is now undesirable, and only calculated to promote vexatious litigation.

HOUSE OF COMMONS.

Mr. Beresford Hope. On second reading of Ecclesiastical Offences Bill, to move—

"That while admitting the present unsatisfactory state of the Laws Ecclesiastical, this House is of opinion that exceptional legislation is undesirable, and calculated to promote vexatious litigation."

Mr. Holt. After second reading of Ecclesiastical Offences Bill, to move—

"That it be referred to a Select Committee."

Mr. Beresford Hope. On second reading of Uniformity Acts Amendment Bill, to move—

"That it be read a second time upon this day three months."

Mr. Holt. After second reading of Uniformity Acts Amendment Bill, to move—

"That it be referred to the Select Committee on the Ecclesiastical Offences Bill."

Mr. Pease. Durham Deanery (Ecclesiastical Commissioners' Tenants).

"To call attention to the present position with regard to their holdings of the customary Tenants of the Ecclesiastical Commissioners (late of the Dean and Chapter of the Cathedral of Durham), and to move for a Select Committee to inquire thereinto." (June 16.)

Mr. J. G. Talbot. On second reading of Elementary Education (Compulsory Attendance) Bill, to move—

"That this House cannot entertain the question of the universal Establishment of School Boards, until perfect liberty of religious teaching shall be secured to such boards by the repeal of the fourteenth section of 'The Elementary Education Act, 1870,' and until such boards are empowered to contribute to the support of Voluntary Schools within their districts, when it may seem to them desirable." (July 1.)

SHORT NOTICES OF BOOKS AND PAMPHLETS.

There will be many to whom Canon Bright's *Hymns and other Verses* (Rivingtons) will be welcome. This edition, which is dedicated to Canon Liddon, contains twenty new hymns not found in the former issue. As we might expect, many of the subjects treated of are historical, amongst which we may especially mention "The Battle of Varna," and "A Tradition of Culloden." Few are better fitted to throw life into the traditions of the early Church than the Regius Professor of Ecclesiastical History. This his treatment of "The Death of St. Augustine," "Theodore of Antioch," and "St. Polycarp at Rome," abundantly testify. "The Hymns from the Foundation of Keble College" will make this volume prized by those many Churchmen who hold in reverence all that concerns the venerated author of "The Christian Year."

In *The First Chronicle of Æscendune* (Rivingtons) Mr. A. D. Crake gives us a tale of the times of St. Dunstan, written with much spirit, and with a careful attention to the best authorities on the history of the period of which he treats. The characters of the boy-king Edwy and the fair Elgiva are drawn with considerable power, but the chief interest centres in Ælfric, the eldest son of the Thane of Æscendune, who, brought up in a home full of religious influences, is, as Edwy's chosen companion, suddenly exposed to all the temptations of a court, fascinated by which he deeply falls, but after some time recovers himself, and obtains the pardon of Dunstan, whose life, at the command of the king, he had previously sought. As Mr. Crake has two other tales in store, if success attends the publication of this one, we trust the time is not far distant when we shall receive another contribution from his pen.

Under the title of the *Colour of the Cross* (Rivingtons) Mr. Nichol presents us with a simple allegory written with much feeling, and calculated to impress upon the young the blessedness of obedience in the round of daily duty.

The Arabian Nights, The Works of Shakespeare, The Christian Year, are the three latest works which Messrs. Cassel, Petter and Galpin have with characteristic enterprise undertaken to produce in illustrated form. Of the two former we have had of course many illustrated editions, adapted generally for drawing-room tables. The present editions, while in no sense unworthy to take the same place as their predecessors, are by their low price placed within the reach of a much larger class of readers, to whom the excellent illustrations will assist much in recommending them. To make the *Christian Year* yet more widely known was an honourable undertaking. To illustrate it was a delicate task. Happily too much has not been attempted, and we have good hopes that the pretty borders and the few engravings of suggestive scenes may lead those who are attracted by them to linger over the poems, and find out for themselves the many gems which lie below the surface.

We have also received from Messrs. Rivingtons the second year's course of *Manuals of Religious Instruction on the Old and New Testament and the Prayer Book*, edited by Canon Norris. The lessons are brief and to the point, and carefully explain the difficulties likely to arise in understanding the passages of which they treat. We can recommend them heartily.

Mr. S. C. Austin continues his papers on Church and State in the *Churchman's Shilling Magazine* (Houlston & Co.) for May, and there is a well written paper by Mr. Llewellyn Jewitt, with suitable illustrations, on "Tissington: its Holy Waters and Spring Flowers."

The handiest, as well as the most complete, guide to the new Parliament will be found in *Debrett's House of Commons and Judicial Bench* (Dean & Sons.) The first Part contains a short biographical notice of each mem-

ber, with a description of his political opinions, an engraving of his arms, his town and country residence, his club, and, when he is possessed of Church patronage, the names of livings in his gift. In some cases, the notice is extended to a short history of his life, e.g. in that of Mr. Isaac Butt, the leader of the Home Rule party, and Dr. Lyon Playfair, the late Postmaster-General. Part II. gives a list of the counties and boroughs returning members to Parliament, with the names of the successful and unsuccessful candidates, and the numbers polled in the contested seats at the last election, the politics of all candidates being distinctly specified. The heraldic emblazonment of borough arms are also given. Then follows an epitome of the peerage, after which comes a full account of the Judges in the Superior Courts in England, Scotland, and Ireland, the Judges of the County Courts, and the Recorders. A chronological list of the Lord Chancellors and Speakers of the House of Commons succeed, and this most useful and comprehensive compilation concludes with an interesting essay on Heraldic Distinction and Armorial Bearings which those who are desirous of commencing the study of Heraldry will do well to make themselves acquainted with.

The first *Charge of the present Bishop of Barbadoes* (James Parker & Co.) shows that the successor of Bishop Parry has begun his arduous task in a speech which augurs well for the future of the diocese under his superintendence. He has already taken an accurate survey of his position, and of the needs of the Church committed to his charge. He speaks out boldly on the necessity of a restored Church discipline, laments the terrible fact "that the baptism of illegitimate children outnumber the legitimate to an alarming degree," and commends the consideration of these and other matters of internal organization to the next session of the Church Council. The whole Charge is deeply interesting, and throws great light upon the condition of a most important Colonial Diocese.

We welcome every well-directed effort made to enlighten the British public on the true relations between Church and State. Such efforts are especially useful when they expose the fallacy of the Liberationists' objections to this union. The Rev. William Preston, of Runcorn, in his *Seventy-five Objections to the Union of Church and State Analysed* has accomplished a very useful work, which Churchmen in parishes afflicted with the visits of Liberationist lecturers would do well to make them thoroughly acquainted with.

In an able *Letter to the Archbishop of Canterbury on Clerical Tithe Rent Charge* (Rivingtons) the Rev. W. E. Sellon points out the manifest injustice of the present mode of assessment arising from real property being rated on one principle, and tithe rent charge on another. He suggests a remedy on the principles recommended by Sir Massey Lopes in his Bill for readjusting local taxation, and urges that the clergy should petition Parliament for justice in this matter.

The vigorous pen of the Archdeacon of Taunton is seldom at rest. We have now before us two of his recent publications, *The Persecution of 1874*, and *the Elementary Act of 1870* (Jas. Parker & Co.), his Charge at the visitation of this year; in which he takes a gloomy view of the Church's prospects—religious and educational—in the future; also *Two Speeches in the Lower House of Convocation* (Jas. Parker & Co.), delivered in the spring session of the House, which contain a statement of the Archdeacon's seventeen reasons for opposing the Archbishop of Canterbury's Public Worship Regulation Bill. *Difficulties in Church Work* (Jas. Parker & Co.) is a record of one of the painful cases which have of late arisen between a clergyman and his Diocesan on the subject of ritual. The correspondence is incomplete, and therefore unsatisfactory, as it does not contain the whole of the Bishop's letters, but this from no fault of Mr. Randall's, who had not the Bishop's permission to publish the whole.

New and Old (J. & C. Mozley). One of the best of our Church serials, sound in teaching, and excellently edited, with several poems suited for the season, and some touching verses on the death of an infant son of the Bishop of Bloemfontein, which we have given in another column. In the *Monthly Packet*, Miss Yonge continues her story of "The Three Brides." There is also a carefully-written paper on the London Mission, and the old fable of "The Owl and the Ass," a reprint well suited for these times.

The Church of England Magazine (W. W. Gardner) is an old friend, and has reached its 38th year in vigorous health. It contains an admirable view of Hursley church, and an interesting paper on "Russian Chitchat," which will be acceptable to many at this time. The Register of Ecclesiastical Intelligence is well done, and adds greatly to the value of the magazine as a record of contemporary Church events. *Mission Life* (W. W. Gardner) has a good paper on missionary work in Madagascar, which all who desire to become acquainted with Bishop Kestell Cornish's future sphere of duty should read; also a review of the life of saintly Bishop Patteson, by one who knew him well—Bishop Abraham. *Sunday* (W. W. Gardner), always well illustrated, will be popular with the little ones for its tale "Amongst Lions;" whilst *Chatterbox*, which is rather a more exciting number than usual, is suitable for those of a more advanced age. *The Church of England Temperance Chronicle* (W. W. Gardner) has a well-executed portrait of Lord Lawrence, and records the continued advance of the good cause it advocates. We have also received *The Parish Magazine*, *Good Stories (Married without Leave)*—an excellent story for garrison towns—and *The Children's Prize* from the same publisher.

Christian Priests Ambassadors for Christ (Rivingtons) is a sermon by the Rev. J. W. Irvine, preached at the Lent Ordination of the Bishop of Rochester, tracing out in clear and concise terms, the true source of the ministerial commission, and urging those who hold it to exercise their spiritual duties with faithful earnestness and singleness of heart.

"*Twilight* (Masters)—a new candidate amongst the penny magazines for popular favour—is excellent in tone and sound in teaching.

A Lecture on the Advantages of a Form of Prayer (B. Brown, Huddersfield), by the Rev. F. G. Bussell, contains a brief and well-arranged summary of the advantages arising from the use of an appointed form of prayer in public worship, and many of the clergy will find it useful for circulation in their parishes.

A carefully compiled *Tourist's Church Guide* (Church Printing Company) has been published by Mr. J. C. Waram. It contains the hours of service in most of the churches in England in which the Holy Communion is celebrated weekly, and daily prayer said. As this is a first edition, it is not so complete as it will doubtless become in the future. Nevertheless it will be found in its present state a most useful companion to the tourist who desires information on the Church privileges he can obtain in the localities he is about to visit.

Mr. G. F. Chambers has compiled an excellent *Record of Parliamentary Elections 1868-74* (Edward Stanford), which will be found most useful to all interested in political warfare: In addition to the population of each county and borough, the number of registered electors is given, together with the names of members and candidates at both general elections, and with the political opinions of each. A very handy arrangement is the having a blank space for MS. additions between each town and county, so as to give room for entering any bye elections. We are not aware of any other publication on the subject which is so well adapted for general use as this one of Mr. Chambers.

PUBLIC WORSHIP REGULATON BILL.

To the Editor of THE NATIONAL CHURCH.

SIR,—As Churchwarden, I consider this Bill, if passed, will interfere with my office. I have just answered 72 questions in the presentment paper for our Archdeacon's coming visitation. Question 61 is as follows:—"Are all the services of the Church performed as prescribed in the Book of Common Prayer?" Question 72:—"Is there any other matter which, on due consideration of your duty, you think it right to present?" Moreover, I have to make a declaration as Parish Churchwarden, that I will faithfully and diligently perform the duties of the said office.

Now, Sir, if the Bishop or Archdeacon came to see for themselves if my answers were correct, I should not complain; but for "three parishioners," whether of the congregation or not—as the Bill proposes—to be able to present any Church matter to the Bishop, when I am the appointed and legal representative of the parish, would be setting my representation at naught, and an infringement on the good old English principle of "local self-government." If any of a congregation have to complain, let them make their complaint through their Churchwarden; and if the Incumbent, or any one else, wish to place anything new in the church, for the fabric or ministers thereof, let it be allowed after recorded agreement between the Incumbent and Churchwardens; and if they disagree, let the matter be referred to the decision of the Bishop. Thus we could get rid of Faculties which seem only invented to put money into the lawyers' hands, and which are described, I see, in the Encyclopedia as "things enabling persons to do by indulgence what ought not to be done by law."

A CHURCHWARDEN.

BOOKS AND PAMPHLETS RECEIVED.

- Rivingtons:—
 Samaritans, and other Sermons. By the Rev. G. L. Hallett.
 Charge of the Archdeacon of Maidstone.
 Charge of the Archdeacon of Wells.
 Mixed Education of Boys and Girls in England and America.
 By the Hon. Dudley Campbell.
 Manuals of Religious Instruction. Edited by Canon Norris.
 Part II. Old Testament, New Testament, Book of Common Prayer.
 The Colour of the Cross. By Rev. J. G. S. Nichol.
 The First Chronicle of Æscendune. By A. D. Crane.
 Hymns and other Verses. By Canon Bright. Second edition.
 Remarks on Clerical Tithe Rent Charge. By Rev. W. E. Sellon, B.A.
 Christian Priests Ambassadors for Christ. By Rev. J. W. Irvine.
 W. Wells Gardner:—
 The Church of England Magazine.
 Mission Field for May.
 Married without Leave. (Good Stories for May.)
 Parish Magazine. Sunday. Chatterbox.
 The Church of England Temperance Chronicle.
 J. & C. Mozley:—
 The Monthly Packet for May.
 The Monthly Paper of Sunday Teaching.
 New and Old for May.
 The Magazine for the Young.
 Jas. Parker & Co.:—
 The Clergy and their Duties. By the Bishop Suffragan of Nottingham.
 The Two Blasphemies. By H. Harris, D.D.
 The Archbishops' Bill. Speeches of Archdeacon Denison
 The Proposed Ecclesiastical Legislation. By the Rev. Dr. Pusey.
 H. S. King & Co.:—
 Studies in Modern Problems. Second series. No. 2. By J. D. Chambers, M.A.
 Longmans:—
 Present Attitude of Political Parties. By Edward Akroyd, F.S.A.
 W. Macintosh:—
 Hope for Africa. By the Rev. Dr. Lane.
 The Confirmation Class. By Rev. C. P. Longland.
 J. Hodges:—
 Bible Stories for Children and Sunday Schools.
 The Four Temperaments. By the Rev. Freb. W. R. Clark.
 W. Kent & Co.:—
 The Saturday Half-Holiday Guide.
 S.P.C.K.:—
 Church Hymns, with Tunes.
 Church Printing Company:—
 Tourist's Church Guide, 1874.

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The
National Church.

JUNE, 1874.

"Upon the simple evidence of these returns (Ecclesiastical Commissioners for 1873) the Church of England is universal throughout the territory it claims: it is popular; it is not rich; both its clergy and its laity are prepared to make large sacrifices; it is actually communistic in the demands it makes on its own revenues and on the piety of its friends; it fills the waste, it gathers the scattered, and is fairly adapting its arrangements not only to growing, but even to shifting, populations, such as the mining."—*The Times*, Ascension Day, May 14, 1874.

THE RENEWED ATTACK UPON THE
CHURCH.

THE Liberation Society has held its Tenth Triennial Conference, at which 1,100 delegates were present, and has determined, in addition to its annual income, to raise a reserve fund of £100,000, of which £23,500 was promised at the Conference. This vigorous renewal of the attack on the Church, as an Establishment, foreshadows a period of continuous agitation for years to come. Constituencies are to be converted. The people, if possible, are to be educated into accepting as a cardinal article of political faith the Liberationist policy. No pains, no expense, is to be spared to accomplish this. As one of the speakers expressed it, "By the pen, by public meetings, by lectures, and through the post, and in every conceivable form they must approach men in every part of the kingdom." Even the country parishes are promised an unquiet time of it. "It is the intention of the Committee," says the report, "to bestow far more attention than they yet have done on the smaller towns and the rural parishes, and this will need that they should be mapped out into comparatively smaller districts." We are thus plainly told what is before us. The whole power of Nonconformity is forthwith to be put in action against us. The ramifications of the Liberation Society are to be extended to every corner of the land. Every available force is to be enlisted in the cause. The Liberationist host is to be marshalled, trained, disciplined, and, when the proper moment arrives, is to be hurled with resistless force against the foe. Meanwhile recruits are to be sought for everywhere. "Teaching operations" are to be inaugurated on a large scale. Though not in a majority now, it is hoped that in a few years the effect of all these exertions will be to convert the people to their views. Not content with this, so certain already are they of the result, that many of the speakers at the Conference spoke

of the manner in which they would divide the spoil. They proclaim that the Irish Church has been dealt with most unwisely, and that they will never permit the English Church to be disestablished on similar terms. The plan proposed is beautiful for its simplicity. Churches are to be given to the parishioners "to introduce into them any form of worship they please." Cathedrals are to be handed over to the municipalities of the cathedral city. The funds of the Establishment may with advantage be used for erecting in every district Board Schools. They are now, as Mr. Illingworth tells us, "used by a sect and abused by a sect," and should be reclaimed for national purposes. Much similar talk was there to the same effect, and thus intent on going to work to accomplish the work allotted to them, the Conference separated, and the delegates returned to their respective homes. We are thankful that it has been held. It has brought out in plain and conspicuous relief the true designs of the Liberationists. The most quiet country parson, in the remotest country district, can no longer have the smallest excuse for refraining from joining in the work of Church Defence. His parish is to be invaded; his people are to be exposed to the solicitations of professional agitators; the House of God itself is threatened with being devoted "to profane and common uses." His duty, therefore, is to arouse himself at once, to protect his flock against the spoliators, to instruct them carefully as to the true nature of the attack upon the Church, and so to make himself a faithful guardian of the sacred trust committed to his charge. Never was there a time when Churchmen needed more to cast away their own predilections, and to look matters boldly in the face. The friends of the Church must learn to realise that it is impossible for them to resist successfully the powerful organisation now at work to disestablish the Church, unless the defence in the future is conducted altogether on a different plan from that which has prevailed in the past. Organised attack must be met by organised resistance. Poison diligently dropped into the public ear must be rendered innocuous by an equally diligent use of the proper antidote. Large funds, liberally contributed to promote the renunciation of all connection between religion and the State, must be met by equally large contributions for preserving and strengthening the union. Energy and determination on the one side must be resisted by equal energy and more determination on the other. Churchmen of all classes have a sacred duty to perform in this matter. They must no longer hesitate. The Liberation Conference has dissipated the deceitful calm that was stealing over men's minds after the recent General Election, and no time

is to be lost in preparing at once for immediate and united action.

MR. HOLT'S BILLS.

MR. HOLT and several private members of Parliament, whose names are at the back of the Uniformity Acts Amendment and the Ecclesiastical Offences Bills, have entered the field of Church legislation, and occupy a very similar area to that covered by the Archbishops' Public Worship Regulation Bill. The first-named measure is concerned mainly with the repeal of certain provisions in the Uniformity Acts in reference to the punishment of "spiritual persons," beneficed and unbeneficed, and the enactment of other penalties. After reciting long extracts from the Acts of Uniformity passed in the 2nd and 3rd years of Edward VI., in the first year of Queen Elizabeth, and in the 13th and 14th years of Charles II., the Bill enacts that the punishment of imprisonment shall not for the future be inflicted in any case; but for the first offence under the said Acts the offender shall forfeit "the profit of all his spiritual benefices or promotions" for one year, in accordance with the Act of Elizabeth; for the second offence, instead of deprivation for life, as in the Act of Elizabeth he shall forfeit "the profit of all his spiritual benefices or promotions" for three years; and for the third offence he shall suffer deprivation for life. As to the unbeneficed clergy the Bill enacts the repeal of all the provisions in reference to them in the above-named Uniformity Acts, and leaves them liable only to punishment under subsequent legislation.

The Ecclesiastical Offences Bill has for its object the provision of a "summary remedy for certain ecclesiastical offences," and thus may be said to compete with the Archbishops' Bill. The first clause enacts that any churchwarden or householder may file an affidavit in the registry of the diocese against any spiritual person who contravenes any decision as to rites, ceremonies, and church ornaments given in any of the superior courts, or by Her Majesty in Council. The Chancellor of the Diocese is then to issue a monition, and if the accused person files in answer an affidavit to the effect that he has a "good defence," the cause is to be sent to the Court of Appeal of the Province; but an appeal will lie to Her Majesty in Council. The second clause provides that instead of an affidavit for defence the accused person may file a declaration on oath that he will discontinue the practice complained of; but if neither affidavit nor declaration be filed, the Chancellor shall then suspend the accused for three months. It is further provided that a repetition of the offence will involve the accused in a suspension *ab officio et beneficio* for a

year, while a third offence entails suspension for three years. The 8th clause of the Bill contains the important provision that from and after the passing of this Act no person is to be appointed Chancellor of a Diocese unless he be a barrister of a certain number of years' standing; the number not being defined in the Bill.

It may be expected that the above Bills will be considered jointly with the Archbishops' Bill, when the latter comes down to the House of Commons.

THE CONFERENCE OF THE LIBERATION SOCIETY.

On Tuesday and Wednesday, May 6 and 7, the Liberation Society held its tenth Triennial Conference. The delegates, who numbered nearly 1,100, met at the Cannon Street Hotel, under the presidency of Mr. H. Richard, M.P. They showed no signs of despondency, and the tone of Mr. Richard was the tone of the speakers generally.

After referring to this fact and to the encouragements which the Society from time to time received, Mr. Richard said: "I contend that the very fact of the various schools of thought in the Church being held together in unnatural alliance by the iron band of legal uniformity tends to exasperate their mutual animosities, and to turn their attention from the vital verities of religion to matters of secondary and subordinate importance; and the best thing for them would be, in order that they might have freedom to proclaim their own views—nay, the best thing in order to restore union and Christian charity among themselves—would be to burst asunder those bonds, and let them go forth in the freedom wherewith we are free."

After the report had been read by Mr. J. Carvell Williams, Mr. Ellington presented the financial statement, which showed that the receipts of the Society for the year had been £6,588.

Mr. Hugh Mason, of Ashton, who confessed that the Church had made rapid strides in the Diocese of Manchester, owing, as he believed, to the ability and hard work of the Bishop, and Mr. Mursell, of Leicester, then spoke, after which Mr. Spurgeon rose, and expressed the following striking belief:—"I think that the Lord has left these Amalekites in the land so that we may know how to go in and out to war." "The thing is getting so bad that the very stones must speak, and even those brethren who seem to be transformed, not into pillars of salt, but into pillars of sugar, will surely find that instead of sugar something more pungent is wanted in the Christian character in association with the Church of England. Christian fellowship is out of place with a Church so deeply committed to the Romish system. Instead of our calculating upon any defeat, I think we ought to be beginning to reckon what we must do with the Church that is to be disestablished. If I were asked at this moment—shall the Church of England go out on the same terms as the Church of Ireland?—I would say 'Yes;' but not next year—something must come off—next year something off, and something off still the year after. If we have hired a servant and he won't go, and claims compensation for each year that he stops after we have given him notice to quit, let the compensation sensibly decrease. Let us begin to calculate from this time how much

shall be taken off each year of the compensation to be granted. Let the nation, stirring with a sense of justice and indignation, begin to say, 'We give you notice that you must go with your jewels of silver and gold, you blessed Israelites, out of Egypt—for we have no need of you; but if you will stop in Goshen to eat the leeks and garlic we shall charge you for them.' (Cheers.) I come here to-day to say to my brother ministers that I do not think that in coming to these meetings and taking up this cause we are excessively political. This is a religious matter. (Cheers.) When I draw nearest to God I always feel I can pray that the Lord Jesus may be the Head of the Church, and that His Church may not continue her adulterous intercourse with the State, and when my soul glows most with the proclamation of the Messiah's kingdom, I feel as if this principle came to the front. Such politics as these I can take with me to my dying bed." (Cheers.)

A vote of thanks to Mr. Miall was then proposed, and acknowledged by that gentleman.

At the second meeting Sir Wilfrid Lawson, who presided, said that the difference between an agitator and a statesman was that the agitator stuck to principle in bad times as well as good, whereas a statesman only stuck to principle as long as it was useful to him:—"Who knew that there might not be stowed away somewhere in the House of Commons at that very moment some statesman who would be quite ready, when the time came, to take up the question, and make it a Government measure—some man who, to use Mr. Gladstone's phrase, would by and by see that the question came within the range of practical politics when it would be useful to himself or his party. And who knew but that the statesman who was ready to take that course might not be their old friend Benjamin Disraeli? (Laughter.) But, whether that or not, they must not conceal from themselves that they were in the thick of the storm at present—that their question did not look at that moment like the winning horse."

Mr. Illingworth proposed a resolution in favour of a special fund of £50,000, to be raised within the next five years, for the purpose of educating the constituencies; but he said he had talked over the matter with a few friends, and had come to the conclusion that the sum should be £100,000, for he knew already three families (the Salts, the Holdens, and the Illingworths) who would give £5,000 each.

The meeting thereupon resolved that the sum should be £100,000, and that it should be called up in yearly sums of £20,000. £22,000 was subscribed during the conference.

Mr. Goldwin Smith said that the proper course, in dealing with the Establishment, would be to treat all its officers as functionaries of the State, and not to form them into a corporation. The tithes and glebes should be restored to national purposes, such as relief of the poor and popular education. The edifices he would give to the parishes in which they were situated, and let the parishes introduce in them any form of worship they pleased. The cathedrals he would give to the municipalities or cities, or even to the country at large.

Mr. Leatham, M.P., who presided at the third sitting, said it was impossible that the Liberal party should prevail until it was prepared to advance:—"Until it is prepared to fight, conquer, and vanquish, it is impossible it should advance and retrieve its

position before the country. I am aware there are some Liberals that centre their hopes in Tory blunders. But why should people make blunders who do nothing? They have done very little hitherto, and they have said but little, and what little they have said they have taken care to devour immediately. Oh, but then it is the inaction of the Tories which is to be their ruin, because it is so opposed to the views of the people of this country. Those who make this remark seem to me wholly to mistake the character of the people. At no period of our history has there been in this country an appetite for change for the sake of change. When a reform has been carried, it has been the result of an ungovernable impulse for what is just. By all means let those who are really Conservatives continue to direct the policy of the country rather than politicians who, although they lay claim to all the grand traditions and splendid inheritance of Liberalism, when the party is suffering under a defeat, lay their allegiance at the feet of the Conservative Minister, and ostentatiously proclaim this in the pages of their accredited organ. Let them wander for forty years in the wilderness they have themselves created, 'until all the men are dead that came out of Egypt.' But I place great faith in the 'sweet uses of adversity.' We all know that when a Whig steps out of his natural *habitat*—office—his whole energy expands, his reason brightens, his heart enlarges, his enthusiasm kindles, his perceptive and receptive faculties undergo a supernatural development; and I will engage to say if, five years hence, any man can be found to write such an article as that which appeared recently in the *Edinburgh Review*, he will be scouted from Whig society as an impudent calumniator."

Mr. John Morley, who said he was "not a Nonconformist, or rather he was a Nonconformist and something more," looked upon the effect which the lowering of the franchise had had in weakening the political power of Dissent as deplorable. While, however, they had to enlist the whole country in the cause, it would be a great mistake if the movement was advocated as one of which the end was plunder:—"No doubt one of the greatest advantages of success would be the liberation of an immense quantity of money for national purposes; but even though there were not one shilling to result from the change, they were bound equally to maintain the principle that in spiritual matters men must provide for themselves. It seemed to him a monstrous thing that they should have an enormously endowed machinery, called a spiritual machinery, of which the pastors and chiefs should be appointed by such a man—he did not wish to speak ill of the dead—as Lord Palmerston, and whose doctrines in the most spiritual matters should be defined for them by Lord Westbury. It seemed to him too hastily assumed that all the property at present in the possession of the ministers of the Church of England would have to be declared public property. He questioned if they would ever persuade the people of England to take that view. If a person endowed a church, intending that the money should be appropriated to teaching certain views, and that church was afterwards disestablished, it could not be held that that was national property, when it was clearly not the intention of the owner that such should become national property. They would have to settle the point where the benefactions are private property, and where they may be regarded as national property. Two or three limits had been suggested.

Some suggested A.D. 1662, but that was a great deal too far back; some suggested the beginning of the present century, but in his own opinion that was too far back. He should prefer taking roughly fifty years."

The Rev. J. B. Heard, of the Chapel-of-Ease, Wood Ridings, Pinner, concluded the sitting by reading a paper setting forth his reasons, as a clergyman, for desiring disestablishment—the chief being that national churches had grown obsolete.

A public meeting was held in Mr. Spurgeon's Tabernacle on Wednesday evening. The building, which it is said will hold 7,000 people, was crowded by a large middle-class audience, rich and poor being alike conspicuous by their absence. Mr. Goldwin Smith presided, and opened the proceedings in a carefully worked up speech, which he read in slow measured tones. It was an excellent intellectual exercise, bristling with epigrams and half-truths polished and cold as marble, showing at once no generous feeling to the Church and no enthusiasm for religion. The following passage is a specimen of the spirit and fairness of Mr. Smith's language:—"The great impulse given of late to the ordinance of preaching in the State Church—these Westminster Abbey sermons, these St. Paul's sermons, whence did it all come from, within the Church or from the Tabernacle? The Church had been betrayed into a political engine, her offices have been political patronage. Successors of the Apostles—supposed keepers of the truth! the channels of the Holy Spirit! by whom have they been appointed? By the reprobate Buckingham, by the infidel Bolingbroke, by the cynic Walpole, and now, by men who never speak of Christianity except as a lower form of Judaism." Dr. Chalmers, who followed the President and moved the first resolution, wearied his audience long before he had exhausted his notes, and sat down abruptly in obedience to loud cries of "Time." Mr. W. S. Allen, M.P., seconded the resolution, and expressed his belief that 75 per cent. of the Wesleyan Methodist body would now be found ready to adopt the principles of the Liberation Society. To him succeeded Mr. Arthur Mursell, who spoke with more vigour than taste; and then, in the absence of Mr. Arch, whose presence had been promised, Mr. Henry Taylor, the Secretary of the Agricultural Labourers' Union, spoke in a homely, easy style, making it however quite clear that he and his friends' interest in the work of the Liberation Society was bounded by the action which Nonconformists chose to take in advancing or neglecting the labourers' cause. Then came Mr. Spurgeon, fluent and decidedly amusing, full of anecdotes, which he told in inimitable style, forcing upon one the conviction of the loss which such an actor was to the comic stage. The audience began to thin when Mr. Spurgeon sat down, and by the time the author of "Ginx's Baby" rose the building was only about half-full. Mr. Jenkins was, therefore, very short, and the meeting soon afterwards closed with a vote of thanks to Mr. Goldwin Smith.

CONSULAR CHAPLAINS.—From a return just presented to the House of Commons, it appears that the number of British Consular Chaplains at the date of the issue of Lord Granville's circular of July 31, 1873, was 34; and that the allowances paid them for the year 1872 amounted to £6,228. 17s. 6d.—about a tenth of the sum paid by the country towards the expenses of the second Tichborne trial.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

DEFEAT OF "PASTOR" GORDON.

IN consequence of a challenge thrown down by the Liberation Society at a Church Defence meeting held at Rhyl, about two months ago, a public discussion on Church and State was held in the Agricultural Hall, Rhyl, on Tuesday, May 19, and following days. The discussion, which had been looked forward to with great interest in the neighbourhood, brought together a very large audience, which completely filled the hall. Two chairmen were chosen, the Rev. T. Williams, Rector of St. George's, for the Churchmen, and Mr. John Roberts, of Abergele, for the Liberationists. Mr. J. H. Gordon opened the debate, and it was soon evident that he had come by no means prepared to consider the question in its entirety. History was to be ignored, to begin with, even if the doing so involved throwing over the Old Testament, till Mr. Edwards was compelled to ask his opponent if he really held that our Lord came to abolish the law. The attempt to delude his audience by hinting that the Archbishops' Bill was a Bill for altering the spiritual belief of the Church was also indignantly exposed. Mr. Gordon, in taking up the debate, showed some little temper, and petulantly questioned Mr. Edwards' right to criticise the "free Churches," whose position in the country had only been introduced incidentally to show that the State had an interest in all endowments. Speaking of a State Church as unscriptural, and declaring that God had nothing to do with the faith of nations was, Mr. Edwards held, practical unbelief. As to Mr. Gordon's objection to the principle of an Established Church, because it would be necessary to establish one religion here and another there, Mr. Edwards expressed his belief that it was the duty of a nation to establish that religion which was the highest form revealed to the majority of the nation. Mr. Gordon, as the discussion proceeded, did not improve his position, and showed the weakness of his cause again and again by wandering from the main point to make various small objections on matters of order and side issues, while in one speech he actually contradicted at the end what he said at the beginning; and Mr. Edwards closed the discussion with an earnest appeal for the Church of England as a bulwark against atheism amid loud applause.

Mr. Gordon met Mr. Lyon on the following day; and if the Liberationists, as we are told, repented of their temerity on Tuesday night, they had little reason to be satisfied with the position in which their champion placed them on Wednesday. Mr. Lyon simply crushed Mr. Gordon. All the favourite bits of clap-trap which are so popular with a Liberationist audience, pure and simple, were ruthlessly exposed. The State did not, as Mr. Gordon declared, establish one sect out of many. When the Church was established there was no sect. If she were to be disestablished, her assailants must show that she had misused her position. The onus of proof lay with the Liberationists—the proof of this, the proof that tithes were not voluntary offerings. Mr. Lyon then asked Mr. Gordon two questions: How did he account for the existence of land free of tithes, if tithes were not voluntary, but granted by the State? If the Church was nationally endowed with the produce of England

and Wales, how did he account for the fact that the total endowments of the Church of England only amounted to a quarter of the tithes? Will our readers be surprised to read that Mr. Gordon did not answer these questions, excusing himself on the ground that he had come to hold a debate, not to be catechised? This is but a specimen. The whole is of the same character. The discussion was not sought by Churchmen, but Churchmen have ever known that they have no occasion to fear a free discussion of the history, position, and work of their Church, a conviction which this most satisfactory discussion will, if that were possible, intensify.

A Welsh debate was held on Thursday and Friday, between the Rev. H. T. Edwards and a Mr. J. Evans, but of this we have not received a full report. From what has reached us, however, we have every reason to believe that Mr. Edwards ably sustained his position, and that Mr. Evans had no more success than Mr. Gordon.

ANNUAL MEETING AT ROCHESTER.

The second annual meeting of the Rochester branch of the Church Defence Institution was held on April 28 in St. Peter's School rooms, New Road, the Earl of Darnley presiding, and there being also present, among others, The Very Rev. the Dean of Rochester (Dr. Scott), Canon J. H. Hamilton, General Erskine, G. E. Lyon, Esq., barrister-at-law (the deputation from the Parent Society), the Revs. H. F. Phillips, J. Graham, W. H. Duke, J. E. White, J. G. Bailey, J. H. Drew, Dr. J. V. Bell, Major McCoy, Messrs. E. A. Bernays, E. Bridge, J.P., H. Stephenson, C. O. Stephenson, W. Willis, A. Bryant, H. Foster, Turner, Weekes, W. Austin, H. King, &c. &c.

The Rev. H. F. Phillips having offered up prayer, The noble Chairman said it was an essential and characteristic principle of the Church of England that although some of its members were set apart for teaching its doctrines, all of them were equally anxious as to its liberties and privileges. Therefore he appeared before them as a layman endeavouring to render some small assistance in the work of the Defence of the Church. He thought it very important it should be clearly understood that the object of their association was "defence," and not offence. He thought a parallel to the institution might be found in the defensive forces of the country. He supposed scarcely a single individual in the country had the smallest idea of attempting any aggression on the rights, privileges, or happiness of other nations, but at the same time we were determined to preserve our own rights, privileges, and possessions, and therefore we maintained a number of men by land and by sea, with ships, guns, and other weapons, for the purpose of defending our rights and our privileges. He might say they of the Church of England had not the smallest wish in any way to interfere with or disturb the rights or privileges of other persuasions; at the same time they were determined to preserve their own against all aggression; and he thought it very right that in order to keep the purposes of their association in mind they should occasionally have some little field-day as it were, on which there might be an enunciation and exposition of their principles.

Mr. A. Bryant, one of the hon. secretaries, then presented his balance-sheet. A committee was appointed, and Mr. E. A. Bernays was elected as delegate to represent the branch in the Central

Council, after which Mr. Lyon addressed the meeting in an able speech.

Excellent speeches were also made by General Erskine, the Dean of Rochester, Canon Hamilton, and others, and after the usual votes of thanks had been passed, the meeting was brought to a close by the Dean of Rochester pronouncing the benediction.

BRIGHTON.—A meeting of the Ruri-deaconal Conference of Brighton, including Hove and Preston, was held at the National School Rooms, Brighton, on Thursday the 21st, the Rev. Dr. Hannah, Vicar of Brighton, in the chair—about 100 clergy and laity were present. A preliminary discussion took place on the Public Worship Regulation Bill, and a resolution was carried to the effect that some legislation was necessary, although many strongly dissented from the Archbishop's Bill. The chairman then called upon the Rev. Dr. Alfred T. Lee to explain the objects and work of the Church Defence Institution. Dr. Lee urged upon the Conference the necessity of organisation to enable Churchmen to resist and overcome the carefully organised attack which at a vast outlay was being made against the Church. It was unanimously resolved that a branch of the Church Defence Institution should be formed for the Rural Deanery of Brighton, and a committee was at once nominated, with the Rev. R. J. Salmon, Rev. E. L. Roxby, and H. Smith, Esq., as Honorary Secretaries. The meeting concluded with the pronouncing of the Benediction by the Vicar.

MARYLEBONE.—Mr. H. B. Reed, Organizing Secretary to the London Working Men's Council, held a Conference on Tuesday evening, the 12th May, with some of the lay helpers and others interested in the parish of Holy Trinity, Marylebone, at the Reading Room of the Holy Trinity Literary Institution, Great Titchfield Street. Mr. Reed explained the objects and mode of working of the Council, and replied to questions put to him by some of those present. After considerable discussion, it was agreed to lay the matter before the Rector, the Rev. W. Cadman, with the view to taking steps to set an organization for Church Defence on foot in the parish.

TORRINGTON.—At Archdeacon Woolcombe's visitation of the Clergy and Churchwardens of the Deaneries of Torrington and Hartland, held at Torrington on May 20, the Archdeacon, in referring to the labours of Mr. J. Hicklin, Organising Secretary for the Church Defence Institution in the diocese of Exeter, said—Of course the publication of these fallacies (of the Liberation Society) necessitated counter exertions on the part of Churchmen, and he (the Archdeacon) believed that one of the greatest means of defending the Church, second to the reform of her abuses, was teaching the people what a great benefit the Church was to them, and that the religious ordinances of the Church were presented to them without any cost to themselves.

WOOLWICH.—On May 7 Mr. G. E. Lyon lectured in the Town Hall, Woolwich, on the Church of England. Lieut.-General Sir J. H. Simmons, K.C.B., presided over a very large audience. Mr. Lyon was listened to with great interest and attention as he pointed out the progress which the Church had made in recent years; how that during the last ten years 120 churches had on an average been built each year; while during the last twenty-five years seventy-five millions of money had been expended in the building and repairing of churches. After speaking

at length on the tithe question, the divisions of dissent, and the low average incomes of the clergy of the Church, Mr. Lyon offered to answer any questions which might be put to him, and was thereupon interrogated by several persons, all of whom he answered with considerable ability. The meeting then closed with the usual vote of thanks.

DIOCESE OF EXETER.

(Communicated.)

We have the melancholy duty of announcing the death of the Rev. George Collyer Harris, M.A., Vicar of St. Luke's, Torquay, and Prebendary of Exeter. For three years he had been gradually sinking under the exhausting effects of an insidious disease, for the relief of which he tried change of scene and climate, passing the last two winters at Mentone. Inter-mittent hopes of his recovery were ultimately depressed by the painful conviction that his sojourn upon earth was fast drawing to a close; and in April last he returned to Torquay, where, among his kindred and friends, and within sound of his own church bell, he was called to his rest on the morning of May 4. "His works do follow him." In all the social relations of life, and in all the duties of his sacred office, he was most exemplary, devoted, and beloved; an eloquent expositor of divine truth, a faithful minister, a sympathising pastor, and an earnest promoter of every good work which could tend to the salvation of souls and the glory of God, he has departed, at the comparatively early age of 40, at the very time when the Church, in the crisis of her trials, seems more than ever to need such able and convincing champions of "the faith once delivered to the saints." His funeral was a most touching and impressive demonstration of personal respect and religious feeling, both in the church and at the cemetery. There was a very large procession of clergy and surpliced choristers, followed by a long train of mourners and friends, who passed to the grave amidst thousands of spectators; and in all that vast crowd not a sound was heard but the prayers of the officiating priests (his own curates) and the choral chants and hymns which sang the requiem of the dead. In the active exercise of his intellectual powers, Mr. Harris often appeared upon the platform of public meetings to advocate the interests of Church Societies. Among these, the Devonshire Church Institution, of which he was one of the founders and first honorary secretaries, had the advantage of his cordial support and eloquent appeals. He was an effective pioneer of extraordinary power; and while clearing the way for raising the bulwarks of Church Defence, he never forgot to plant upon the ramparts the banner of Church Reform, round which his prescience rallied faithful and intelligent fellow-labourers in the field of conflict with the confederacy of Disestablishing agitators. He delivered thrilling and persuasive speeches and sermons, in illustration of the spiritual benefits derivable by the State from its alliance with the Church, at Exeter, Torquay, Plymouth, at the Nottingham Congress, and elsewhere; and "being dead, he yet speaketh," for we are glad to learn that our friends of the Exeter Diocesan Branch of our Institution have just issued extracts from his addresses, whose spirit and purport the men of Devonshire will not willingly let die, but will treasure in their memory as one of their dearest recollections.

THE EXETER REREDOS APPEAL FUND.—The first list of subscriptions towards the costs of the appeal against the Bishop's judgment ordering the removal of the Exeter reredos appears in our advertising columns this month. It will be seen that the sum of £700 has been raised before a direct appeal has been made to the public. As our readers are aware, the appeal has to be made, in the first instance, to the Court of Arches, and after Dr. Phillimore has pronounced his decision, the case will probably be carried, on a further appeal, to the Judicial Committee of the Privy Council. The costs in an ecclesiastical *cause célèbre* like this are sure to be very heavy, and will probably amount to as much as the reredos itself (£2,000) before the lawyers have done with it. In the meantime the work of restoration is suspended, and there is little chance of its being recommenced for a year.

The various charges delivered by the Archdeacons of Exeter, Totnes, and Barnstaple, at their respective visitations during the past month (May) have excited general interest throughout the county of Devon. They have not only directed the thoughtful attention of Churchmen, and all practical means of improving the condition and services of the several churches throughout each Archdeaconry; but have urged the duty and explained the means of promoting such seasonable and judicious reforms as seem most desirable for strengthening the defence of the Church against the renewed clamour for its disestablishment and disendowment. At the customary gatherings of the clergy and churchwardens for dinner after the business of each visitation, strong complaints were incidentally expressed during the discussions against the judgment respecting the new reredos in Exeter Cathedral, and many objections were taken to the Bill for the regulation of Public Worship.

Meetings in support of our Institution will be held in the principal towns of Devon during the summer and autumn.

A WHIG VIEW OF THE EDUCATION AND DIS-ESTABLISHMENT QUESTIONS.—We think they (the Nonconformists) are mistaken in their hostility to denominational education as it exists in this country; we think they are still more mistaken in the attempt to Disestablish the Church of England. The Church of England only asks to continue to labour in her vocation, as the free churches and sects—Catholic, Wesleyan, Baptist, and others—labour in theirs. With their rights and liberties she interferes not at all, and the passions excited against her are really passions of another age. — *Edinburgh Review*, April 1874.

REPORT OF THE ECCLESIASTICAL COMMISSIONERS FOR 1873.—From the twenty-sixth report of the Ecclesiastical Commissioners lately presented to Parliament, we find that in the year preceding November 1, 1873, the sum of £27,284, and perpetual annuities amounting to £2,260, have been granted to meet benefactions to benefices in England and Wales; that a capital sum of £65,578, and perpetual annuities of £20,299, have been granted in respect of local claims, and in consideration of populations of 4,000 and upwards; while, through the instrumentality of the Commissioners, lands, tithes, rent-charges, &c., have been annexed to sixty-six benefices during the same period.

THE LIBERAL SOCIAL UNION.

At the second meeting of this Society, which was held on April 30, at the Beethoven Rooms, London, some plain truths were spoken which will not be very acceptable to the Liberationists. The subject of the evening's discussion was "The Nationalisation of the Established Church," which, as might be expected in so radical an assembly, was handled after a somewhat communistic fashion. There were, however, certain utterances worth recording. Mr. Edward Maitland, who read a paper introducing the discussion, pointed out the danger to the State of disestablishment: "It was a mere jingle of words that Count Cavour uttered, and that has so mightily attracted our Nonconformists. 'A free Church in a free State,' where the Church is possessed of overwhelming wealth, prestige, and power, is an impossibility. We might as well try to imagine a free army in a free State." Professor F. W. Newman gave the following excellent advice: "Our first business is to attack, not the Church, but the Liberation Society, and exhort it to seek the liberation of Dissenting Churches from trust-deeds." Dr. Zerffi endorsed this remark, saying that "Professor Newman had truthfully described the state of the Liberation Society, advising the members to liberate themselves from all their own dogmatic narrow-mindedness before they attack others." As to the question of the desirability of a National Church, Mr. G. B. Longstaff sensibly remarked that "the comparison of this country with its colonies, or with the United States, was fallacious." And, in opposition to some communistic opinions which had been broached regarding the "nationalisation" of Church property, Mr. R. Pearse spoke in the interests of common honesty when he "urged the advocates of nationalisation or re-distribution of Church endowments to remember their origin, like charities, in private donations, which public morality should respect. New opinions, if endowed at all, should be so at the expense of the holders." It is very encouraging to find such sentiments as these expressed at a meeting of Radicals of the most advanced type, and it serves to show that the truths respecting the Church which have been diligently circulated during the past few years by the Church Defence Institution are already producing good results even in the most unlikely quarters.

THE AMERICAN EPISCOPAL CHURCH.—Last year there were, according to recently published statistics, 52 Bishops in the American Church, an increase of 1; 3,044 Priests and Deacons, an increase of 106; 206 ordinations, an increase of 47; 340 candidates for Holy Orders, an increase of 14; and 269,768 communicants, an increase of 30,272.

CONSECRATION OF THE BISHOP OF CAPETOWN.—On the Sunday after Ascension Day, the Rev. W. W. Jones, D.D., Fellow of St. John's College, Oxford, and Rector of Summertown was consecrated to the See of Capetown in succession to the late Bishop Gray. The Bishops of London, Winchester, Ely, Edinburgh, Goulburn, and Bishop Piers Cloughton assisted the Primate in the offices of consecration. The Rev. R. E. Coplston, Fellow and Tutor of St. John's, Oxford, who is only in Deacon's orders, preached the sermon from Joshua i. 5-7. The offertory amounting to £83 was given to the Bishop for the use of his Diocese, for which he sails on August 5.

THE PROPOSED EDUCATION OF THE COUNTRY.

"We are now to be a great teaching institution."—Mr. MIALL.

The Liberation party, we are told, are going to set to work to educate the people of England. The people of England have failed so far to sympathise with the movement set on foot by Mr. Miall and his friends, and it is thought that this indifference to so great a cause arises from ignorance. Hence the necessity for enlightenment. It may be that the people of England do not fully realise at the present moment that their education has been found incomplete, and that they are to be sent to school again. In ordinary cases of education, when a parent wishes his son or daughter to be instructed, it is customary to allow him some voice in the selection of the school, with a view to securing the kind of education desired—classical, e.g., or commercial—as also because the qualifications of teachers in what perhaps we may call "the same line of business" are sometimes held to vary. But this education with which the people of England are threatened is completely *sui generis*. Regarding no distinctions of age or rank or sex, an army of new schoolmasters, bringing no credentials save their own assurance, are coming down upon us, and we are straightway to be taught as if we were so many neglected children under a Board School. Englishmen are very good-tempered and forbearing about such things as these, but there are limits. Ours, of course, is a free country, and the new teachers have not, so far as we know, received any compulsory powers from the Education Department; and so, perhaps, we may please ourselves whether we attend the school or not. Still the idea is slightly impertinent. "A little knowledge is a dangerous thing." A physician or a clergyman has to submit himself to an examination, and secure the approval of competent judges, before he is allowed to enter upon the practice of his profession. Every schoolmaster, even if not obliged, still thinks it desirable to obtain a degree, the value of course being variable according to the standard of instruction he proposes to give; but our new teachers have not, to our knowledge, received a diploma of efficiency from any recognised authority. They simply recommend themselves. This is rather bold, when they are undertaking an educational work of such magnitude—when they are going to teach the people of England that they are living in a state of very gross ignorance, in a state of bondage, in a state of degradation; rather bold, with the inexorable facts of history present to the minds of all the thoughtful people they seek to convince, with the glorious past of the Church of England mixed up in the dearest associations of every parish in the land, with her present progress and ever-increasing influence meeting them at every turn; very bold indeed, when the instructors hold the position and influence they do as statesmen and theologians, and among their proposed pupils will be found the men whose names the nation holds highest in honour as scholars and divines, patriots and statesmen.

WITNEY DEANERY CONFERENCE.—A Conference of Clergy and Communicant Laity was held at Witney on May 19, under the Presidency of the Bishop. Papers were read by Rev. H. Joy, Dr. Atkinson, J. Westell, Esq., C. R. Smith, Esq., and the Rev. W. M. H. Church. The subjects dealt with in these papers were the Maintenance of Religious Education in our Parochial Schools, and the compulsory attendance of the children.

CHURCH PROGRESS.

St. Saviour's Church, Hockley, Birmingham, has been consecrated by the Bishop of Worcester. The Church has open sittings for 600 persons, and all the sittings are free. The cost of site and building has been about £5,200.

A new Church in Wood Green dedicated to St. Michael was consecrated by the Bishop of London on April 22. Alderman Sidney presented the ground for the site, and also subscribed largely to the building.

An enthusiastic meeting has been held to arrange for the completion of St. Saviour's Church, Paddington, by building the tower contemplated in the original plan. Subscriptions to the amount of nearly £500 were promised in the room.

The new Church of St. Peter-le-Bailey in the city of Oxford was consecrated by the Bishop on April 27. It has been built from designs by Mr. Basil Champneys, will seat 530 people, and has a tower 85 feet high.

Handsome Church schools have just been opened in the parish of Egton, Yorkshire, erected at the cost of £1,500 by Messrs. John Foster and Sons, Bradford, who have also given a site and £800 towards a new Church in the parish. Major Foster of Cliff Hill, a member of the same family, is erecting a Church at the cost of £5,000 at Lightcliffe, West Riding.

Mr. William Gibbs, whose liberal support of all good works is so well known, has promised £5,000 to the Restoration Fund of Exeter Cathedral, should Justice Keating's judgment be reversed.

On May 1, the Church of St. Philip and St. James, Atlow, the foundation-stone of which was laid on May 1, 1873, was consecrated by the Bishop of Lichfield. The rector has been aided not only by the farmers in the parish, who have assisted in drawing part of the materials, but by the labourers, most of whom have generously given some days' labour, and by their self-denying efforts have helped on the work.

The scheme for the extension of Manchester Cathedral has been very warmly taken up by many influential Churchmen in the diocese. Subscriptions to an amount exceeding, it is said, £100,000 have been guaranteed. The plans may be seen at the office of Mr. Herbert Carpenter, Waterloo Place.

A new church, dedicated to St. Gabriel, and intended as a Mission Church to St. Mary's, Newington, was consecrated on May 9 by the Bishop of London. The total cost of the Church, which will accommodate 600 worshippers, has been rather under £5,000.

The Church of St. John the Evangelist, Sharow, near Ripon, was re-opened on April 28, after extensive alterations, at an estimated cost of £1,400. The Bishop of Ripon preached in the morning and Bishop Ryan in the evening, to crowded congregations.

The joint parishes of St. Nicholas and St. Runwald, Colchester, are about to erect a new church in place of the two already existing. When the plans were being discussed, the rector observed that for the present the tower, which it was estimated would cost between £2,500 and £3,000, must be dispensed with, whereupon the chairman, Mr. G. H. Errington, said that he should build the tower at his own expense. Mr. F. Keeling, who was also present, took upon himself the erection of another portion of the building, at a cost of about £300.

On May 14 the Bishop of Worcester consecrated the new Church of St. Paul at Leamington, which has been completed in exactly a year, at a cost of £8,000, £1,000 of which was given by Mr. Frederick Manning, brother of the Archbishop of Westminster.

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UNITED PARISHES OF ST VEDAST *alias* FOSTER and ST. MICHAEL-LE-QUERNE.

A Joint Vestry, held in the vestry-room
 of the parish church, on Thursday, April 23, 1874.
 It was moved by Mr. JAMES HORWOOD, Churchwarden of St. Michael-le-Querne, seconded by Mr. W. MORLEY, and resolved—

“That, inasmuch as the united parishes did, at the end of the year 1872, expend the sum of 924L in repairing and restoring the parish church, they are not now in a position to undertake any further works, even if they were necessary or desirable, there being no funds available for the purpose, as the parish of St. Michael-le-Querne has anticipated three years' allowance from the trustees of 'Walker and Laytonde's Charity,' and the parish of St. Vedast has raised its contribution towards such repairs and restoration by means of Church-rates, which for any such purpose as the Rector's proposed 'Faculty' contemplates would not be paid.

“That this Joint Vestry considers that the suggested alterations to be made, according to specification and plans, are in many respects illegal; and that there may be no misunderstanding on the subject between the Joint Vestry and the Rector, it most energetically protests against the proposed 'careful removal of the gallery, organ, and pulpit' from their present positions; as also of the 'carefully removing the whole of the existing high pews in the nave and chancel, and of the 'altar-railing,' and casing to aisle columns,' as wholly unnecessary; and further,—It most indignantly protests against the proposed 'lowering of the nave 18 inches, and 'carefully taking up and relaying all the old grave-stones, and leaving all perfect,' as interfering with the graves of the parishioners, and disturbing the grave-stones of those interred there.”

“That this Joint Vestry also considers that the five proposed 'carved or moulded figures to be placed on the Reredos' are clearly illegal as the law at present stands; that the proposed removal of the Decalogue is also illegal; that the proposed 'filling up of the four panels with mosaic or other paintings,' and of the 'circular panel in the tympanum,' with a cross 'painted in mosaic' &c., will be exceedingly distasteful to the parishioners, and they earnestly protest against such decorations, and with respect to the lighting and heating arrangements, which were carried out at a considerable expense in 1872, and have worked well, says that no further alterations are necessary.

“That this Joint Vestry, bearing in mind the statements made by the Rector, that 'Sir John Johnstone's School in Priest Court' could not be legally used for other than scholastic purposes, and his intention also that he would apply to the Charity Commissioners, if such were attempted, cannot understand why the Rector should now propose to convert the school building into a 'choir vestry and clergyman's room,' and earnestly protest against such an application of the same; as also of the suggested 'alteration of the level of the churchyard.'

“That the Rector having disregarded the resolution of the Vestry of St. Michael-le-Querne, passed on the 16th December last, having reference to the restoration of the reading and clerk's desks, and pews removed by him without any authority or consent whatever; this joint vestry will not assent to any 'Faculty' calculated to condone and include such unauthorised removal.

“That for the foregoing reasons, coupled with the illegality of several of the suggested 'alterations,' and the evident intention by such 'alterations' to assist the continuance and extension of the mode of conducting the services at present pursued, which in many respects is contrary to the legal decisions regulating the service of the Church of England, this Joint Vestry of the United Parishes refuses its assent to the Rector's application for a 'Faculty.'”

It was moved by Mr. HEXTALL, seconded by Mr. WELCH, and resolved,—

“That, in order to carry out the preceding Resolution, the four Churchwardens be requested to instruct Messrs. Moore and Currey, Proctors, Doctors' Commons, to appear for them to any citation issued on behalf of the Rector, and oppose such Faculty by all means in their power, and that the Vestry Clerks give them every assistance.”

It was moved by Mr. HOLDSWORTH, seconded by Mr. R. MORLEY, Churchwarden of St. Vedast, and resolved,—

“That the Bishop of London be requested to receive a Deputation to present him with copies of the foregoing resolutions.”

It was moved by Mr. HORWOOD, seconded by Mr. SYMINGTON, and resolved,—

“That the three preceding resolutions be advertised in the *Times*, *Standard*, *City Press*, and *National Church*.”

C. BATKIN,
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1. "Whilst refraining from expressing any opinion as to the legality of the judgment pronounced, this Committee are desirous that the law upon the point shall be speedily and definitely settled; they learn therefore with satisfaction, that, with the same object, the Dean and Chapter have given notice of Appeal."
2. "Having regard to the great munificence shown by the Dean and Chapter in the work of the Restoration, this Committee are of opinion that it is desirable to raise a distinct fund in aid of the expenses attending the appeal, which must otherwise fall on the individual members of the Chapter."
3. "That a Committee be formed for the purpose of collecting Funds, and that Mr. W. Cotton and Mr. J. Harding be requested to act as Treasurers."

The Appeal having been lodged, it is desirable that intending Subscribers should at once communicate with the undersigned.

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OCCASIONAL NOTES.

THE recent announcement of the Lord Chancellor that Letters of Business would be granted to the Convocation of Canterbury and York to revise the Rubrics of the Prayer Book, is one of great significance and importance. As the Bishop of Peterborough stated in the House of Lords, the chief difficulty in carrying out the Church's law is the ambiguity which exists in that law itself. Two centuries have elapsed since the last revision of the Prayer Book, and it is now found impossible to make the hard and fast law laid down in the 17th century applicable to the needs of the Church in the latter half of the 19th century. Alteration, and it may be relaxation, will be found necessary. How far alteration may be needful, and in what direction relaxation shall take place, the Church herself in her Synods is to determine. It is only by such a course as this that the reasonable demands of the Church could be satisfied. It is the constant aim of certain interested parties to represent the Church as a mere creature of the State, incapable of self-government and wanting the power of self-adjustment to remove any difficulty that may arise. This reproach the contemplated action of Convocation will in a great measure remove. It is not the services themselves, but the manner in which they have been conducted, that has caused the diversity of practice so loudly complained of by many. Specific directions as to what is and what is not allowed by the Church will do much towards setting things right, and when the Bishop of London's Bill for the revision of the Rubrics becomes law, a great step will have been taken towards providing means for removing most of the difficulties which now disturb the peace of the Church.

THE CHURCH DEFENCE INSTITUTION.

Additional help is urgently needed to resist the new aggression of the Liberation Society. Subscriptions and Donations for this most necessary work can be sent to the Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W.

TO OUR READERS.

The success of THE NATIONAL CHURCH in the past has been such as to secure its position for the future. Its circulation now reaches 21,000 monthly, but to do the work for which it was instituted, it should reach, at least, 100,000. This could easily be effected if those who desire to spread sound information throughout the country on matters which closely affect the welfare of the Church would adequately exert themselves to increase its circulation. Every information as to the best means of so doing will be given on application to the Office, 25 Parliament Street, S.W.

TO ADVERTISERS.

The very large circulation of THE NATIONAL CHURCH renders it a most excellent advertising medium. The charges are now as follows:—

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THE Select Committee on Consular Chaplaincies has at least elicited one important fact. It is evident that when Lord Granville, in July, 1873, issued the circular announcing the withdrawal of the Government grant from

Consular Chaplains but little trouble had been taken to ascertain the actual facts of the case. The head of the Consular Department was abroad, and was not consulted. Another important official, whose duty it is to draw up memorandums on all subjects submitted to him by the Secretary of State, was not in this instance applied to for information. So haphazard was the action determined on, that no sooner had Lord Granville issued his circular than he found it necessary to modify it. Certain exceptions were made to the general rule. The chaplains at Marseilles, Trieste, Malaga, and Corfu, were retained. The chaplaincy of the Scottish Church at Alexandria escaped abolition, whilst the grant to the chaplaincy of the Church of England at the same port was withdrawn. Such was the kind of even-handed justice meted out by Lord Granville on this occasion. The excuse put forward for the line taken by the Government, was that the Consular Chaplains were appointed "during pleasure," and in their opinion the time had come for their abolition. The consuls themselves are appointed on exactly the same footing. They also hold office "during pleasure," but there is all the difference in the world between the revision of a service, and the abolition of it altogether. Consulships may from time to time be found unnecessary and may be suppressed by the Foreign Office, and such may be the case with certain chaplaincies also. But the evidence shows that a general revision of chaplaincies was all that was needed, and proves that the withdrawal of the grant was a harsh measure utterly uncalled for, and likely to be attended with disastrous consequences to the temporal as well as spiritual interests of British communities in several foreign ports. We shall have occasion to recur again to the subject when the evidence taken before the Committee is printed and made public.

THERE are times when over-zealous partizanship becomes an absurdity. This period has arrived with *The Nonconformist*, when considering the religious statistics of England. There was a time when it was content to estimate the Dissenting communities at a third of the population of England. Then it made a bolder step and asserted that Churchmen and Dissenters were about equal in number. Now, encouraged, we suppose, by its own audacity, and probably affected by the unwholesome food of its own pet statistics, it attempts even a higher flight and declares, "As a matter of fact, though not one of law, the Church of England comprises little more than *one-third* of the population of England and Wales." We note the statement for the purpose of calling the attention of Churchmen to the means now so freely used for discrediting the Church in the

eyes of the people. This is part of a system upon which in the future the attack on the Church is to be carried on. Prejudiced statements made without foundation and incapable of proof are confidently put forward as facts. Then they are repeated again and again. If Churchmen apathetically permit them to circulate without contradiction, it is hoped that they will gradually tend to form a public opinion adverse to the Church. It may be so. But if Churchmen are energetic and quickly expose the misstatement, the weapon will be turned against the enemy, and tend not to the injury of the Church, but rather to establish her more and more in the hearts of the people.

DURING a debate in the House of Commons last year, upon the question of a royal annuity, Mr. Gladstone found it necessary to rise in his place, and remind honourable members who were opposing the grant, that royal personages had feelings to be hurt like other people. It may be well to remind some of our Nonconformist friends, if they may be called so, that Churchmen, albeit they do belong to a Church which has been established in this land a thousand years, have feelings, and acute feelings too, upon matters which touch them as members of a family and members of a Church. Such accidents, as they may be thought, as an ordained ministry embracing some of the most highly cultivated minds in the country, an incomparable liturgy in daily use, a splendid array of Church buildings, so far from dulling sensibility, have rather tended to quicken it; and a somewhat delicate feeling of reverence for all that has once been set apart for sacred service has by consequence been induced. We had believed, in our comparative blindness, that this reverential feeling had been good for us as individuals in relation to the Deity, and as members of a great corporation, with corporate duties to perform. We were, however, miserably deluded. Our new schoolmasters intend to teach us otherwise. Respect for what has been given to God is no more to be permitted. Christians are to show their Christianity by not merely ceasing to pay such respect, but by showing as much disrespect as possible towards what has been solemnly separated "from all profane and common uses." So it now appears from the conduct of the Dissenters at Wellingborough. Last month we were compelled to notice some rather extraordinary conduct on their part with reference to the consecration of a burial-ground. With a good-nature which was perhaps weak, we put this down to ignorance. A very distinguished Bishop, ascribing their conduct to the same cause, took considerable pains to instruct these ignorant and rather uncivil people, not only on

the meaning of certain English words, but also on the very plain precepts of the New Testament. We regret to add that to the ignorance of the Wellingborough Dissenters must now be added something like ill-nature. It is not on a very great scale; indeed, it is rather small. Briefly however, to honest straightforward Englishmen it will hardly be credible that the Chairman of the Burial Board, a Dissenter, has, on his own responsibility, ordered this consecrated ground to be sown with potatoes, for the alleged purpose of cleaning the ground. Ignorance may still be pleaded, and probably will be. He did not think Churchmen would mind, and so on. Yet these, and such as these, are to be our schoolmasters.

THE result of the debate on Mr. Richard's Bill for repealing the 25th Clause of the Elementary Education Act, will go far to give us peace on this question for some time to come. In a house of 505 members Mr. Richard's proposition was rejected by a majority of 245. It is therefore hopeless to think that this decision will be reversed during the existence of the present Parliament. In some Parliament of the future, the question, if it shall retain sufficient vitality, may be re-opened with some better chance of success. At present, even the Birmingham League must allow that their utmost efforts have been productive of but poor results. After years of agitation, and a vast expenditure of money and energy, to say nothing of the virtuous indignation so freely displayed, the advocates of the measure find that three members of the new Parliament are prepared to vote against it for every one that will give it his support. This can scarcely be called success, or carry with it much encouragement for the future. Nor will the spirit of the defeated party be revived by the line taken on this question by the would-be leaders of the Liberal party. Of two former Liberal Vice-Presidents of the Council, Mr. Forster voted against the measure, Mr. Lowe for it. It secured the support of Mr. Goschen, Lord Hartington, and Mr. Stansfeld; but Mr. Knatchbull-Hugessen, Lord Richard Grosvenor, and Mr. Cowper-Temple opposed it. Neither Mr. Gladstone nor Mr. Bright took part in the division. Sir H. James, Sir W. V. Harcourt, and Mr. J. G. Dodson, were conspicuous by their absence. All this proves how thoroughly, when determined, Churchmen can hold their own. Let them display a like energy on all other important Church questions, and a like result may confidently be looked for.

THE Lord Chancellor, in his speech in the House of Lords, on the third reading of the Public Worship Regulation Bill, pointed

out a provision of the Church Discipline Act, which seems altogether to have escaped public notice. Under the existing law the Bishop has the power of suspending an incumbent before his guilt or innocence has been determined, and that at the instance of a single "aggrieved parishioner." The passage is so important, that we give it in the Lord Chancellor's own words:—

Your lordships have heard in this House about the enforcing of a decree *pendente lite*. Now there is a provision in the Church Discipline Act which may perhaps have escaped your lordships' notice, but which I must confess, I have never read without a feeling of profound amazement; for, as far as I am aware, it is a provision which is utterly unknown in any other branch or part of our law. By this provision the Bishop may at any time, after proceedings have commenced and while the guilt or innocence of the person accused is still undetermined, of his own mere motion absolutely inhibit and suspend the clergyman from the performance of the whole of his functions, may turn him out of his church and out of his parish; may replace him by another clergyman, whose recompense is to be defrayed out of the profits of the benefice; and may issue a sequestration of the revenues. The Bishop has this power absolutely if he can bring himself to think that scandal would ensue from the clergyman continuing to exercise his functions, or that the ministrations of the clergyman while the charge was undetermined would be useless. Now that is the culminating provision of the Church Discipline Act from which the clergy will be liberated by the passing of this Bill.

THE PREMIER ON THE CHURCH.

SPEAKING at a banquet in Merchant Taylors' Hall, on June 24, Mr. Disraeli thus admirably expressed his opinion on the position of the Established Church:—

I admit, gentlemen, that there is one of our institutions which, if we were to trust every rumour of the streets, is in some danger. Of all our institutions it is not the least precious—and that is our National Church. Gentlemen, if I found an institution apathetic, indifferent, and in visible decay, I should say of it, as I should say of an empire, that its decline and fall are imminent; but that, gentlemen, is not the state of the Church of England. Instead of being apathetic, it is full of life; instead of being indifferent, it is excited and even enthusiastic; instead of being in decay, the breadth of the island is covered with ecclesiastical structures, to which all the fine arts combine becomingly to produce "the beauty of holiness." I am told that the chief reason for believing in the danger of the Church is the existence of parties in it. But, gentlemen, there have always been parties in the Church. There were parties in the Church of Jerusalem, and as long as the various nature of man subsists those parties will subsist also. There are some minds that find no adequate spiritual exposition except in ceremony. There are some spirits, on the other hand, which require for their solace exaltation and enthusiasm; and even within the hallowed enclosure of the ecclesiastical precinct free thought will become resistless

and press its inquiries. Yet all these moods of mind are consistent with fealty to our National Church. I believe that the three great parties in the Church may have fair play with a due respect to the principles and practice of the Reformation. Where there is eccentricity, which is as often the result of personal vanity, as of religious conviction, it should be checked and discouraged; but to check and discourage without persecution is a wise course in spiritual as well as temporal affairs. Now, gentlemen, I look forward, as I have ever looked forward, to the Anglican Church as one of the chief agencies in the elevation of the people of this country. Their condition has now become the principal theme of politics.

The interesting little Church of Digswell, Herts, has been restored at a cost of £1,200, of which Earl Cowper has contributed £200 and the Rev. G. E. Prescott, the rector, £900. It was solemnly reopened on June 13 by the Bishop of Rochester, who preached on the occasion.

Mr. Nicholson, of Basing Park, has undertaken to pay the deficit of £700 which remained on the restoration of Petersfield Church, Hants. The total cost of the work has been £6,000, of which Mr. Nicholson's contributions have not fallen far short of one-half.

A new vicarage was commenced in the parish of St. John the Evangelist, Newsome, on June 20. Liberal subscriptions have been given towards the work, and when completed, the total amount subscribed since February 1869 for new church, graveyard, endowment fund, new schools, and master's home will reach the sum of £9,500. The whole amount has been received from private sources, with the exception of £702 from Church Societies. The district is exclusively composed of the working classes, who have largely assisted the vicar in the work. No less a sum than £1,750 has been subscribed in small sums up to £10.

A STEP TOWARDS ECCLESIASTICAL INDEPENDENCE.—The Prayer Book (Rubrics) Bill, just introduced in the House of Lords by the Bishop of London, proposes to enact that the presidents, bishops, and clergy of the Convocations of the provinces of Canterbury and York (by and with the Queen's licence) may from time to time review the Prayer Book, and lay before her Majesty in Council a scheme for the amendment (whether by way of addition, alteration, or repeal) of the Rubrics; but such scheme must be certified under the hands and ecclesiastical seals of the presidents of both Convocations. The scheme must be published in the *London Gazette*, and laid before both Houses of Parliament forthwith, if they are sitting, and if not, at the beginning of the next session. If either House, within forty days, present an address to the Crown against such scheme, or part thereof, no further proceedings shall be had with respect to such scheme or part thereof. But, subject to this, it will be lawful for her Majesty in Council, after the forty days, to consider the scheme or the part not so objected to, and, if approving the same, to make an order ratifying it; and such order, when gazetted, is to have the same force and effect as if it were included in and enacted by this bill. The bill is not to be taken to authorise any alteration of the words of the prayers or other services contained in the Prayer Book.—*Pall Mall Gazette*.

“A GOOD NAME.”

THE Methodists of the “New Connection” have recently been holding a conference, whereat certain statistics were presented by the ex-President, which will hardly be considered satisfactory by the friends of the Connection. It is true that the Society has as many as 677 chapels, and no less than 1,270 local preachers, but the number of its members, 31,016, shows a decrease of 149, while no less than 1,221 “desertions” are reported during the year. Moreover, in a discussion which took place relative to the scarcity of ministers, it was stated that only one of the college students was fit for immediate service. There is evidently something wrong here, and the Methodists of the Manchester District appear to have thought that they could trace the mischief to its source, and gave as their opinion that, if they only could change their name, people in search of a religion, as well as those anxious to preach religion, would like them so much better. The Conference declined to accept the suggestion. Still it cannot be doubted that the Manchester men, like others of their city, were wise in their generation. It does not seem very important to leave out of their designation a word of three letters, but when that word brands them as being even among modern Methodists more modern than their cousins, as in fact “new,” the addition or omission is obviously important. And little perhaps as they guessed it, the Manchester Methodists of the New Connection were on the way, though only a little way on, towards solving the difficulty. It is that *newness* which is the real bar to permanent life among the sects, whatever their relative age may be. There must be principle and dogma in every religion which is to be stable; the denomination whose existence is thought by any section of its professors to be imperilled by the form of its designation, is one which must inevitably fluctuate in popularity, and is continually on trial for its very existence.

THE CHURCH AND EDUCATION.—In his recent charge, the Bishop and Archdeacon of Nottingham stated that in his county 41,393 children are educated in day or Sunday Schools connected with the Church. As the whole population was by the census of 1871 under 320,000, this statement shows that the Church in Nottinghamshire covers about four-fifths of the ground required by Government, and leaves only 11,773 for those who are educated by Nonconformists and Secularists, or not educated at all. Out of the 41,393 children only 342 have been withdrawn, under the Conscience Clause, from the teaching of the Church Catechism; and only six from religious teaching altogether. Of these, two were the children of Jewish parents, and four were the children of a man who desired to retain their religious guidance in his own hands.

MR. SPURGEON ON THE POPERY OF DISSENT.

MR. SPURGEON has recently discovered certain "Fragments of Popery among Nonconformists," and proceeds in the June number of the *Sword and Trowel*, in his most trenchant manner, to give his opinion respecting them. It is well that people should clearly understand what Mr. Spurgeon's teaching really is, and we may be thankful that he has given us this clear exposition of it. He begins by telling us that "among our Nonconformist churches there is more than a fly or two of the priestly system in the pot of ointment," which should be got rid of with a "Get thee behind me, Satan." The first that he chooses for reprobation is any regular form of ordination of ministers amongst Dissenters, and asks the very pertinent question, "Whence comes the whole paraphernalia of ordination among some Dissenters? *Since there is no special gift to bestow, why in any case the laying on of empty hands?*" This is at least an honest confession. Mr. Spurgeon's opinion is that the whole Dissenting system of ordination is utterly untenable, and therefore he rejects it entirely. "The Rev. Titus," he grimly adds, "has met with a Church which will insist upon ordination and he is ordained; but the President of his College (Mr. Spurgeon) having never undergone such a process, nor even that imitation of it which is called a *recognition*, remains an unordained, unrecognised person to this day, and has never yet discovered the peculiar loss he has sustained thereby." This is Mr. Spurgeon's leading proposition. Nonconformist ordination being nothing but a laying on of "empty hands," is a "fragment of Popery" to be abjured of all faithful Protestants. The next Popish fragment is "the notice that only an ordained or recognised minister should preside at the Lord's Table." Great is his indignation with those who have gone so far towards Rome as this. "Small is our patience with this unmitigated Popery, and yet it is by no means uncommon. Pulpits, which are most efficiently supplied on other Sundays by men who are without pastoral charge, must be vacated by them on the first Sunday of the month because the friends like a *stated minister* to administer the Sacrament. This may not be the language employed, but it often is, and it is an unsanctified jargon, revealing the influence of priestcraft." Any deacon, or elder, or "other brother," is, in Mr. Spurgeon's judgment, fitted to administer the Dissenting Sacrament. "Our experience has never led us to bemoan, on the account of our people, that the Communion was a maimed rite when a beloved deacon or elder has filled our chair." When a pastor is ill, he deems that any brother in the community has grace "to preside at the table," and re-

pudiates the manner of administering amongst the Plymouth Brethren in language which cannot be quoted here. The whole subject is treated in such a manner as to make it painful to a reverent mind to have even to peruse Mr. Spurgeon's remarks respecting it.

We cannot follow Mr. Spurgeon through all the "fragments of Popery" he has discovered in the systems of his brother Nonconformists. Suffice it to say, that he considers the offices of "a stated minister" at marriages and burials as "two threads for the syrup of superstition to crystallize upon." The duty of visiting the sick and dying is one which Mr. Spurgeon does not wish to shirk, "but may it not become," he asks, "another door for priestliness to enter?" Again, he is so irate at "the benediction in some regions being almost as sacredly reserved for the ministers as the absolution for the priest in Popish churches," that he bursts out in language strictly Spurgeonic, "Fiddle-de-dee is the only word that will enable us to vent our feelings." There is still one more "fragment" that he cannot abide, and that is the practice of "so many brethren still retaining the title of Reverend." He does not think that "any of them will be the more respected for *calling themselves so*." In his opinion "its main use seems to be the pestilent one of keeping up the unscriptural distinction of clergy and laity." Poor Mr. Spurgeon, how hard a fate is his! Living in a country in which the National Church retains all these "Popish fragments," and strictly guards them as a precious portion of her sacred inheritance, it is now his unhappy lot to detect a feeble imitation of them in the Nonconformist communities amongst whom his lot is cast. Right himself beyond possibility of mistake—a Baptist of the Baptists—"the purest Church in Christendom"—he discovers Popery in everything which does not recommend itself to the infallible judgment of the Pastor of the Newington Tabernacle. Ordination is Popish; Consecration of the elements at Holy Communion by "a stated minister" is Popish; Benediction is Popish; marriages and burials solemnly celebrated are Popish; visitation of the sick is a door "for priestliness to enter." All these have "a Babylonish sound in his ears," and he will have none of them. After this, there can be no doubt that Mr. Spurgeon is travelling at a rapid pace. Does it ever occur to his admirers to ask in what such teaching must end?

The London Working Men's Council (in connection with the Church Defence Institution) are continuing their work of organizing branches in the metropolis. The Council will be grateful for any help which readers of *The National Church* may kindly give them in their work.

LORD SELBORNE ON THE PUBLIC WORSHIP REGULATION BILL.

IN a letter published in the *Times* of June 19, Lord Selborne writes as follows:—

The Bill—I am not speaking of it as it would stand if the Bishop of Peterborough's amendment were adopted—will, if it passes, be merely a measure for shortening and simplifying to a certain extent the legal procedure in a certain class of cases now cognizable under the present cumbrous procedure of the Ecclesiastical Courts. It creates no new offence, but is founded solely upon the ecclesiastical law as now contained in the Prayer Book, Rubrics, and Canons agreed to by the Convocation of the Church above 200 years ago. The procedure which it proposes to alter in the cases with which it deals is one prescribed by an Act of Parliament passed during the present reign, upon the suggestion, as this would be, of the Bishops of the day. All such enactments as to procedure in ecclesiastical causes have, from the Reformation downwards, been made by Parliament. They necessarily must be so made, from the very nature of coercive jurisdiction in an Established Church, and they have always, as far as I am aware, been made without its being thought necessary to consult the Convocations of the Clergy about them. There is no doubt, both on general principles and according to the best constitutional precedents, that alterations in the Articles or Liturgy, &c., ought not to be attempted without the concurrence of the Synods of the Church; but, as I have said publicly, I am not aware that a right to be consulted on questions concerning only the legal methods of enforcing the ecclesiastical law has ever before been claimed on behalf of Convocation; and, if so, such a claim cannot now be admitted consistently with the existing settlement of the relations between Church and State described by the term "Establishment." How, therefore, any part of the substance of Church discipline or of the rights of the clergy can be affected by the proposed legislation is not to me apparent, unless, indeed, it is contended that the clergy have a vested interest in the continuance of technical and formal impediments to the execution of the laws of the Church. If that is meant, it is a proposition with which I am unable, either as a citizen or as a Churchman, to agree. I must honestly say that there is something repugnant to my sense, even of morality, in a claim on the part of a large body of the clergy to be at liberty to disregard at their discretion the laws of the Church, especially in matters which, unlike questions of faith and morals, are *juris positivi*. I have always been used to think that the principles as to Church order and organisation and episcopal authority inculcated in (*e.g.*) the Epistles of Ignatius were Catholic; but, if so, what is to be thought of the catholicity of a party which, for the sake of having its own way in matters of form and ceremony, sets those principles aside, and, at least by its popular organs, pours open contempt upon them? You think that the Bishops may perhaps have been too much influenced by certain secular newspapers. But do none of the clergy of this school and of the laymen whose minds on ecclesiastical questions have been formed by them give their countenance to other newspapers, the spirit and tone of which savours at least as much of those things which Christians renounce at their baptism? I should

have supposed that, if anything were clear, these propositions were so—first, that the regulation of rites and ceremonies in the Church and the interpretation of the laws of the Church relating to them belong to public authority and not to private judgment; and, secondly, that deviations from the law of the Church on such matters, whether by way of defect or of excess, which may be excusable and innocent by the plea of custom, or of the honest exercise of private judgment on points not clearly determined by public authority, cease to be innocent or excusable when they are unequivocally forbidden by that authority. Nor am I able to understand how, without strange self-deceit, any men can acknowledge these truths with their lips and yet refuse practically to act upon them, because, as it would seem, the whole working system of ecclesiastical law and public authority, under which they actually live is in some way contrary to their notions of what ecclesiastical law and public authority ought to be, and is, therefore, dispensed with by their private judgment as not binding on their consciences. The necessary consequence of allowing such a claim of ritual independence by individual clergymen is to let in a flood of unlimited license in the direction both of Latitudinarianism and of Romanism; Romanism itself, in a Church whose position can only be justified if Romanism is wrong, being a form, and not the least mischievous form, of Latitudinarianism. By whatever real or apparent zeal and piety, in either teachers or disciples, such license may be for a time accompanied, its tendency is disorganising and destructive; and I think there is very great reason to apprehend that it may promote in the long run those developments of scepticism and infidelity which, as a matter of fact, have been concurrent with its growth. It has proceeded already, to mention one point only, so far as to substitute in some churches the sacrifice of the Mass with an ostentatious imitation of Romish usages for Holy Communion. If the time for repression has not come, when such things as this are done, surely it never can arise. What are the arguments against now interfering to stop ritual excesses? First—that they ought not to be restrained unless, at the same time, other evils in the Church, to which as yet no adequate remedy has been applied, are corrected. But this is the old *Rusticus expectat dum defuait amnis*. Is it worthy of men who profess high doctrine and practice to plead the insufficiency of the restraints applied to other men's faults as a reason why they should be indulged with impunity in their own? Next, it is said that some parts of the law in question are uncertain and others obsolete, and that the law ought to be revised and altered before it is enforced. But there never has been, and probably there never will be, any considerable body of law in which there are not some things uncertain and some obsolete. This, however, creates no real practical difficulty in the administration of the law. What is really obsolete is not enforced, and what is uncertain becomes certain when it is authoritatively interpreted. Those parts of the law which are disputable, in liturgical as well as in other matters, bear no real proportion to those which are clear enough for all men to understand and obey them, if only they have the will. And it seems extravagant that because there are some points in which the law might advantageously be altered (and some difficulty in altering it), therefore we are to go on as if we were under no law at all.

Here, again, the only party whose objects this line of argument really tends to promote is the Latitudinarian. They would doubtless be well enough pleased to see a general revision of the Liturgy attempted in England, such as, since Disestablishment, has been going on in Ireland. But I have not so entirely unlearned the old sort of Churchmanship as to be willing to help them towards the attainment of that object.

PARLIAMENTARY DIVISION.

THE ATTEMPTED ABOLITION OF THE TWENTY-FIFTH SECTION.

HOUSE OF COMMONS.—WEDNESDAY, 10th JUNE, 1874.

Elementary Education Act (1870) Amendment Bill.—Order for Second Reading read; Motion made, and Question proposed, "That the Bill be now read a second time;"—(*Mr. H. Richard*) Amendment proposed, to leave out the word "now," and at the end of the Question to add the words "upon this day three months;"—(*Mr. Isaac*.)—

Question put, "That the word 'now' stand part of the Question;"—The House divided; Ayes 128, Noes 373.

AYES.

Acland, Sir T. D.	Forster, Sir C.	Melly, G.
Adam, Rt. Hon. W. P.	Goldsmid, Sir F.	Mitchell, T. A.
Allen, W. S.	Goldsmid, J.	Monk, C. J.
Anderson, G.	Goschen, Rt. Hon. G. J.	Morgan, G. O.
Balfour, Sir G.	Gourley, E. T.	Morley, S.
Barclay, A. C.	Gower, Hon. E. F. L.	Mundella, A. J.
Barclay, J. W.	Harrison, C.	Muntz, P. H.
Bass, A.	Harrison, J. F.	Norwood, C. M.
Baxter, Rt. Hon. W. E.	Hartington, Marquis of	Pease, J. W.
Bazley, Sir T.	Hill, T. R.	Peel, A. W.
Beaumont, Major F.	Holland, S.	Peuder, J.
Beaumont, W. B.	Holms, J.	Perkins, Sir F.
Bristowe, S. B.	Holms, W.	Playfair, Right Hon. Dr. L.
Brogden, A.	Hopwood, C. H.	Plimsoil, S.
Brown, A. H.	Horsman, Rt. Hon. E.	Potter, T. B.
Burt, T.	Howard, Hon. C. W. G.	Price, W. E.
Cameron, C.	Hughes, W. B.	Reid, R.
Campbell - Banner-	Ingram, W. J.	St. Aubyn, Sir J.
man, H.	Ingram, W. H.	Shaw, R.
Cartwright, W. C.	Jenkins, D. J.	Sheriff, A. C.
Cave, T.	Kinnaird, Hon. A. F.	Simon, Mr. Serjeant
Cavendish, Lord F. C.	Laing, Samuel	Smith, E.
Cholmeley, Sir H.	Lambert, N. G.	Stafford, Marquis of
A. H.	Laverton, A.	Stansfeld, Rt. Hn. J.
Clifford, C. C.	Lawrence, Sir J. C.	Stevenson, J. C.
Cole, H. T.	Lawson, W. B.	Stuart, Col.
Colman, J. J.	Leatham, E. A.	Tabbot, C. R. M.
Cowan, J.	Lefevre, G. J. S.	Taylor, P. A.
Cowan, J.	Leith, J. F.	Trevelyan, G. O.
Cowper, Hon. H. F.	Lewis, C. E.	Vivian, H. H.
Crawford, J. S.	Lloyd, M.	Waddy, S. D.
Crossley, J.	Lowe, Right Hon. R.	Weguelin, T. M.
Dalway, M. R.	Lush, D.	Whitwell, J.
Davies, D.	Macdonald, A.	Williams, W.
Davies, R.	Macgregor, D.	Wilson, Sir M.
Dickson, T. A.	Mackintosh, C. F.	Young, A. W.
Dilke, Sir T. W.	M'Arthur, A.	
Dillwyn, L. L.	M'Arthur, W.	
Dixon, G.	M'Combie, W.	
Duff, M. E. G.	M'Laren, D.	
Earp, T.	Marjoribanks, Sir D. C.	
Eyton, P. E.	Martin, P. W.	
Fawcett, H.	Massey, Rt. Hn. W. N.	
Fitzmaurice, Lord E.		
Fletcher, I.		
Fordyce, W. D.		

NOES.

Adderley, Sir C.	Bass, M. T.	Brise, Col. R.
Alexander, Col.	Bates, E.	Broadley, W. H. H.
Allen, Major	Bateson, Sir T.	Brooks, M.
Alsopp, S. C.	Beach, Sir M. H.	Brooks, W. C.
Anstrutche, Sir W.	Beach, W. W. B.	Bruce, Hon. T.
Antrobus, Sir E.	Bentinck, G. C.	Bruen, H.
Archdale, W. H.	Benyon, R.	Brymer, W. E.
Arkwright, A. P.	Beresford, Col. M.	Buckley, Sir E.
Arkwright, F.	Biddulph, M.	Bulwer, J. R.
Arkwright, R.	Biggar, J. G.	Burrell, Sir P.
Ashbury, J. L.	Birley, H.	Butt, I.
Assheton, R.	Bolckow, H. W. F.	Buxton, Sir R. J.
Baggallay, Sir R.	Boord, T. W.	Callender, W. R.
Bagge, Sir W.	Booth, Sir R. G.	Cameron, D.
Bailey, Sir J. R.	Bourke, Hon. R.	Campbell, C. F.
Balfour, Sir A. J.	Bourne, Col.	Cartwright, F.
Ball, J. T.	Bousfield, Major	Cave, S.
Baring, T. C.	Bowyer, Sir G.	Cecil, Lord E. H. B. G.
Barrington, Lord	Brady, J.	Chaine, J.
Barttelot, Col.	Brassey, H. A.	

TELLERS.

Richard, Mr.
Havelock, Sir H. M.

Chaplin, Col. E.	Hardy, J. S.	O'Keefe, J.
Chaplin, H.	Harvey, Sir R. B.	O'Neill, Hon. E.
Chapman, J.	Hay, Sir J. C. D.	Onslow, D.
Charley, W. T.	Hayter, A. D.	O'Reilly, M.
Christie, W. L.	Heath, R.	O'Sullivan, W. H.
Churchill, Lord R.	Helmley, Lord	Parker, Lt. Col. W.
Clifton, T. H.	Henley, J. W.	Pateshall, E.
Clive, Hon. Col. G.	Herbert, H. A.	Peak, Sir H. W.
Clive, G.	Hermion, E.	Pell, A. W.
Close, M. C.	Hervey, Lord A. H.	Pelly, Sir H. C.
Clowes, S. W.	Hervey, Lord F.	Pemberton, E. L.
Cobbett, J. M.	Heygate, W. U.	Peopce, Major
Cobbold, J. P.	Hick, J.	Perceval, C. C.
Cole, Hon. Col. H. A.	Hildyard, T. B. T.	Percy, Earl
Colebrooke, Sir T.	Hodgson, W. N.	Phipps, P.
Collins, E.	Hogg, Sir J. M.	Pim, Captain B.
Conolly, T.	Holford, J. P. G.	Plunkett, Hon. D. R.
Conyngnam, Lord F.	Holker, J.	Plunkett, Hon. R.
Coope, O. E.	Holmesdale, Lord	Portman, Hon. W.
Corbett, Col.	Holt, J. M.	Powell, W.
Cordes, T.	Home, Capt.	Power, J. O. C.
Corry, Hon. H. W. L.	Hood, Hon. Captain	Power, R.
Cotton, Ald.	Hope, A. J. E. B.	Præd, H. B.
Crichton, Lord	Hubbard, E.	Price, Captain
Cross, R. A.	Hubbard, J. C.	Puleston, J. H.
Cubitt, G.	Huddleston, J. W.	Raikes, H. C.
Cuninghame, Sir W.	Hunt, G. W.	Ramsay, J.
Cust, H. C.	Isaac, S.	Rashleigh, Sir C.
Dalkeith, Earl	Jenkinson, Sir G.	Rathbone, W.
Dalrymple, C.	Jervis, Col.	Read, C. S.
Davenport, W. B.	Johnson, J. G.	Rendlesham, Lord
Dease, E.	Johnstone, H.	Repton, G. W.
Denison, C. B.	Johnstone, Sir F.	Richardson, T.
Denison, W. E.	Johnstone, Sir H.	Ridley, M. W.
Douglas, Sir G.	Jolliffe, Hon. Capt.	Ripley, H. W.
Dowdeswell, W. E.	Karslake, Sir J.	Ritchie, C. T.
Downing, M. C.	Kavanagh, A. M.	Ronayne, J. P.
Duff, R. W.	Kennan, Col.	Round, J.
Dunbar, J.	Kennaway, Sir J.	Russell, Lord A.
Dundas, J. C.	Kingscote, Col.	Russell, Sir C.
Dyke, W. H.	Kirk, G. H.	Ryder, G. R.
Eaton, H. W.	Kitchbull - Hugues-	Sackville, S. G. S.
Edmonstone, Adm.	sen, E.	Salt, T.
Egerton, Hon. A. F.	Knicht, F. W.	Samuda, J. D. A.
Egerton, Hon. Ad. F.	Knightsley, Sir R.	Sanderson, T. K.
Egerton, Hon. W.	Knovies, T.	Sandson, Lord
Elliot, Admiral	Lacou, Sir E. H.	Sclater-Booth, G.
Emllyn, Lord	Learmonth, A.	Scott, Lord H.
Ennis, N.	Lee, Major	Scott, M. D.
Errington, G.	Legard, Sir C.	Scourfield, J. H.
Eslington, Lord	Leigh, Lt.-Col. E.	Selwin-Ibbetson, Sir
Estcourt, G. B.	Lennox, Lord H. G.	H. J.
Evans, T. W.	Leslie, J.	Shaw, W.
Ewing, A. O.	Lewis, O.	Sheil, E.
Feilden, H. M.	Lindsay, Col. R. L.	Sherlock, Serjeant
Fellowes, E.	Lloyd, S.	Shirley, S. E.
Ferguson, R.	Lloyd, T. E.	Slide, Gen.
Finch, G. H.	Locke, J.	Subbotom, T. H.
FitzGerald, Sir S.	Lopes, H. C.	Simonds, W. B.
Fitzwilliam, Hon. C.	Lorne, Marquis of	Sinclair, Sir J. G.
Floyer, J.	Lowther, Hon. W.	Smith, A.
Foljambe, F. J. S.	Lowther, J.	Smith, F. C.
Folkestone, Lord	M'Carthy, J. G.	Smith, W. H.
Forester, Gen.	M'Leagan, P.	Smollett, P. B.
Forster, W. E.	Majendie, L. A.	Somerset, Lord H.
Forsyth, W.	Makins, Col.	Spinks, Serjeant
Foster, W. H.	Manners, Lord J.	Stapool, W.
French, Hon. C.	March, Earl	Stanford, V. F. B.
Gallwey, Sir W. P.	Marten, A. G.	Stanhope, Hon. E.
Galloway, Lord	Matheson, A.	Stanhope, W. T.
Gardner, J. T. A.	Maxwell, Sir W.	Stanley, Hon. F.
Garnier, J. C.	Mellor, T. W.	Stanton, A. J.
Gilpin, Col.	Milles, Hon. G. W.	Starkey, L. R.
Goddard, A. L.	Mills, A.	Starkey, J. P. C.
Goldney, G.	Mills, Sir C. H.	Steele, L.
Gordon, E. S.	Monckton, F.	Storer, J.
Gordon, W.	Monckton, Hon. G.	Sturt, H. G.
Gore, J. R. O.	Moncomerie, R.	Sullivan, A. M.
Gore, W. R. O.	Montgomery, Sir	Swanston, A.
Grantham, W.	G. G.	Synan, E. J.
Gray, Sir J.	Moore, A.	Tabbot, J. G.
Greenall, G.	Morgan, Hon. F.	Taylor, Col.
Greene, E.	Morris, G.	Temple, W. G.
Gregory, G. B.	Mowbray, J. R.	Tennant, R.
Grey, Earl	Munaster, Lord	Thynne, Lord H.
Grieve, J. J.	Mure, Colonel	Tollemache, W.
Grosvenor, Lord	Naghten, J. R.	Torr, J.
Guinness, Sir A.	Neville, C. W.	Tremayne, J.
Hall, A. W.	Newport, Lord	Trevor, Lord A. E.
Hamilton, Lord C.	Noel, G. J.	Turner, C.
Hamilton, I. T.	Nolan, Capt.	Turner, E.
Hamilton, Lord G.	North, Col.	Twells, P.
Hamilton, Marquis of	Northcote, Sir S.	Vance, J.
Hamilton, Hon. R.	O'Brien, Sir P.	Verner, E. W.
Hammond, C. F.	O'Clery, K.	Walker, T. E.
Hanbury, R. W.	O'Connor, D. M.	Wallace, Sir R.
Hankey, T.	O'Connor Don, The	Walpole, Hon. E.
Hardcastle, E.	O'Donoghue, The	Walpole, S.
Hardy, G.	O'Gorman, P.	Walter, J.

Waterhouse, S.	Williams, Sir F.	Winn, C. W. W.
Watney, J.	Wilmot, Sir H.	Yarmouth, Earl
Welby, W. E.	Wilmot, Sir J. E.	Yeaman, J.
Wellesley, Capt.	Wolf, Sir H. D.	Yorke, J. R.
Wells, E.	Wood, B. T.	TELLERS.
Wethered, T. O.	Wyndham, Hon. P.	Winn, R.
Wheelhouse, W. S.	Wynn, Sir W. W.	Mahon, Lord
Whitelaw, A.		

AYES—128.

Members of the late Government.

Rt. Hon. G. J. Goschen
Rt. Hon. Marquis of Hartington
Rt. Hon. R. Lowe
Rt. Hon. J. Stansfeld
Rt. Hon. W. P. Adam
Rt. Hon. Lyon Playfair
H. Campbell-Bannerman
Lord F. C. Cavendish
M. Grant Duff
G. J. S. Lefevre
A. W. Peel

Sir T. Dyke Acland
Hon. H. Cowper
H. Fawcett
Sir C. Forster
Hon. G. F. Leveson Gower
J. Holms
Rt. Hon. E. Horsman
Rt. Hon. W. N. Massey
C. J. Monk
Marquis of Stafford
Rt. Hon. C. P. Villiers

Conservative.

C. E. Lewis

The names of the following members of the late Government do not appear in the Division List:—

Rt. Hon. J. Bright	W. H. Gladstone
Rt. Hon. J. G. Dodson	Sir W. Harcourt
Rt. Hon. W. E. Gladstone	Sir H. James

TRINITY ORDINATIONS.—The following ordinations were held on Trinity Sunday:—By the Bishop of London, 23 deacons, 19 priests; by the Bishop of Bangor, 3 deacons, 4 priests; by the Bishop of Bath and Wells, 8 deacons, 5 priests; by the Bishop of Carlisle, 2 deacons, 3 priests; by the Bishop of Chester, 12 deacons, 9 priests; by the Bishop of Chichester, 7 priests; by the Bishop of Dover, 1 deacon, 1 priest; by the Bishop of Ely, 6 deacons, 9 priests; by the Bishop of Exeter, 7 deacons, 4 priests; by the Bishop of Gloucester and Bristol, 10 deacons, 5 priests; by the Bishop of Lichfield, 13 deacons, 11 priests; by the Bishop of Lincoln, 8 deacons, 6 priests; by the Bishop of Manchester, 11 deacons, 9 priests; by the Bishop of Norwich, 6 deacons, 6 priests; by the Bishop of Oxford, 15 deacons, 14 priests; by the Bishop of Peterboro', 4 deacons, 14 priests; by the Bishop of Rochester, 12 deacons, 6 priests; by the Bishop of St. Asaph, 2 deacons, 6 priests; by the Bishop of Salisbury, 6 deacons, 3 priests; by the Bishop of Winchester, 11 deacons, 16 priests; by the Bishop of Worcester, 8 deacons, 11 priests. Total, 159 deacons, 170 priests. Of these only two deacons and six priests are described as literate persons, and the large proportion of University men offering themselves for the ministry cannot but be regarded as a very satisfactory sign of the times.

NOES—373.

Members of the late Government.

Rt. Hon. W. E. Forster
Lord Richard Grosvenor
Rt. Hon. E. Knatchbull-Hugessen

M. T. Bass
A. D. Hayter
Marquis of Lorne
W. Rathbone
H. W. Ripley (Bradford)
Lord Arthur Russell
A. J. Stanton (Stroud)
Rt. Hon. Cowper-Temple
J. Walter

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

DISSENTING MINISTERS AND THE ELECTIONS.

SIR,—The late elections have revealed some curious practices of Dissenting ministers. At the Stroud election one of these gentlemen took a conspicuous part in providing that "free breakfast table" that went a good way towards unseating the Liberal member. At Boston, where Mr. Parry, the Liberal member, was lately unseated, one of the witnesses said, "he received a friendly visit, a short time before the election, from the Rev. Mr. Williams, a Dissenting minister. Mr. Williams said he hoped there was no offence, but would witness accept a bag of coal? The witness said it would be very acceptable. The coal came with Mr. Parry's compliments." At the recent Hull election, Mr. Statham, an Independent minister, was very active in speaking for the Liberal members, and in forwarding their election in every possible way. He is a Secularist member of the Hull School Board, and would compel the children of Church parents to send their children to schools from which the Bible was excluded by Act of Parliament. After the election this gentleman spoke for the successful candidates, and in attacking Mr. Forster, who would not force the consciences of parents, Mr. Statham said, "Mr. Forster had taken his seat as a Tory,—(cries of 'shame')—and there let him be. It said in the grand old book, 'Every man went into his place.' (Laughter.)" This advocate of Secularism did not hesitate to be profane, that he might win the laughter of the mob. He misquotes what Holy Scripture says of Judas to have a fling at a political opponent. If seriously-minded Dissenters will keep such men as these as their spiritual guides and teachers, it is no wonder to see the system of Dissent growing less and less religious, and more and more political and worldly.

E. O.

THE NECESSITY OF WATCHING THE LOCAL PRESS.

SIR,—In view of the determination of the Liberation Society to intensify the attack upon the Church, it becomes the duty of Churchmen to look where the attack can be most insidiously made. From a direct attack, it is evident that the Society expects nothing but failure at present, hence their determination to become a great and costly education society. Now, Sir, taking a calm view of the position, I think it will not do for Church Defenders to forget that there are numbers of Churchmen who are Liberal in politics and rarely, if ever, read Conservative papers, which are mainly depended upon for a defence of our position; consequently we have in this fact a very weak point, which must be very carefully watched. The press is to be one means of educating the people, so that we shall have leading article after leading article upon this question advocating the principles of the Liberation Society, and in the way peculiar to that Society. For the benefit of Churchmen a picture will be drawn, showing the evils of a connection with the State, how they are tied and bound in State fetters, concluding with, as a contrast, the usual statement of the blessed freedom of the "Free Churches" to manage their own affairs. For the benefit of the working-man, the picture will be, the injustice of supporting the Church, or religion, out of the pockets of the tax-payer; raising his cupidity by making him believe there is great wealth to be got by Disestablishment and Disendowment. This seems to me to be one way, and an important one, which will be made use of more than it has hitherto been by Liberationists.

Now the question is, how are Church defenders to meet attacks in this manner? I would suggest that every local paper should be watched, and any editor

dealing with the Church and her funds in the way foreshadowed, should be immediately called upon to defend his position, and substantiate his facts; at the same time I would draw his attention to the fact that "Free Churches" have had public money and now hold endowments by authority of Parliament, and would request information, whether it is proposed to surrender either, in order to swell the amount to be devoted to secular uses; thereby manifesting the desire for religious equality, and that only, in a practical way. In case an editor refuses to give the satisfaction required, it is of little use being content with a reply in another paper; nine-tenths of the readers of the article calling for a reply (many of them Churchmen), will not see the answer; therefore, I would not only reply in the usual way, but I would have the matter taken up by the local Church Defence Committee, and expose the unfairness of such an editor by placarding the town or by distributing handbills, with the facts of the case. If this course is judiciously followed, I believe it will have the effect of destroying the possibility of such papers obtaining any influence on this question over the minds of Churchmen, who though Liberal in politics, have hitherto resisted the unjust demands of Liberationists. It will further show that Churchmen are determined not to have this question trifled with; while all the invectives of Spurgeon and Co., the money of the Salts, the Illingworths, and the Holdens will not be sufficient to mislead the working classes when the question is reduced to such practical and plain issues.

I make the above suggestions in the hope that they will draw forth practical discussion and lead to some effective and easy method of meeting newspaper article attacks.

AMATOR VERITATIS.

THE LATE GENERAL ELECTION AND CHURCH DEFENCE.

SIR,—There is great reason to fear that the signal success of the Church of England at the late general election has had the effect of lulling the great majority of Churchmen into a state of somnolence as regards the action which they ought to take with reference to Church Defence. The reasons alleged for this feeling are, that the Liberationist party is in a hopeless minority in the House of Commons, that the people of the United Kingdom are opposed to any aggression on the Church, and that the Liberationists are so disheartened and disorganised that their movement is practically at an end. The first of these statements is perfectly true; the second requires examination; the third is decidedly incorrect. We may reasonably suppose that the people are at present opposed to any movement against the Church. But are not the masses proverbially fickle? Is public opinion unchanging and unchangeable? That instability which condemned Socrates to death, and afterwards punished those who had taken the principal part in his execution, is not extinct at the present day. The masses of the people too frequently follow the popular professional agitator of the hour. It is clear, therefore, that the people must be steadily, carefully, and unceasingly instructed with reference to the Church. All misstatements and craftily-put fallacies must be corrected and exposed again and again. Only by this means, combined with the earnest and active spiritual labours of the faithful clergy and laity, will the Church be preserved. While Churchmen are asleep, however, the Liberation Society is working with greater energy and determination than ever. They are by no means discouraged. The inertness of the friends of the Church acts as an incentive to fresh exertions, and on their side none is found wanting. It is to be feared that the reason of the inactivity of the laity is to be found in the little interest which often is taken by the clergy in matters pertaining to Church Defence. This should not be. Both clergy and laity have interests not their own to protect and defend—the interests of Christ's

poor, whose guardians, in the true sense of the word, they should be. The battle has yet to be fought, and England's Church expects that all her sons and daughters will do their duty.

London, June 16, 1874.

WATCH-DOG.

"THE NATIONAL CHURCH."

SIR,—The summer season is at hand, and thousands of persons will soon be hurrying away from crowded cities and towns to cool sea-breezes and refreshing inland spas. It is to be hoped that many readers of *The National Church* will make holiday. If every one of these would leave a few copies of the paper in the local reading-rooms, and give a few prospectuses or notices of it to friends they meet, great good might be done without any trouble being given to those doing it.

I presume, Mr. Editor, that the publisher would send a few prospectuses giving information respecting your paper to any person who would undertake to use them.

ONE WHO READS THE "NATIONAL CHURCH" CONSTANTLY, AND INDUCES EVERYONE HE POSSIBLY CAN TO DO THE SAME.

THE TITHE REDEMPTION TRUST.

The annual meeting of the Trust was held at the offices, 25 Parliament Street, on Wednesday, June 17, the Right Hon. Lord John Manners, M.P., in the chair. Letters were read from the Earl of Dartmouth, Ven. Archdeacon Emery, Rev. Brymer Belcher, Rev. D. Griffiths, Rev. W. W. Malet, Howel Gwyn, Esq., J. Clarke, Esq., &c., regretting inability to attend. The report was read by Rev. Dr. Alfred T. Lee (the Secretary), showing that grants had been made to Sandal Magna, Diocese of Ripon, £20; Llanhilleth, Diocese of Llandaff, £20; and to Bryneglwys, Diocese of St. Asaph, a second grant of £7 10s. Further grants of £50 had also been paid during the year to St. James's, Macclesfield, Diocese of Chester, and to Tynemouth, Diocese of Durham; while a grant of £20 had been promised to Laughton, Diocese of Lincoln, and a small grant to North Otterington, Diocese of York. It was also announced that a legacy of £100 had been paid over to the Board during the past year, under the will of the late Miss Elizabeth Faulden. The case of 15 chapelries in the Diocese of Carlisle, the value of all of which was under £150 a year, for the augmentation of which application had been made, was deferred until the present year, when it was hoped that some help might be afforded. Lord John Manners, in speaking to the first resolution, which proposed the adoption of the report, referred to the unobtrusive way the Society had conducted its operations during the past twenty-six years, and gave as a strong reason for continuing the work it had in hand a case mentioned in the report, in which the lay improprisor held tithes to the value of £1,000 a year, whilst the incumbent's stipend was but £100. He rejoiced to find that improprisors were becoming alive to the duty of restoring tithe to the Church, and expressed his gratification that during the past four years the Society has doubled its income. Resolutions were moved and seconded by the Hon. Henry Walpole, the Rev. Harcourt Skrine, the Rev. M. Osborn, C. Dingwall, Esq., and H. Grove, Esq. A hearty vote of thanks to the Chairman for his long continued services to the Trust closed the proceedings.

SHORT SUMMARY OF THE PRESENT POSITION OF CHURCH BILLS IN PARLIAMENT.

HOUSE OF LORDS.

Prayer Book (Rubrics) Bill (Bishop of London). Read first time June 19.

Churches and Chapels Exemption (Scotland) Bill. Read third time and passed June 23. Awaiting Royal Assent.

HOUSE OF COMMONS.

Public Worship Regulation Bill (Right Hon. Russell Gurney). Passed and sent to the House of Commons June 25. Second reading Thursday, July 9.

Public Worship Facilities Bill (Mr. Salt). Second reading Wednesday, July 15.

Church Rates Abolition (Scotland) Bill (Mr. McLaren). Second reading Wednesday, July 8.

Archbishops and Bishops (Appointments and Consecration) Bill (Mr. C. J. Monk). Second reading Wednesday, July 22.

Ecclesiastical Offences Bill (Mr. Holt). Second reading Thursday, July 2.

Uniformity Acts Amendment Bill (Mr. Holt). Second reading Thursday, July 2.

Elementary Education (Compulsory Attendance) Bill (Mr. G. Dixon). Second reading Wednesday, July 1.

Prison Ministers Act (1863) Amendment Bill (Mr. Meldon). Second reading Wednesday, July 1.

Ecclesiastical Patronage (Church of England) Bill (Sir J. Kennaway). Second reading July 15.

Hertford College, Oxford, Bill. Second reading June 29.

Church Patronage (Scotland) Bill. Second reading July 6.

Colonial Clergy Bill (Mr. J. G. Talbot). Referred to Select Committee.

Boundaries of Archdeacons and Rural Deaneries Bill. Second reading July 1.

THE FOLLOWING BILLS HAVE RECEIVED THE ROYAL ASSENT.

Marriages Legalisation (St. John the Evangelist, Shrewsbury) Act.

Marriages Legalisation (St. Paul's, Pooley Bridge) Act.

Bishop of Calcutta (Leave of Absence) Act.

BILLS WITHDRAWN.

Universities (Scotland) Bill (Mr. Cowper-Temple). Withdrawn May 11.

Monastic and Conventual Institutions Bill (Mr. Newdegate). Withdrawn June 9.

BILLS REJECTED.

Churchwardens Bill (Mr. C. J. Monk). For providing facilities for the admission of Churchwardens into office. Read a first time March 23. Rejected on second reading April 16.

Elementary Education Act Amendment Bill (Mr. Richard). To repeal the 25th Clause of the Elementary Education Act. Read a first time March 20. Rejected on second reading June 10. Ayes 128, Noes, 373; majority, 245.

NOTICES OF MOTION.

HOUSE OF LORDS.

The Lord Emly. "To draw attention to the number of untrained teachers employed under the Irish National Board of Education" (Friday, July 3).

The Lord Hampton—

1. To ask the Lord President of the Council whether he intends to take any measures founded on the representations submitted to him by the Deputation from the College of Preceptors, on 16th April, with a view to the better and more professional training of teachers for upper and middle-class schools:

2. To ask the Lord President whether he confirms the statement, reported to have been made by the Vice-President of the Council, to the following effect:—

"Now as to attendance. Of the 800,000 infants, 400,000 had not attended half a year, viz., the 250 times necessary to get the grant; of the 1,400,000 between seven and thirteen, 500,000 had not attended half a year, or the 250 attendances necessary for the grant. Thus, out of 2,200,000 on the books, 900,000 had not attended for even half a year. If the attendance was so bad in the inspected schools, what was it likely to be in the non-inspected schools? This irregular attendance of the children was the most important fact in the educational survey of the country, and it explained the poor results that were obtained from our immense expenditure."

If the Lord President can confirm this statement, to ask further whether the Education Department has in contemplation any measures intended to correct this serious evil of irregular attendance.

In the House of Lords, on June 23, the Lord Hampton moved for a return showing the number of churches (including cathedrals) in every diocese in England, which have been built or restored at a cost exceeding £500, since the year 1840; and showing also, as far as possible, the expenditure in each case, and the sources from which, in each case, the necessary funds were derived.

HOUSE OF COMMONS.

Mr. J. G. Talbot. On second reading of Elementary Education (Compulsory Attendance) Bill, to move—

"That this House cannot entertain the question of the universal Establishment of School Boards until perfect liberty of religious teaching shall be secured to such boards by the repeal of the fourteenth section of 'The Elementary Education Act, 1870,' and until such boards are empowered to contribute to the support of Voluntary Schools within their districts when it may seem to them desirable." (July 1.)

SUBSCRIPTIONS TO SCHOOLS.—The Education Committee of the Privy Council, reporting on elementary education in England and Wales in the year ending with August, 1873, notice that in the last ten years sums amounting to £3,933,022 were subscribed towards the annual support of elementary schools under Government inspection. The amount derived from this source has risen from £277,760 in 1864 to £539,502 in 1873, and the number of subscribers from 145,856 to 223,861.—*Times*.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

Four valuable lectures on *The Clergy and their Duties*, addressed to unattached students at the University of Oxford, by the Bishop of Nottingham, come to us from Messrs. Parker. On such questions clear and definite teaching is in these days of the highest importance, and this will be found in the work before us. The results of a life of varied clerical labour, and of ripe experience in the ministry, enable the Bishop to speak with becoming authority on practical questions of parochial work; and students for holy orders, as well as many of the younger clergy, will be thankful for the suggestions here offered them as to the best mode of discharging with "all faithful diligence," the duties of their calling.

The Land Question viewed from a Church Aspect (James Parker & Co.) by the Rev. J. Dodd, contains three interesting and learned disquisitions on a subject of deep interest at the present moment. The author maintains that Christ having given the poor into the Church's charge, this great social question is especially her care, and that her high mission is to bring the various classes of society together, and so unite them to one another to their Great Head.

In his *Charge to the Clergy of the Archdeaconry of Maidstone* (Rivingtons), Archdeacon Harrison speaks words of wisdom and soberness. He is able to congratulate the clergy on the great material advance of the Church of late years in the archdeaconry; and whilst advocating a certain elasticity in ritual matters, warns the clergy that "the example of the few" may bring about the loss of "the Christian privilege of the many." We are glad to see that the Archdeacon considers that the Local Association of Clergy and Laity in his archdeaconry would derive "great benefit by placing themselves in connection with the Church Defence Institution in London."

Dr. Pusey has reprinted his *Three Letters to the Times* (James Parker & Co.) on the proposed ecclesiastical legislation, with a preface, in which he gives a summary of his view of "the present Conference of the Church of England," and urges delay in legislation until the law of the Church on ritual has been more distinctly and authoritatively defined.

On the same subject Chancellor Wagner has addressed a letter to the Archbishop of Canterbury, entitled *Christ or Cæsar* (Rivingtons), in which he openly declares his intention "not to obey the decisions in Ecclesiastical Causes of the Judicial Committee of the Privy Council," on the ground that the Court has no "Divine legitimate authority" to decide, as the last resort, "any purely religious question at all." Surely Mr. Wagner forgets that the Judicial Committee does not decide what the doctrine of the Church of England is, but only declares whether the teaching of the person accused is, or is not, so far inconsistent with that of the formularies already enacted by the Church herself as to exclude him from the ministry; but this is a very different thing from enacting any new doctrine on the Court's own authority.

Colonel Akroyd, the late Liberal M.P. for Halifax, has published an interesting account of his views on *The Present Attitude of Political Parties* (Longmans), in which he clearly points out that the tendency of the Liberatorist movement is in the end towards Republicanism. It is a significant fact that the leading Nonconformist members in the celebrated division on Sir Charles Dilke's motion, in March 1872, although voting in a division immediately preceding, "refused to record their votes against Republicanism, and may not," Colonel Akroyd thinks, "unreasonably be presumed to sympathise with the movement." The forcible words with which our author concludes are worthy of all consideration, "Kings, Lords, and Commons in their historical relations to each other are interwoven with the National Church. Take

away the Church, and two of the Estates must fall as at the time of the Commonwealth, to be replaced by an arbitrary Dictatorship like that of Cromwell. Let it be the aim and resolute purpose of every patriotic Englishman, no matter to what political party he may attach himself, firmly to maintain and transmit unimpaired to posterity, the glorious Constitutional History of our Common Fatherland."

Archdeacon Fitzgerald, of Wells, deals in his *Charge* (Rivingtons) with one of the weakest points in the whole organisation of the Church, and which the Bishop of Peterborough, at the Bath Church Congress, described as "her most crying need"—viz., a large and liberal retiring fund for aged and worn-out incumbents. Archdeacon Fitzgerald proposes that "a good-service and retiring pension fund" should be raised by annual offertory in all churches of the Diocese of Bath and Wells. The fund should not be less than £2,000 per annum. He would divide it into two classes of pensions: eight of £150 a year to aged incumbents who preferred to resign their benefices, and eight of £100 a year to incumbents and curates who had done good service to the Church. This practical and easily worked scheme has received the approval of the Bishop, and will we trust be adopted by the Diocesan Conference and carried into effect without delay.

We gladly welcome a fourth edition of the *Life of John Keble* (James Parker & Co.), by the Right Hon. Sir J. Taylor Coleridge. There are doubtless very many of the admirers of "The Christian Year," who have not yet been able to make themselves acquainted with the details of the life of its revered and saintly author. The appearance of this new and cheaper edition will now give them the opportunity of becoming acquainted with the character of our great Christian poet, as lovingly described by one of his most valued and intimate friends.

The Church of England Temperance Chronicle (W. W. Gardner) contains an account of the annual meeting of the society held at Lambeth Palace, in which the Bishops of London, Lichfield, and Gloucester and Bristol took part; also a good likeness of Mr. Thomas Dale, of Manchester, who has done so much to promote all good works in Lancashire.

Of periodicals received since last month, we can scarcely do more than indicate their titles: *The Church of England Magazine*, the *Parish Magazine*, *Chatterbox*, *Sunday*, *Good Stories*—the *Village Sexton*, the *Children's Prize* (W. Wells Gardner); also the *Monthly Packet*, with an excellent article on "A Holiday Shooting Trip in Ceylon," *The Monthly Paper of Sunday Teaching*, *Magazine for the Young*, and *New and Old* (J. & C. Mozley).

BOOKS AND PAMPHLETS RECEIVED.

- Rivingtons:—
 Christ or Cæsar. A Letter to the Archbishop of Canterbury. By the Rev. A. D. Wagner.
 Outlines of Latin Sentence Construction.
 The Standards of the New Code. By the Rev. J. Menet.
 Charge of the Archdeacon of Buckingham, June, 1874.
 Sacramental Confessions examined by Pastoral Experience. By Rev. C. F. Lowder.
- Jas. Parker & Co.:—
 Memoir of Rev. John Keble. By Sir J. T. Coleridge. Fourth edition.
 Lenten Sermons, from 1858 to 1874. By Rev. Dr. Pusey.
 The Land Question, viewed from a Church Aspect. By the Rev. J. Dodd.
 Considerations upon the Athanasian Creed. By Edward Hawkins, D.D., Provost of Oriel.
- W. Wells Gardner:—
 Speeches on Missions. By Samuel Wilberforce, D.D., Lord Bishop of Winchester. Edited by Rev. Henry Rowley.
 Hints to Church Workers.
 The Church and her Curates. Edited by Rev. J. J. Halcombe.
 The Church of England Magazine for June.
 The Parish Magazine. Chatterbox. Sunday.
 Good Stories. (The Village Sexton). The Children's Prize.
 Mission Life. The Church of England Temperance Chronicle.
- J. & C. Mozley:—
 The Monthly Packet for June.
 Magazine for the Young. Monthly Paper of Sunday Reading.
 New and Old for June.

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STAND BY THE SHIP! A Reply to "Breakers Ahead!" By GILBERT VENABLES, B.A. Price 1d.

ORGANIZE! ORGANIZE!! ORGANIZE!!! From *The National Church*, October 1873. 1s. per 100.

SPEECH OF HIS GRACE THE ARCHBISHOP OF CANTERBURY, at the Annual Meeting of the Canterbury Diocesan Church Building Society, held at Canterbury on May 29, 1873. Price 1d.

SPEECH OF THE RIGHT HON. W. E. GLADSTONE, M.P. in the House of Commons, on Friday, May 16, 1873, on Mr. Miall's Motion for the Disestablishment of the English Church. Price 1d.

A FULL REPORT OF THE DEBATE IN THE HOUSE OF COMMONS on Friday, May 16, 1873, on Mr. Miall's Disestablishment Motion; together with an Accurate Analysis of the Division List. Price 1d.

AN ACCURATE ANALYSIS OF THE DIVISION LIST ON THE SECOND READING OF THE BURIALS BILL IN THE HOUSE OF COMMONS ON MARCH 26, 1873, giving the names of the Members absent and paired, and also the votes of Members for each Constituency. Price 1d.

SPEECH OF THE RIGHT HON. BENJAMIN DISRAELI M.P. ON MR. OSBORNE MORGAN'S BURIALS BILL, delivered in the House of Commons, March 26, 1873. Price 1d.

FACTS AND COMMENTS BEARING ON MR. OSBORNE MORGAN'S BURIALS BILL. By G. V. Price 4s. per 100.

SPEECH OF A. J. B. BERESFORD HOPE, ESQ., M.P. FOR THE UNIVERSITY OF CAMBRIDGE, in the House of Commons, July 9th, 1873, on opposing the going into Committee of Mr. Osborne Morgan's Burial Bill. Price 1d.

SPEECH DELIVERED BY GEORGE CUBITT, ESQ., M.P. for West Surrey, on Dissenting Endowments. With Notes and Appendices. Second Edition. Price 6d.

RELIGIOUS EQUALITY. By the Rev. W. PRESTON, B.A. Price 4s. per 100.

TEN REASONS AGAINST DISESTABLISHMENT. By the Reverend WILLIAM PALIN, M.A., Rector of Stifford, Essex. Price 2s. per 100.

OUR CHURCH AND HER ACCUSERS. A Speech delivered at St. George's Hall, Bradford, by FRANCIS SHARP POWELL, Esq., on Monday, October 28, 1872. Price 1d.

BISHOP DANIEL WILSON ON CHURCH ESTABLISHMENTS. 1s. per 100.

THE AID GIVEN TO THE SPIRITUAL WORK OF THE CHURCH BY ESTABLISHMENT. A paper read at the Conference of the Diocese of Peterborough, held at Northampton on Friday, October 4, 1872. By the Rev. ALFRED T. LEE, LL.D., Secretary to the Church Defence Institution. Published by request. Fifth Thousand. Price 1d. or 7s. per 100.

THE CHURCH DEFENCE INSTITUTION, 25 Parliament Street, S.W.

NOTICES TO CORRESPONDENTS.

W. BIDDELL.—Your communication is not suited to our columns.

ELIDUR.—Declined with thanks.

The
National Church.

JULY, 1874.

"No actual grievance can be with any plausibility laid to the existence of the National Church."—*Macmillan*, p. 122, *June*, 1874.

NEW FREEDOM FOR THE CHURCH.

DURING the past month two most important steps have been taken towards securing freedom of internal legislation for the Church of England. The Archbishop of Canterbury has applied to the Crown for Letters of Business to Convocation to revise the Rubrics, and this application has been granted, and the Bishop of London has introduced a Bill into the House of Lords, which, if passed into law, will remove most of the restrictions which have so long hampered the free action of the Church in spiritual matters. The Convocations of Canterbury and York will be free to consider any alterations of the Rubric that may be considered advisable. Having arrived at agreement, the scheme containing the proposed alteration is to be laid before her Majesty in Council after it has been "certified under the hand and ecclesiastical seals of the Presidents of both of the Convocations." These schemes when complete are to be laid forthwith before both Houses of Parliament. If within forty days of their being laid on the table an address is not presented to her Majesty by either House of Parliament, praying her to withhold her consent from the scheme, her Majesty can ratify the said scheme by an Order in Council, and the scheme will then have "the same force and effect as if it were included in" the original Act. Future editions of the Prayer Book will have to be printed according to the amendments made by these Orders, but in no case does the proposed Act "authorise any alteration of the words of the prayers or other services or parts of services contained in the Book of Common Prayer." The revision is to be confined to Rubrics and to Rubrics only. Thus whilst freedom is granted to the Church in her Synods to recommend alteration in the directions contained in the Prayer Book with respect "to the ornaments of the Church, of the minister thereof, and to the particular times and forms of divine worship, and the rites and ceremonies appointed to be used therein," the supervision of Parliament is preserved and the present constitution in Church and State remains intact. The Church receives a great boon, and the State

is relieved from a danger which threatened to disturb its peace. This is, of course, a great blow to Nonconformist hopes and Liberationist aspirations. They desire nothing less than that the Church should be free to discuss her own internal difficulties and arrange them as best she may. No wonder then that the Bill has been described by *The Nonconformist* as a measure "to transfer to a sect all the authority for the regulation of its affairs, which has hitherto been the exclusive privilege of voluntary and self-supporting denominations." This is the sore point. There is now some prospect of the Church clearly speaking her own mind to the people of England. The Reform of Convocation can no longer be delayed. It must now be made a real representation of the clergy, in order that perfect confidence in its recommendations may be felt by all classes of Churchmen. About this there need be no difficulty or delay. The Convocation of Canterbury has already prepared a scheme for its own reform. This scheme recommends the increase of the Proctors of the Clergy from 42 to 104, and when the means of doing this has been approved by the Upper House and the President of Convocation, it can forthwith be carried into effect. The Archbishop of Canterbury has power under the Queen's writ to summon before him *totum clerum*. By his own inherent right as Metropolitan he can do this in such a way as he thinks best. He has but to issue his writ to the Suffragan of his Province to summon the clergy before him in the manner set forth. If it is thought desirable the scheme of reform when approved by Convocation might be laid before the Queen in Council and sanctioned by the Crown. But we do not think such a proceeding would be needful for its validity. However, no time should be now lost in introducing all needful representative reforms into both the Convocations of Canterbury and York. They will both soon have real work to do. They will accomplish it all the better from having become beforehand bodies fully representing the clergy of their respective Provinces.

THE TWENTY-FIFTH CLAUSE.

THOUGH Mr. Richard's motion on the 10th of June, for repealing the 25th Clause of the Education Act of 1870, was defeated in the House of Commons by a large majority, Churchmen must not suppose for a moment that the Birmingham League, and political Dissenters generally, are likely to give up this point of their creed. These agitators are wise in their generation, and will keep on working away, notwithstanding their crushing defeats in Parliament, and the almost unanimous declaration of the voice of the country against them. They well know that a large majority is very apt to despise a minority, and to

allow the latter to promulgate its views and gradually gain adherents without attempting to counteract its influence. This was the case in the Irish Disestablishment movement. Churchmen for many years allowed the Liberationist propagandism to proceed without any attempt to enlighten the public as to the fallacies of argument and perversion of facts by which it was being carried on. The result was that thousands of persons throughout the length and breadth of the land were fully convinced that a case was made out, and that Disestablishment was but an act of justice. We do not say the same has been the case in reference to the education question, and particularly in reference to the much debated 25th Clause; but, if Churchmen, from any fancied sense of security, are negligent in this matter, the same may be the case. The 25th Clause gives protection to poor parents who require assistance in the way of school fees for their children, and allows them to send their children to any school they choose—to a Church school if they prefer it. The effect of the repeal of the clause would be to deprive them of this privilege; and therefore Churchmen are bound, at all hazards, to uphold the present legislative enactment. But this is not the only reason why Churchmen should uphold the clause. They should uphold it as part of the compact, or compromise as some call it, between the Church and those hostile to her, which resulted in the Education Act of 1870. There is no disguising the fact that the hopes of many of the supporters of the Bill as it was originally drawn were that it would cripple the Church in her educational work, and so weaken her influence generally over the poor population and working classes of the kingdom. They were disappointed, and ever since the Act was passed the Birmingham League and the political Dissenters have been striving to upset it. It is mere nonsense on their part to say that there is a question of "religious equality," and that it is a "grievance" that the country should be taxed for the support of denominational education. Dissenters are simply jealous of the work done and doing by the Church in educating the children of the poor. There are at this present moment 5,294 schools in England built since 1839, of which no less than 4,888 have been built by Churchmen. Provision is made in all their schools for a little over two and a half millions of children, and in the Church schools more than a million and three-quarters find accommodation. Hence the soreness on the part of political Dissenters who now pretend to take so deep an interest in the cause of education, which they have neglected for generations. Parliament and the country appreciate the work of the Church. They have emphatically recorded their approval of it, and it is not likely

they will hastily reverse their verdict. Still, however, as we began by saying, Churchmen should not allow the present favourable aspect of matters to act as a cause for any decrease of watchfulness or energy.

HOSPITAL SUNDAY.

THE experiment inaugurated last year in the metropolis, under the name of "Hospital Sunday," was repeated on the 14th of last month. It is a matter of some surprise that an attempt to establish Hospital Sunday in the metropolis was not made long ago, considering the great success of a similar movement for many years past in several of our large provincial towns. Of course, from time to time, the idea had occurred to many that what could be done in Birmingham, Liverpool, and elsewhere, could be done in London; but doubtless the magnitude of the attempt to apply the principle to so large a centre of population as the metropolis, and the difficulty of defining the area of its operation, had much to do with preventing those interested in our hospitals from taking action. However, after a thorough ventilation of the subject at public meetings and in the public press, the movement assumed a definite form in November, 1872, by the appointment of the Mansion House Committee. June the 15th, 1873, was the day fixed on for the first Hospital Sunday in London, and considering the many difficulties attached to the project, its promoters may fairly be congratulated on the measure of success attained. The sum of £27,000 was a very substantial one, though hardly proportionate to the wealth of London congregations, and by comparison far below the annual collections in the provincial centres of population. The most pleasant feature of the movement was the fact, that the Church clergy of all shades of opinion heartily threw themselves into it, and that the ministers of the various Nonconformist sects were equally zealous in their support, while the Jewish congregations also liberally assisted the cause. Thus we had the spectacle afforded us of the Church and all other religious bodies taking common action for a specific object, in the way of charity to the sick and suffering, without distinction of creed.

It is to be regretted that the success of Hospital Sunday in 1874, as far as known, has not accorded with the anticipations formed. It was generally expected that the collection would far exceed that of last year. This, however, has not been the case; and there is no little perplexity as to the causes for this comparative failure of the movement. Perhaps the chief reason is the difficulty of raising a feeling of enthusiasm for a particular object over so

wide an area as that embraced by the Hospital Sunday movement. In a provincial town, however large the population, there is a kind of local unity, which enables the promoters of a movement to evoke a common enthusiasm when the object generally commends itself. The novelty of the first Hospital Sunday in London having passed away, there was no local enthusiasm to fall back upon to assist the second. It is possible also that the regular subscribers to medical charities gave handsome subscriptions on the first occasion, with a view to permanently establishing the movement, but that on the present occasion they have left it to the general public, which has failed to respond to the degree anticipated. It will also probably be found that the clergy of the Church have not given greater support to it this year than they did last. Many were then prevented devoting the first Hospital Sunday, or, indeed, any Sunday during the London season, to the cause, because the advocacy of other claims, local and general, had already been arranged for. Each year these claims increase rather than diminish, and consequently many of the clergy who intended to have had collections in their churches on the recent occasion may have found it impossible to do so. Perhaps also there is some feeling among the London clergy that the Nonconformists are endeavouring to "make capital" out of the movement; and that the Church is not as fully represented on the Mansion House Committee as it is entitled to be. There are probably many other causes at work, in addition to those above suggested, which have led to a diminution of the support given. A sifting of these causes will do no harm; and a positive good may result from the attention which will be drawn to the general position and administration of our medical charities by the comparative failure of the second anniversary of Hospital Sunday in the metropolis.

THE MADAGASCAR MISSION.—The evening of St. Barnabas Day, 1874, and the following morning, will be long remembered by those who take an interest in the delicate and arduous mission to which Bishop Kestell-Cornish and his little band have given themselves. Westminster Abbey and St. Paul's then took an equal and honourable share in promoting the cause of the Madagascar Mission, and while the prayers of the vast congregations gathered together on both occasions will doubtless supply to those who have gone forth a source of deep encouragement in their work, and a sense of close communion with the Church at home, the heartiness of the services, and the sober yet stirring words of the two Bishops (Madagascar and Ely), together with the solemn celebration of the Communion, will, we trust, remain ever impressed on the hearts of all present, and kindle in them a fuller and sustained interest in missionary work. The Bishop of Ely preached from the text Hebrews x. 13, "From henceforth expecting, till His enemies be made His footstool." The offertory amounted to £106.

THE LATE SIR STEPHEN R. GLYNNE.

SPEAKING of this gentleman, whose lamented death occurred on the 17th of last month, a correspondent of the *Guardian* says:—

Sir Stephen Glynne was a High Churchman of the old Anglican type, firm, staunch, and true to the principles of the Church of England as expounded by her soundest divines. The Romanising teaching of some among our clergy was most offensive to him, and he spoke with just indignation of the dishonesty of the line taken by them. A lover of a dignified ritual and a stately service, the excesses of the so-called ritualists excited his indignation, and he denounced them with the nearest approach to bitterness in one so habitually gentle in his judgment of others. His acquaintance with the clergy was so wide and his judgment so sound that he proved a valuable counsellor to his brother-in-law, the late Premier, in the distribution of his ecclesiastical patronage. Among his most cherished friends were the late Bishop of Winchester, the Bishop of Chichester, the Deans of Chichester and York, Canon Wood of Worcester, &c.

In him the Church of England has to mourn one of its most loyal laymen, whose wise moderation could be ill spared at the present crisis of her history. To his wide circle of friends his death leaves a void which nothing can ever fill. On the sacred sorrows of his home and his family, where he was the object of the deepest and tenderest affection, we dare not presume to intrude.

All who knew and loved him enjoy the comforting assurance that, awful as the summons from this world was, it did not find him unprepared, and that it was a summons home. Sir Stephen Glynne was, in the highest and truest sense, a good man. His religion was not obtrusive, but it was real and deep, and its power was manifested in his gentle, cheerful, and entirely unselfish life. He was a beautiful example of that "wisdom which cometh from above"—"pure, peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

[Sir Stephen Glynne was a zealous member of the Church Defence Institution.]

On Tuesday, June 9, a beautiful new church, which takes the place of the old Norman church of St. Clement's Worlabye, near Brigg, was opened by the Bishop of Lincoln. It has cost £5,000.

The following petition has been presented to the House of Commons by Mr. Tremayne, M.P., from the Rural Dean and Clergy of the Deanery of East, in the diocese of Exeter, against Mr. Monk's Bill for altering the mode of appointing Archbishops and Bishops:—

That your Petitioners have heard that a Bill has been introduced into your honorable House for the purpose of doing away with the *congé d'élire* in the appointment of Bishops. Your Petitioners fully acknowledge that the mode in which the *congé d'élire* is now exercised is not wholly satisfactory, yet they beg leave to represent that it constitutes the only check upon unfit appointments by the Minister of the day, and is the only legitimate opportunity which the clergy have of giving effect to their feelings respecting the person appointed. They beg your honorable House not to pass the said Bill, but rather to give to the Church—clergy and laity—some better regulated means of acquiescing in, or, when necessary, objecting to the nominations of the Prime Minister.

THE LIBERALITY OF CHURCHMEN IN THE DIOCESE OF PETERBOROUGH.

IN the May number of *The National Church* some statistics of Church work in the diocese of Oxford during the twenty-four years of Bishop Wilberforce's episcopate were quoted from the record of his life as it appeared in the *Quarterly Review*. A return has recently been made to the Diocesan Conference held last month at Peterborough, giving similar statistics for that diocese during the last thirty years. These statistics are, as has been pointed out, most valuable in illustrating "the intense and shameful love of filthy lucre begotten of connection with the State," upon which ignorant and forward persons descant so fluently and fallaciously; and they are doubtless but chance specimens of a very general liberality.

It appears that in providing endowments, buildings, restorations, and elementary schools in connection with the Church of England:—In towns with a population above 10,000—Leicester, Northampton, Peterborough, and Loughborough—£199,192 has been expended; and this does not include the Howe Memorial Church in progress at Leicester, or the money spent on the Cathedral and on St. Paul's Church, built by the Great Northern Railway Company. In towns between 10,000 and 5,000, £39,430 has been expended; in towns between 5,000 and 2,000, £94,768; in parishes between 2,000 and 1,000, £146,443; and in parishes below 1,000, £589,449. These figures make a total of £1,069,282; but when the statement from which we quote was drawn up, no return had been received from one place of the second class, two of the third, eight of the fourth, and thirty of the fifth. Under the heading "Endowments (including parsonage house and land)," we find £56,579 in 1844-54; £49,601 in 1854-64; £96,813 in 1864-74. In the building of new churches £37,574 was spent in 1844-54; £18,224 in 1854-64; £50,016 in 1864-74. Churches were restored at the cost of £106,525 in 1844-54; of £157,754 in 1854-64; and of £274,425 in 1864-74. Elementary Church schools (exclusive of Government grant) absorbed £38,044 in 1844-54; £61,809 in 1854-64; and £121,918 in 1864-74. No account is taken in the first of these lists of money spent in restoring or enlarging parsonage houses or farm buildings, nor of grants from the Ecclesiastical Commissioners; in the second, of land given for sites or for the enlargement of churchyards; in the third, of mortuary chapels, monuments, organs, or Church furniture, nor of money promised for restorations now in progress; and in the fourth, of money expended in providing Board Schools, nor, unless the value was distinctly stated, of land given for sites. Altogether the statement may be taken as a remarkable record of zeal and generosity on behalf of Church institutions, and affords conclusive proof of the vitality of public interest in the National Church.

The Primate consecrated on June 6 the new Church at Erith, the first stone of which was laid by Mr. Goschen, M.P., two years ago. The church is free and open, and will accommodate between 600 and 700 persons.

PUNNING EPITAPH.—On the tomb of a churchwarden in the churchyard of Llandinbo, Herefordshire, the following is inscribed:—

Templum, bellum, spelunca,
De terrâ in arcu.

Church-war-den of Lland-in-bo.

DISESTABLISHMENT.

(Pall Mall Gazette.)

WE have heard of Disestablishment carrying Disendowment with it, and we have seen the process in Ireland. We have also heard of, but we have not seen, a process called Disestablishment without Disendowment. Let us see what the results of this last would be. By Disestablishment must be understood the repeal of all laws which, whether for purposes of privilege or for purposes of control, make any difference between the Established Church—that is, the religious body which once was co-extensive with the nation—and those other religious bodies whose growth has caused it to be no longer co-extensive with the nation. The argument in favour of such a course would seem to be this:—As long as the Church was co-extensive with the nation, it was only reasonable that it should be legislated for in the same way as any other national institution; that it should enjoy such privileges and be subject to such control as the wisdom of the Legislature might from time to time think fit. But, now that the Church is no longer co-extensive with the nation, now that it has ceased to be the nation in its religious aspect, now that it is only one religious body among many, there is, it may be argued, no longer any reason why it should enjoy any privileges which are not enjoyed by other religious bodies, or that it should be subject to any control to which other religious bodies are not subject. To carry out this rule we should have to repeal all laws by which the Established Church is recognised in a way in which other religious bodies are not recognised. The ecclesiastical coronation of the Sovereign must come to an end; the ruler of the whole nation must no longer even seem to be admitted to the Royal office by the ministers of a religious body which forms only part of the nation. It is certain that ever since the rule has been laid down that the king has the same authority before his coronation as after, the coronation has become a mere pageant; still it is by no means an empty pageant, and it is a pageant in which, more almost than in anything else, the National Church is publicly recognised on the part of the nation. The obligation on the part of the Sovereign to be in communion with the now Established Church must be taken away, and, if there is to be real religious equality, the restriction must be fairly taken away all round, and a *Popish king must become lawful as well as an Independent or a Baptist king*. It would seem also that the ecclesiastical element in the household of the Sovereign ought also in consistency to come to an end. The king may, doubtless, have his chapel and his chaplains of any persuasion that he pleases, but they must no longer have anything of the character of a public institution. The bishops must, of course, lose their seats in the House of Lords; in whatever way historically they came by those seats, they are actually at the present time a privilege belonging to ministers of one religious body which is not shared by the ministers of any other. Ecclesiastical courts, as courts possessing any coercive jurisdiction, would come to an end, and with them would come to an end the appeal from the ecclesiastical courts to the Privy Council. The Disestablished Church would have to exercise its discipline how it thought good, exactly as any other religious body does, subject to the general law of the land, and to that jurisdiction of the Court of Queen's

Bench which is ever and anon called on to settle questions arising in religious bodies about religious matters, but which the law looks upon only as questions of contract. The Act of Uniformity must, of course, be repealed. The Convocations of the two provinces must be left as free as the Wesleyan Conference to take any shape they please, and to decree what they please, so as it does not touch the civil rights of any man. Again, all laws must be repealed which treat the Church or its fabrics as national institutions. There could be no more questions about Burial Bills, about Dissenting churchwardens, and the like. Disestablishment, to be fair, must cut both ways. If it abolishes privilege, it must abolish bondage. If the Established Church is to become simply a "denomination," it must be as free as any other denomination, as free from the control or interference of any but its own members. And its members would now have to be defined in some way or other like the members of other religious bodies. The fiction by which every man is held to be a member of the Established Church, and to have rights as such, a survival from days when the Church and the nation were the same, must of course come to an end. Any privileges, any exemptions, any authority, and, on the other hand, any disabilities attaching to the ministers or other officers of the now Established Church, and which do not attach to the ministers or other officers of other religious bodies, must be abolished. The rector or vicar must no longer be *ex officio* chairman of the parish meeting; the churchwarden must no longer be *ex officio* overseer; on the other hand, episcopal holy orders must be no longer a bar to a seat in the House of Commons any more than the ministerial office in any non-episcopal religious body. An archangel has before now been an M.P., and a disestablished archbishop must be allowed to be one also. Lastly, there must be no payments out of public funds, out of taxes or rates, for any religious purpose. There must be no such thing as a chaplain of a ship, or of a regiment, of a gaol, an asylum, or a workhouse, or of the House of Commons itself. This last provision comes under the head of Disestablishment, not of Disendowment. For an endowment implies a permanent fund, as corporate or trust property; the voting of salaries for religious purposes out of public money of any kind is an act of the same nature as any of the other acts which come under the notion of Disestablishment.

These, or something like these, are the changes which would have to be made in order to disestablish the now Established Church, in order at once to deprive it of the State privileges, and to set it free from the State control which distinguish it from other religious bodies. No doubt many questions of detail may be raised; some may think that all these changes would not be needful; others may think that some further changes would be equally needful. All that we wish to do is to point out generally the kind of changes which would seem to be implied in the notion of Disestablishment. The one essential thing is, that Disestablishment should cut both ways; that, while it cuts away every shred of special privilege, it should also cut away every trace of special control. Of course, as we have said over and over again, Parliament may do anything; all that we say is that something like what we have just sketched seems to us to be the reasonable thing for Parliament to do if Disestablishment should ever be determined on.

Now, there are those who argue that there may be Disestablishment without Disendowment, and in the abstract they are perfectly right. All that we have sketched out might be done without touching a penny of the endowments of the Church. And if the notion of Disestablishment, simply as Disestablishment, should be pressed to the extremest point, all that it would demand in the way of confiscation or Disendowment would be the surrender of such parts of the property of the Church as have come from direct Parliamentary grants. Some churches have been built, some livings have been increased, out of money voted by Parliament. But it would seem a more reasonable view that a Parliamentary grant, when once made, is like any other grant; that money once for all granted by Parliament for an ecclesiastical purpose is like money or lands voted by Parliament to a successful general. Both come under the general power of Parliament to do anything, but in neither case need any special power of resumption be supposed. Setting these cases aside—and they are a very small part of the Church—the endowments of the Established Church rest on exactly the same ground as the endowments of Dissenting bodies. People sometimes forget that there are such things as Dissenting endowments. But, though they are not of any very great amount, and of course cannot be of any very ancient date, there are such things; and, where they exist, the law protects them. Now the difference between these endowments and the endowments of the Church is simply this, that the endowments of the Church are much greater in extent, and the mass of them much older in date, than the endowments of Dissenting bodies. All alike are gifts made by different persons at different times, in ways which the law allowed at the time when they were given. All alike are lawful property which the law protects, but with all of which alike the supreme power of the country can at any time deal as it thinks good. The difference that the mass of Church property is held by corporations, sole or aggregate, while Dissenting property is held by trustees, is a mere legal subtlety as to the kind of tenure; the law protects one tenure as much as the other. But we have no doubt that many people think that Parliament has some right to touch the lands of the Archbishopric of Canterbury which it has not to touch the funds of a Dissenting chapel or college. We answer that it has the same right over both—that, on just cause being shown, it may touch either. The only difference is that it is far more likely that just cause should be shown in the case of the archbishopric than in the case of the college or chapel. Arguments, we do not say sound, but certainly plausible, arguments which at least deserve an answer, may be brought to show that the general good would be promoted by the Archbishop of Canterbury holding a different temporal position from what he now holds. But one can hardly conceive that the other class of endowments can affect the general good, one way or another. Most practical men will be inclined to think that, if Disestablishment is to be, Disendowment must follow. Then comes the question whether such Disendowment should be total. With many people there is a not unnatural shrinking from confiscating endowments which have been given very lately, while there is no shrinking from confiscating endowments which are of ancient date. But the distinction is purely one of sentiment, not of principle; and there are people with whom sentiment would tell more strongly on

behalf of the ancient endowment than on behalf of the modern one. But, be an endowment ten years old, or an hundred or a thousand, its nature is exactly the same. However old or however new it is, it ought not to be touched lightly or rashly; but however old or however new it is, the supreme power may touch it if there be good reason for so doing. There lies the whole question. Would a change of so great and sweeping a kind, a change affecting so many interests and associations, really be for the public good or not? This question we are not now arguing; we are merely trying to make it plain what the question really is. We do assume that, if there be Disestablishment, Disendowment must follow; and that is all. Otherwise our object throughout has been rather to clear the way for argument than to argue. But one or two cautions must be given. The question is eminently a practical one, and it cannot be dealt with according to abstract theories. It is one of those cases in which it is a great argument in favour of an institution that it exists. It is not enough to show that some other system may be theoretically better, or to point to some country where another system is thought to be in some points more successful. To tear up by the roots any part of the institutions of an old country which have grown up with it from the beginning, and have become part of its very being, is in itself an evil; and before such a course is taken it must be shown not only that the proposed change would be an improvement in itself, but that it would be so great an improvement as to counterbalance the evil involved in the very process of change. We are often acting wisely in preserving institutions which we should never think of setting up for the first time in their present state. It does not at all follow that, because it would be undesirable to set up an Established Church in a new colony or in the United States, therefore it would be desirable to pull down an Established Church in England. The case is just the same with this as with hundreds of other questions of the same kind. A man may think that a republic is in itself better than a monarchy, but he would not be bound by this ideal preference to try to set up a republic in England. A man may think a monarchy in itself better than a republic, but he would not therefore be bound to try to set up a monarchy in Switzerland or America. In all cases of change, especially in so great a change as this, there is a great deal more to be thought of than merely whether the proposed change would ideally be an improvement. It is for the advocates of Disestablishment to make out their case. They must show that the Established Church is the cause of evils to the country so great as to outbalance not only any advantages of which it may be the cause, but also to counterbalance the evils inherent in so great a change, a change affecting so many interests and rooting up so many associations.

THE BISHOP OF ST. DAVID'S.—The Right Reverend Connop Thirlwall, D.D., has resigned the Bishopric of St. David's, which he has held since the year 1840. Bishop Thirlwall took his degree of B.A. in 1818, many years before the Cambridge Classical Tripos was established, as Senior Optime and Senior Chancellor's Medallist, and was shortly afterwards elected a Fellow of Trinity. It is said that the Rev. J. J. S. Perowne, late Fellow of Corpus Christi College, is to be the successor of Bishop Thirlwall.

THE BISHOP OF LONDON'S BILL FOR THE REVISION OF THE RUBRICS.

A Bill intituled an Act to provide for the Revision and Amendment of the Rubrics contained in the Book of Common Prayer.

Whereas it is expedient that provisions should be made for the revision and amendment from time to time of the rubrics contained in the Book of Common Prayer of the Church of England:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. This Act may be cited for all purposes as the Prayer Book (Rubrics) Act, 1874.

2. This Act shall extend to that part of the United Kingdom called England, and to the Channel Islands and the Isle of Man.

3. In this Act—

The term "Book of Common Prayer" means the book which in the Act of the fourteenth year of the reign of King Charles the Second, chapter four, intituled "An Act for the uniformity of public prayers and administration of sacraments and other rites and ceremonies, and for establishing the form of making, ordaining, and consecrating bishops, priests, and deacons in the Church of England," is referred to by the title of "The Book of Common Prayer and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, together with the psalter or psalms of David, pointed as they are to be sung or said in churches, and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons," together with such alterations as have from time to time been or may hereafter be made in the said book by lawful authority.

The term "rubrics" means the directions contained or to be contained in the said Book of Common Prayer with respect to the ornaments of the Church and of the ministers thereof, and with respect to the particular times and forms of divine worship and the rites and ceremonies appointed to be used therein, and with respect to other matters of a like nature.

4. The presidents and other the bishops and clergy of the Convocations of the Provinces of Canterbury and York (by and with the license and authority of the Queen's Majesty) may from time to time review the Book of Common Prayer, and prepare and lay before Her Majesty in Council a scheme for the amendment (whether by way of addition, alteration, or repeal) of the rubrics obtained or to be contained in the Book of Common Prayer; Provided, that no such scheme as aforesaid shall be laid before Her Majesty in Council unless or until the same shall be certified under the hands and ecclesiastical seals of the presidents of both of the said Convocations.

5. When any such scheme as aforesaid shall have been laid before Her Majesty in Council, the same shall be forthwith published in the *London Gazette*, and shall also be forthwith laid before both Houses of Parliament if Parliament be then sitting, or if not then within twenty-one days after the beginning of the then next ensuing session of Parliament.

6. In case either House of Parliament shall, within forty days after any such scheme as aforesaid shall have been laid before such House, present an address to Her Majesty praying Her Majesty to withhold Her consent from such scheme or any part thereof, no further proceedings shall be had with respect to such scheme or part (as the case may be).

7. In case neither House of Parliament shall, within the said period of forty days, present such an address to

Her Majesty as aforesaid, or in case any such address be presented, but the same pray Her Majesty to withhold her consent from part only of a scheme, it shall be lawful for Her Majesty in Council (but not before the expiration of the said period of forty days) to consider the said scheme or (as the case may be) the part thereof not referred to by way of objection in any such address, and in case Her Majesty in Council shall approve such scheme or part (as the case may be), it shall be lawful for Her Majesty in Council to make an order or orders ratifying the same scheme or part, and specifying the time or times when such scheme or part, or the respective portions thereof, shall take effect.

8. In any order made by Her Majesty in Council under the authority of this Act, it shall be sufficient to refer to this Act without reciting any of the provisions of this Act.

9. Every such Order shall, as soon as may be after the making thereof by Her Majesty in Council, be published in the *London Gazette*, and so soon as any such Order shall be so gazetted, it shall, in all respects and as to all things therein contained, have and be of the same force and effect as if the same were included in and enacted by this Act. And all Acts of Parliament relating to the Book of Common Prayer shall be construed to refer to such book as altered by such Order. And in all editions of the said Book of Common Prayer the rubrics shall be printed according to the amendments thereof made or ratified by such Order.

10. A copy of every Order of Her Majesty in Council made under this Act shall be laid before each House of Parliament within forty days after the making thereof if Parliament be then sitting, or if not then within twenty-one days after the beginning of the then next ensuing session of Parliament.

11. Nothing in this Act contained shall be taken to authorise any alteration of the words of the prayers or other services or parts of services contained in the said Book of Common Prayer.

The new Church of St. Augustine, Pendlebury, the fifth that has been erected in the neighbourhood within the last sixteen years, was consecrated by the Bishop of Manchester on June 2. It has been built at the sole expense of Mr. E. Stanley, Heywood, and, it is conjectured, has cost between £20,000 and £30,000.

On Saturday, June 13, the Bishop of Winchester opened the Parish Church of Dorking, the foundation stone of which was laid by Bishop Wilberforce a short time before his death, on May 29, 1873. The church has cost £11,000, and to this Mr. G. Cubitt, M.P., the patron, has subscribed £2,000. The tower and spire are still unfinished. The spire when erected will be 200 feet in height.

The Parish Church of Great Horwood, Bucks, was opened on June 10, after restoration by Sir Gilbert Scott. The cost has been £4,900, towards which New College, Oxford, has contributed £500. The rector, largely aided by members of his own family and the parishioners generally, has paid the greater part of the residue. The Bishop of Oxford preached at the morning service, after which the offertory was collected, amounting to £97 6s.

Hythe Church, which Mr. Street reports to be "for its size, almost, if not quite, the most artistically designed building in England," is to be restored at a cost of £5,500. A meeting was held on Thursday, June 4, the Bishop of Dover in the chair, to inaugurate the work, and a sum of £600 was collected on the spot.

DEVON AND CORNWALL.

(Communicated.)

The *Liberator* is exceedingly nimble in catching at any stray incident or bit of gossip which may seem to favour its own notions about the Disestablishment of the Church. Neither is it very particular about following the tactics of that class of men who are said "with ease" to "twist words and meanings as they please." The latest example of this mode of controversy occurs in the *Liberator* for June, where we find this paragraph respecting our deceased friend, the Rev. Prebendary George C. Harris, late Vicar of St. Luke's, Torquay.

Preparing for the storm.—A correspondent says of the lately deceased Rev. George Harris:—"He was a very active member of the Devon Church Defence Association. I met him the winter before last in Mentone. Once in chatting with him on the Church and State agitation, he said: 'You mustn't think we are not preparing ourselves for the storm.' He gave me the impression that the Church Defence Associationists hadn't really much hope."

For "Association" read "Institution." But why the correspondent of the *Liberator* should infer from the remark of Mr. Harris that he had not really much hope for the cause of Church Defence, we cannot understand. Preparations for "the storm," which the Liberationists were violently exciting, was certainly the wisest course to adopt, and actually proved to be the most effectual means of protection. There are storms in the natural world which leave the forest the greener, and the lake the purer, for their visitations; and so it often happens in political convulsions and religious commotions. The late general election was a national illustration of the wisdom of preparing for "the storm," which, so far from shattering, left the bulwarks of the Church in a stronger position. Mr. Harris happily lived to see that result. He had no misgivings about the security of the Church; nor did he regard his associates of the Devonshire Institution as men "without hope," because he knew that they had heartily concurred in his own views and opinions that Church Reform is essential for Church Defence. And while we mourn his departure, our faith and courage are strengthened by the recollection of his stirring appeals, and by his latest words of counsel and encouragement, which he so earnestly addressed to his fellow-labourers. The *Liberator* may rest assured that our departed friend was not the man to quail before a storm, or to falter before adverse threatenings; for to the last, so long as his failing health admitted, he held fast those convictions which found eloquent utterance in crowded assemblies of Churchmen, whose enthusiasm, as in a memorable speech at Exeter, he thus aroused:—

"He supposed most of his audience were voters. Thanks to their opponents, the chief political questions of the day were religious questions, and it was to religious cries that men marched to the hustings. He hoped that in that hall there were many persons on both sides in politics. If so, and they had come to support their Church, they must fight the battle in Parliament, and in all that belonged to Parliament, in sending members there, choosing their members, and getting pledges from candidates. *They must speak out plainly, and tell them they sent them to vote for the upholding of their Church,* and the maintenance of a system that was working good among the people. Looking around them at the times, gloomy on one side, and cheery on another, he felt they might safely step forward and let their cry be heard, not with boasting, not with invective, but with the quiet

determination, the special characteristic of Englishmen, that they would uphold the sacred flag which for more than 1,000 years had borne the breeze of evil report and good report, in the battle, not of the kings of the earth, but of the Lord of Hosts. They had the highest and holiest cause that men could have to animate them; they had that sense of a crisis now coming upon them, which, if anything would rouse men who had anything in them, spoke to them with that word of impulse—'Now, or never!'"

RIPPONDEN (Halifax).—On Wednesday Evening, May 27, G. E. Lyon, Esq. delivered his lecture, "The Church of England the Church of the People," to a very numerous audience assembled in the National Schoolroom, under the presidency of the Incumbent of Ripponden, the Rev. Joseph Gledhill. "Pastor" Gordon was present, accompanied by several of the leading local Liberationists. In the course of an able address, Mr. Lyon seized the very favourable opportunity to expose some of the more remarkable fallacies advanced by the fluent exponents of the "blazing principle," and refuted the statement so constantly repeated by them, that, the Church of England as by law established, exercises an injurious, or any, interference with the rights of private conscience and belief. He asserted that the existence of a comprehensive National Church, an independent and cultivated ministry, and a parochial system, conduced to the greatest amount of religious freedom compatible with civil government and order, in proof of which assertion Mr. Lyon instanced some of the many cases described by able Nonconformist ministers themselves, and not unknown to the Courts of Chancery and Common Law, in which but little real freedom was found to exist in some of the Dissenting bodies. Referring to the hackneyed argument that the civil magistrate has nothing to do, in his capacity as a ruler, with the religious belief of the people under his sway, that being a purely personal matter between the individuals and God, Mr. Lyon denied that it was *merely* a personal matter, and showed that, inasmuch as religion influences the minds, controls the actions, curbs the passions, and softens the hearts of men; inasmuch as it impels to virtue, restrains from vice, and deters from sin; *inasmuch* it affects the social conduct of the individuals who compose the community, and thus becomes, in the interests of order and morality, a matter of the utmost social importance and the greatest national interest. At the close of the lecture, which had been attentively listened to throughout, after a somewhat sharp encounter between "Pastor" Gordon and the lecturer, several of the questions usual on such occasions were put to Mr. Lyon. One gentleman, rising from beside "Pastor" Gordon, having told the somewhat original and comparatively unknown tale of the "scandalous refusal" by a clergyman to perform the last rites of the Church over the body of an unbaptised Nonconformist parishioner, somewhat triumphantly demanded whether Mr. Lyon did not "consider that an unjustifiable interference by the Church with the religious belief of Nonconformists," and appeared much elated when Mr. Lyon replied, "Yes, that is certainly an instance of very unjustifiable interference;" but the questioner seemed correspondingly depressed when the lecturer proceeded, "a very unjustifiable *Nonconformist* interference with the rules of the Church." The usual vote of thanks concluded the meeting

SUBSCRIPTIONS AND DONATIONS

TO THE

CHURCH DEFENCE INSTITUTION,

From April 25th to June 24th, 1874.

Direct to Office:—			£	s.	d.
Bloxam, C. J. Esq.	1	1	0		
Pringle, Rev. A. D.	0	5	0		
Wilbraham, Lieut.-General Sir					
Richard, K.C.B.	1	1	0		
Estcourt, Rev. W. J. B.	1	1	0		
Shirreff, Rev. R. St. J.	1	1	0		
Morgan, Rev. E. J.	1	1	0		
Barnard, Miss	1	1	0		
Keeling, Rev. W.	1	1	0		
" " " " "	D.	1	1		
" " " " "	0	10	0		
Rotton, Col. and Mrs.	0	10	0		
Atkinson, Rev. R.	1	1	0		
Walpole, Hon. Henry	2	0	0		
Holgate, Wyndham, Esq.	1	1	0		
Scourfield, J. H. Esq. M.P.	1	0	0		
Tombs, Rev. J.	0	10	6		
Fisher, Rev. F. C.	1	0	0		
Butcher, Mr. R. O.	D.	0	2		
" " " " "	0	2	6		
Knight, Rev. D. T.	0	10	0		
Price, Rev. H. H.	1	1	0		
Smith, Miss Mary	0	5	0		
Hamilton, Ven. Archdeacon	0	10	0		
Townsend, Rev. G. F.	0	10	0		
Beley, G. Esq.	0	10	6		
Barrett, Rev. R.	0	5	0		
Cole, Rev. Thomas	D.	0	10		
" " " " "	0	10	0		
Cruddas, Rev. George.	5	0	0		
Bertie, Hon and Rev. H. W.	1	1	0		
Cookes, Rev. H. W.	1	0	0		
Earle, Rev. L. H.	1	1	0		
Milne, Rev. R. H.	0	10	0		
Bridge, Rev. J. H.	0	3	6		
Donation—per G. Noel Hoare					
and John Boodie, Esqrs.	29	5	6		
Springett, Rev. R.	0	10	0		
Chichester, Rev. J.	1	0	0		
Chamberlain, Rev. H. H.	0	5	0		
Pritchard, Rev. T.	0	5	0		
Hope, A. J. B. Beresford, Esq.,					
M.P.	D.	20	0		
Jones, Alfred, Esq.	2	2	0		
Robinson, Dixon, Esq.	D.	0	11		
" " " " "	6	0	10		
Jones, Rev. J. E.	0	10	0		
Bulkeley, Rev. E.	D.	2	0		
" " " " "	0	5	0		
Hardy, J., Esq.	0	5	0		
Surragge, Miss Mary	1873-4	2	2		
Per Messrs. Hoares:—					
Hoare, G. Noel, Esq.	1	0	0		
Elwes, Dudley Cary,					
Esq.	1	1	0		
Finch, Rev. W.	2	0	0		
Sharpe, J. C. Esq.	1	1	0		
Stuart, Rev. J. F.	0	10	0		
Collins, T. Esq.	1	0	0		
" " " " "	6	12	0		
Per Messrs. Herries:—					
Oakes, Col.	1	1	0		
Beverley Branch, per C. Arden, Esq.:—					
Remittance	3	0	0		
Bolam, per Rev. C. F. Bowen:—					
Ofertory	1	1	0		
Bourton-on-Dunsmore Branch, per					
Rev. C. B. Shinckburgh:—					
Remittance	3	3	0		
Castle Cary, Bruton, and Shepton					
Rural Deaneries, per Rev. Prebendary					
Selwyn:—					
Remittance for 1873	7	1	0		
Chalke Rural Deanery, per Rev.					
Tupper Carey:—					
Allen, Rev. E. H.	0	5	0		
Carey, Rev. J.	0	10	0		
Cholmeley, Rev. C. H.	0	6	6		
Earle, Rev. A.	0	5	0		
Hardy, Rev. Dr.	0	6	6		
Miles, Rev. P. E.	0	5	0		
Pheips, Rev. A. W.	0	5	0		
Waterfall, Rev. G. H.	0	5	0		
" " " " "	2	8	0		

Chipping Camden Rural Deanery, £ s. d.			
per Rev. J. W. Clarke: £ s. d.			
Anonymous	0	10	0
Davis, Mr. C.	0	5	0
Horsley, Rev. H.	0	10	6
Redesdale, Lord	10	0	0
Rimell, Mr. W.	0	10	0
" " " " "	11	15	6
Craven Rural Deanery, per Rev.			
Thos. E. Morris:—			
South Craven.			
Green, Rev. C. R.	0	2	6
Malan, Rev. W.	0	2	6
Salwey, Rev. H.	0	10	0
Snowden, Rev. J.	0	5	0
Wynn, Rev. James	0	5	0
North Craven.			
Boyd, Rev. W.	0	10	0
Charlesworth, Mr.	0	5	0
Marsden, Rev. C. J.	0	5	0
Pierson, Rev. W. F.	0	10	0
Robinson, Rev. J.	2	2	0
Stansfeld, Rev. J.	0	5	0
" " " " "	2	years	0
" " " " "	0	10	0
West Craven.			
Evans, Rev. T.	0	5	0
Hamilton, Rev. W. H.	0	5	0
Holdsworth, Rev. J.	0	5	0
Morris, Rev. L. S.	0	10	0
Morris, Rev. T. E.	0	5	0
North, Rev. H.	0	2	6
Wilson, Rev. J. A.	0	5	0
" " " " "	7	9	6

Dean Forest Rural Deanery, per T.			
Gambier Parry, Esq.:—			
Alston, T. A. Esq.	1	1	0
Bennett, T. R. Esq.	0	10	6
Bennett, Miss	0	2	6
Cadle, Mr. J.	0	5	0
Grant, Mr. H. S.	0	5	0
Hallewell, E. G. Esq.	0	10	0
Hill, Rev. R. R.	0	5	0
Jones, Rev. C. Jay	1	1	0
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Vol. III. No. 32. { NEW SERIES.

AUGUST, 1874.

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OCCASIONAL NOTES.

FOR several years past the Churchmen of Devonshire have been in the habit of having an annual "National Church Sunday," upon which a sermon descriptive of the true position of the National Church and its claims upon Englishmen has been preached, and the offertory on the occasion appropriated to the purposes of Church Defence. This practice has had so beneficial an effect that the Executive Committee of the Church Defence Institution has resolved to recommend its adoption to the Clergy generally. At a time when the National recognition of Christianity is assailed, and when the utmost endeavours are made to exclude religious teaching from the ordinary course of instruction in our schools, it becomes of the utmost importance that Churchmen should be rightly informed of the results of such a policy upon the future of their Church and nation. Not once, but many times a year, Dissenting pulpits are used as vehicles for disseminating attacks upon the Church. The results are seen in the active energy thus infused into the "Liberation" movement. Under such circumstances the Clergy cannot but feel it incumbent upon them not to permit their own people to remain ignorant on a vital question which concerns their spiritual welfare for many a coming generation. It is suggested that November 8th (the 23rd Sunday after Trinity), which has a specially appropriate Collect and Gospel, should be the Sunday selected for this purpose; and it is trusted that the earnest and hearty support both of the Clergy and laity will be given in forwarding this movement.

TO ADVERTISERS.

The very large circulation of THE NATIONAL CHURCH renders it a most excellent advertising medium. The charges are now as follows:—

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TO OUR SUBSCRIBERS.

Subscriptions to THE NATIONAL CHURCH for 1874 are now due, and should be paid during the present month. Those who have not yet sent their Subscriptions for 1873 are solicited to do so at once, all Subscriptions being payable IN ADVANCE.

All Subscriptions to the Church Defence Institution should be sent to the Secretary, Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W., and all orders respecting THE NATIONAL CHURCH to the Publisher.

THE CHURCH DEFENCE INSTITUTION.

Additional help is urgently needed to resist the new aggression of the Liberation Society. Subscriptions and Donations for this most necessary work can be sent to the Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W.

THE Society for the Increase of the Home Episcopate has just issued its Report, which contains much interesting information on the subject of which it treats. At the close of 1872 its President, Lord Lyttelton, addressed a circular to the Rural Deans of England requesting the opinion of the clergy generally on three

Points: (1) as to whether an increase in the Episcopate was desirable; (2) as to the best method of obtaining the necessary funds; (3) as to the Bishops of the new Sees having seats in Parliament. To these questions 450 Rural Deaneries sent replies. No less than 441 were strongly in favour of the division of the larger Dioceses into two or more independent Sees. As to the necessary funds, opinion differed considerably. In 59 Rural Deaneries a readjustment of Episcopal incomes was suggested, whilst 128 were in favour of payment out of Episcopal estates in the hands of the Ecclesiastical Commissioners; 107 wished for a union of the foregoing methods, 118 recommended that the new Sees should be founded by private benefactions, and the remaining 50 would have taxed Cathedral Revenues for this purpose. Considerably more unanimity existed as to the Bishops having seats in the House of Lords. In 360 Rural Deaneries the clergy were opposed to the new Bishops having seats in the Upper House by rotation or otherwise, 54 Ruridecanal Chapters were in favour of an extension of the present system of rotation, whilst 33 considered the question indifferent as compared with the increase of the Episcopate in its spiritual aspect. It will thus be seen that the clergy are almost unanimous in their desire for an increase in the existing Episcopate, and the Convocation of Canterbury have also expressed an opinion in favour of "a general Enabling Act of the Legislature, empowering the Queen in Council, through a scheme to be proposed by the Ecclesiastical Commissioners, with the consent of the Bishop, to form a new See by the division of any existing Diocese." The draft of such a Bill is given in the Report, and there is every prospect that it will be introduced into Parliament early next Session. The Bishops generally have agreed to the introduction of such a measure, and when it becomes law one of the greatest practical difficulties in the way of Church progress in England will have been removed.

CERTAIN Nonconformists are sore distressed because in the future they are not likely to be allowed to act in the double capacity of Dissenters from and members of the National Church. When it suits their purpose they proclaim themselves separatists from the Church, guardians of the rights of religious liberty, protectors of the privileges of the "Non-Established Churches." On other occasions their tone is altogether different. Then we are told "the boundaries of the State are also those of the Established Church." "The Church of England is the Church of the whole people of England." It is true that this double claim involves them in many difficulties, and is indeed self-contradictory. But

still they shrink from realising the true position they occupy as separatists from the National Church. They have voluntarily seceded and renounced connection with the Church, and having done this have lost all claim to the privileges of its membership. They can at any time give up their Dissent and become members of the Church, but till they do this, members of the Church they are not. And it is because the Public Worship Regulation Bill recognises this, and refuses to allow anyone to be considered a parishioner in the sense of the Act, unless he is willing to make a solemn declaration that he is "a member of the Church of England as by law Established," that Nonconformity is now troubled in mind, and proclaims that Parliament has taken another step in the direction of Disestablishment. What Parliament has done is simply to protect the clergy from undue interference by those who are the avowed opponents of the Church's teaching. It could not have done less if the simplest justice in this matter were to be granted to the Church.

MR. GLADSTONE'S speeches of late have been somewhat ominously full of reference to Disestablishment. There is a passage in his speech on the Endowed Schools Bill, on Friday, July 24, which will not soon be forgotten. It is as follows:—

"As far as I understand the position of parties in this country, most of those who belong to the Church of England are of opinion, on conscientious grounds, that the connection between Church and State ought to be maintained; and most of those who belong to Nonconformist bodies hold an equally conscientious opinion that this connection between Church and State ought to be dissolved ("no, no"). I am not aware that the cries of "no, no" to my statement have proceeded from Nonconformists; and with regard to those gentlemen who themselves are of an opposite opinion, I am vain enough to say for myself that I believe I am acquainted with the opinions and feelings of the Nonconformists rather better than they are."

We are glad to record here Mr. Gladstone's opinion as to the supporters and opponents of Establishment. Churchmen, whether Conservative or Liberal, he includes amongst the former; Nonconformists in general amongst the latter. We trust the Liberal leader will continue to do all in his power to prevent Disestablishment degenerating into a party cry. The Church is the inheritance alike of all Englishmen, whatever their political views may be, and we notice with pleasure Mr. Göschen's out-spoken disavowal of sympathy on the part of the Liberal party with the Liberationists in his speech from the front opposition Bench on the Public Worship Regulation Bill.

A Congregational Minister of great influence, Mr. H. G. von Sturmer, of Leicester, has recently determined to join the Church of England, with a view of taking holy orders in due season. In a sermon in which Mr. von Sturmer bade farewell to his flock, he gave his reasons for the step he was taking. He did so for the sake of liberty. The fact is worthy of note by our Nonconformist friends. There is greater liberty in the Establishment than out of it; greater liberty in obedience to canons and creeds than in a Communion where there is government, but without law. No man loses self-respect by obedience to an acknowledged law. Nonconformity brings its professor and his conscience oftentimes into strange difficulties. In the fact that the attitude of a Nonconformist minister to his people is personal rather than official lies the inherent defect of the system. To his personal qualifications and attractions the minister owes his position; by these he must retain it. His qualifications may be of the highest order, his congregation may thoroughly appreciate his power and earnestness in the ministry, but those who have taken upon them to choose their minister act with perfect consistency when they criticise him, or, being dissatisfied, dismiss him. There are men now and then who can keep their opinions and their place too, but all Nonconformist ministers are not Spurgeons; the majority indeed are very different, and the system consequently fails. It is well that it is so. With such a fallacy involved in its attainment, success could only be deplored. The principle of being responsible to a congregation must be injurious, in a greater or less degree, to every single minister affected by it: injurious to his liberty of speech and to his conscientiousness; and, however slowly and insidiously, the man's character cannot but be influenced by it. From such a moral bondage Mr. Von Sturmer has set himself free. The effort has probably cost him much, but it was well worth it. He has described, in words which are as convincing as they are moderate, the difficulties of his position; and it is probable that others as they read may be filled with an earnest desire to share his freedom.

A SCOTCH CHURCH FOR SALE.—We observe in the *Aberdeen Journal* that Gilcomston Free Church is for sale, in virtue of an heritable bond. If this sale is carried through, the minister and congregation will be turned into the streets. This is surely a curious commentary on the sufficiency of Voluntaryism on the part of a body so boastful on this subject as the Free Church. Moreover, if there be, as is alleged in some quarters, any connection between the transaction and the firmness of the minister (the Rev. Dr. M'Gillivray) in opposing men of wealth in connection with the recent union debates, this affords an additional illustration of the true spirit of unionism, and of the liberty which exists in the Free Church, if men only dare to resist the darling policy or to cross the leading men.—*Edinburgh Courant*.

HYMN FOR CHURCH DEFENCE.

"Her foundations are upon the holy hills; the Lord loveth the gates of Zion more than all the dwellings of Jacob."—Ps. lxxxvii. 1, 2.
 "God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early."—Ps. xli. 5.
 "If I forget thee, O Jerusalem, let my right hand forget her cunning."—Ps. cxxxvii. 5.

Round the Sacred City gather
 Egypt, Edom, Babylon;
 All the warring hosts of error,
 Sworn against her, are as one:
 Vain the leaguer! her foundations
 Are upon the holy hills,
 And the love of the ETERNAL
 All her stately temple fills.

Get thee, watchman, to the rampart!
 Gird thee, warrior, with thy sword!
 And be strong as ye remember
 In your midst is God the Lord:
 Like the night mists from the valley,
 These shall vanish one by one,
 Egypt's malice, Edom's envy,
 And the hate of Babylon.

But be true, ye sons and daughters
 Lest the peril be within;
 Watch to prayer, lest in your slumber
 Stealthy foemen enter in;
 Safe the mother and the children
 If their will and love be strong,
 While their loyal hearts go singing
 Prayer and praise for battle song.

Church of God! if we forget thee
 Let His blessing fail our hand,
 When our love shall not prefer thee
 Let His love forget our land—
 Nay! our memory shall be steadfast
 Though in storm the mountains shake,
 And our love is love for ever,
 For it is for JESUS' sake.

Church of JESUS! His thy Banner
 And thy Banner's awful Sign:
 By His passion and His glory
 Thou art His and He is thine:
 From the Hill of His Redemption
 Flows thy sacramental tide:
 From the Hill of His Ascension
 Flows the grace of God thy Guide.

Yea; thou Church of God the Spirit!
 His Society Divine,
 His the living Word thou keepest,
 His thy Apostolic line.
 Ancient prayer and song liturgic,
 Creeds that change not to the end,
 As His gift we have received them,
 As His charge we will defend.

Alleluia, Alleluia,
 To the FATHER, SPIRIT, SON,
 In Whose will the Church at warfare
 With the Church at rest is one:
 So to THEE we sing in union,
 God in earth and Heav'n adored,
 Alleluia, Alleluia,
 Holy, Holy, Holy LORD.—Amen.

S. J. STONE.

Written by the Author for the Anniversary Services of the Hackney Branch of the London Working Men's Council for Church Defence, on June 14, 1874.

CHURCHES ARE HOUSES OF GOD ; WHAT ARE DISSENTING CHAPELS ?

THE solemn consecration of a Church to the worship of Almighty God, and its separation for the future "from all profane and common uses," is to some minds nothing less than a remnant of superstition. To others it seems a meet and proper thing, and worthy of the dignity of the God we worship, that the House of Prayer dedicated to his service should never be used for any less worthy purpose. Thus hallowed associations gather round it; within its sacred walls nothing is transacted but what appertains to God and His worship, and the Church, as the House of God, is treated with that respect and reverence which is its just due. But in other cases it is not so. A Nonconformist chapel may for a time be used for the worship of Almighty God, but it is liable at any moment to be deserted by those who worship in it, and given over to "profane and common uses." But, even during its occupation by Nonconformists, for purposes of worship, a chapel is sometimes made useful in ways which are other than religious. The authorities connected with a chapel in South Wales, not far from Cardiff, have discovered a value for their building which it is perhaps strange has been so long overlooked. The building, we presume, has uniformly stood empty and unused from Sunday to Sunday; save, it maybe, at election times; and not till a very recent date was its week-day use found out. An accident brought this about. An important sale of property was to take place; the hotel fixed upon by the vendors was found unsuitable for the purpose; the chapel was near, and was of convenient size. Expediency suggested its appropriation, and some of the friends of the chapel at once proposed an adjournment. Thereupon, in a building erected ostensibly so that men and women might there meet and worship God, a sale of property under the auctioneer's hammer was carried on, with all due form, and, as we learn, with great success. In comments on this transaction, we have seen it hinted that Nonconformists in other neighbourhoods will now see a simple way out of the financial difficulties in which so many of their chapels are involved, and that a very handsome rental may in many places be secured by letting out the chapels for a variety of secular purposes. It may be so; but any further development of such extraordinary practices can have but one effect on Churchmen. It can only deepen the chasm which they feel to lie between themselves and Nonconformists on this point. To Churchmen, that which has once been set apart for God's service is for ever His. The idea that His temples should be converted into places of amusement or houses of merchandise is alien to every

reverential feeling they possess. Upon this we need not insist. All Churchmen feel it, and Nonconformists know it. We would beg of those Churchmen who, as they feel this, yet are lukewarm about the preservation of the union of Church and State, to consider what one of the logical consequences of Disestablishment would be. Once let Disestablishment become a fact, and allow Nonconformists to share in the control of our Church buildings, and what is to hinder St. Paul's being given up to some monster demonstration, or the aisles of Westminster Abbey from echoing with the auctioneer's hammer?

"NATIONAL CHURCH SUNDAY."

Under this designation, it has been the custom of the Devonshire Church Institution, during the last four years, to appoint a Sunday, with the concurrence and co-operation of the Clergy, for Special Sermons and Offertories in support of the objects and principles of the Institution. The Incumbents of more than eighty parishes have promoted the simultaneous observance of the movement, which has been heartily commended by many able and eminent preachers, who have assisted the resident clergy on the occasion; and the offertories have evinced, on the part of the laity, a grateful recognition of the claims of the Church upon the confidence and affection of the people—the sum of £168. 11s. 4d. having been thus realized in November 1872, and £150. 0s. 7d. in November 1873. The Devonshire Institution having now become affiliated to the Parent Society, as the Exeter Diocesan Branch, it has been determined to continue this excellent method of setting forth the blessings and benefits of a wisely established system of National Christianity. The 8th of November next (the 23rd Sunday after Trinity) has been named for the annual observance of the custom, with reference perhaps to the appropriate thoughts and reflections suggested by the Collect, Epistle, and Gospel, for that Sunday. Now that our friends in Devonshire have enlarged their borders by amalgamation with the Parent Institution, we hope to hear of their example being extensively adopted in other dioceses; for whose advice and assistance all requisite particulars may be obtained on application to the Rev. Dr. Alfred T. Lee, at the London Offices, or to our Organising Secretary at Torquay.

We understand that Messrs. Cassell, Petter and Galpin have in contemplation to issue shortly a work dealing comprehensively with the History of the Reformed Churches.

THE TITHES REDEMPTION TRUST.—At the quarterly Board of the Tithe Redemption Trust, held at the offices, 25 Parliament Street, Westminster, on Wednesday, the 8th July, the Hon. Henry Walpole in the chair, a grant of 50% was made towards restoring tithes to the sixteen small chapelries under the Vicarage of Kendal, in the Diocese of Carlisle. A conditional grant of 25% was also voted to Aveley, Diocese of Hereford, and 10% towards legal expenses of purchasing tithe in the parish of Ystradfin, Diocese of St. David's. The consideration of the case of Lynton, Diocese of Exeter, was deferred until the next meeting of the Board, that further information might be obtained.

PROGRESS OF THE PUBLIC WORSHIP
REGULATION BILL.

THE Bill was introduced into the House of Lords, by the Archbishop of Canterbury, on April 20, and, after a short discussion, read a first time. The Second Reading had been appointed for April 30; but, on the suggestion of the Duke of Marlborough that Convocation should have an opportunity of considering the Bill, was postponed. Eventually the Bill was read a second time on May 11. The Bill was considered in Committee on May 12, and then ordered to be recommitted. On June 4 the Archbishop of Canterbury moved "That the Bill be now committed." The Duke of Marlborough thereupon proposed an amendment advocating delay, upon which the House divided, the Question put being "That the words proposed to be left out stand part of the question." Contents, 137; Non-contents, 39; Majority, 108. On the motion of Lord Shaftesbury a clause was inserted providing for the appointment of an Ecclesiastical Judge at a salary of £4,000 a year. By a subsequent amendment this amount was reduced to £3,000. After the Lord Chancellor had spoken strongly in support of the Bill, it was read a third time on June 25.

In the House of Commons the Bill was introduced by the Recorder of London, the Right Hon. Russell Gurney, and read a first time, June 26. On the motion for second reading, July 9, Mr. Hall, M.P. for Oxford, moved as an amendment that it was inexpedient to proceed further with the measure, while the law with regard to the Rubrics was uncertain. Mr. Knatchbull-Hugessen having seconded the amendment, Mr. Gladstone made a very powerful speech against the Bill, and announced his intention of moving six resolutions on the motion for going into committee. The debate was eventually adjourned, and resumed on July 15, the Orders of the Day and Standing Orders, after considerable opposition, being suspended.

After much discussion, the Bill was read a second time on the same day without a division.

Mr. Gladstone having, on July 16, announced that he did not intend to move the resolutions of which he had given notice, the Bill went into Committee on July 17. The Recorder inserted an amendment, providing that the Bill should come into operation on July 1, instead of January 1, 1875. The exemption of cathedral and collegiate churches was struck out, but an amendment of Mr. Dillwyn's, to make the term "parishioner" co-extensive with the male inhabitants, was rejected by 269 to 86. The same gentleman's amendment, to strike out the words requiring the Judge to be a member of the Church of England, was also negatived by 114 to 32. "The neglect to use any prescribed ornament or vesture" was added to the list of offences of which complaint might be made, on the motion of Mr. J. G. Hubbard, by 198 to 56. The further consideration of the Bill was postponed till July 28.

Llanfrechfa Church, near Monmouth has been reopened, after undergoing restoration at a cost of about £400.

A CONFIRMATION.—The Bishop of Oxford (by consent of the Bishop of Worcester) administered, in the parish church of Alvechurch, Worcestershire, the rite of confirmation to Mr. James Foster, formerly pastor of the Baptist Church at Milton-under-Wychewood, Oxfordshire.

THE CHURCH DEFENCE INSTITUTION.

THE following petition in favour of the Endowed Schools Acts Amendment Bill, from the Executive Committee of the Church Defence Institution, has been presented to Parliament:—

"That this Committee having considered the provisions of the Endowed Schools Acts Amendment Bill recently introduced into Parliament, and believing that the measure, whilst fair to the just claims of the National Church and of Nonconformists, is one highly calculated to promote the advancement of education and religion throughout the country, earnestly request your Honourable House to pass the Bill into law during the present session.

"And your Petitioners, as in duty bound, will ever pray."

Mr. Egerton Hubbard, M.P. for Buckingham, has been elected a member of the Executive Committee.

The following are the names of the Organising Secretaries hitherto appointed:—

Northern District.—Rev. J. Lawson, Brancepeth, Durham.

Midland District.—Rev. E. Norman, Church Street, Warwick.

Diocese of Exeter.—J. Hicklin, Esq., Vaughan Parade, Torquay.

Diocese of Chester.—Rev. E. L. Y. Deacle, Abbey Court, Chester.

Dioceses of Winchester and Oxford.—Rev. J. S. Jones, Hook Vicarage, Kingston-on-Thames.

THE DISESTABLISHMENT PROPAGANDA.

THE London correspondent of the *Manchester Examiner* gives the following as an outline of the scheme for the forthcoming campaign of the Liberation Society:—

The whole of England, Scotland, and Wales will be covered with an elaborate network of local and district agencies, under the direction of a superintending agent; and the small towns, and even the larger villages, are to be systematically visited by the society's agents and lecturers. One permanent lecturer—Mr. Gordon—has been appointed, and the staff of occasional lecturers will be greatly increased. Scotland and Wales are to be separately dealt with, there being peculiarities in the case of each of these countries that require special treatment. Immediate and particular attention will be directed to Scotland, the society being of opinion that the introduction of the bill for the abolition of patronage has paved the way for a thoroughly effective Disestablishment movement in that country. The society have in the press a number of new publications, which will shortly be issued, and will be quickly and extensively circulated by means of a large staff of volunteer tract distributors; but the extent to which this scheme will be carried out will partly depend on the success of the appeal for £20,000 a year to be specially devoted to this purpose, which was agreed upon at the Conference. Since May several thousand pounds have been promised towards this fund, but the executive of the society have resolved on postponing any systematic effort to raise the amount until the autumn. The campaign will then be formally opened by a Conference for the North of England, which is to be held at Manchester in the beginning of November.

VOLUNTARIYISM INDEFENSIBLE.

ADVOCATES of Disestablishment profess to make the spiritual progress of the nation their first object, and represent the defenders of Church Establishments as maintaining a carnal and vitiated form of Christianity. The case is precisely the reverse. Voluntarism dishonours God, by denying that nations, as such, are bound to acknowledge His authority and to promote His cause. Their theory would deprive God of a most important service, viz., the homage of nations, whereas the Scripture everywhere maintains that all men in every relation of life, and by the use of all appropriate means, are bound to serve the Lord and His Christ. The Voluntary system is simply a denial of this. It is neither more nor less than a negation, and, viewed in the light of Scripture, it is only a very offensive form of national atheism.

The question, no doubt, has been sometimes incautiously argued, but we hold that on every ground of Scripture reason and experience the Voluntary system is indefensible. In regard to Scripture, it is not maintained that, simply because there was a Church Establishment in Judea, all the peculiarities of the ancient dispensation are binding now. But we hold that the principle of a public recognition of God and truth in the arrangements of states is always binding, and that the fact that God himself, in the only instance in which he ever assumed the direct management of a nation, set up a church establishment, is extremely significant and instructive. The Scripture, moreover, does not confine its approbation of this mode of procedure to the rulers of Judea. We find the same approbation awarded to the public liberalities of heathen kings. In Ezra vii. 21, 22, 23, it is said, "And I, even I, Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred bottles of wine, and to an hundred bottles of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?" The priests and other ministers are also ordered to be exempted from "toll, tribute, or custom." Now the question is, was all this right or was it wrong? This was the very principle of a church establishment recognised and acted upon by a heathen king. Modern Voluntaries, under pretence of peculiar spirituality, would no doubt have exclaimed against it. But not so Ezra, the servant of the Lord. He says, v. 27, "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's

heart, to beautify the house of the Lord which is in Jerusalem; and hath in extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes." The Scripture not only makes it clear that this is right in itself, but predicts that this shall hereafter become universal, "His name shall endure for ever; His name shall be continued as long as the sun, and men shall be blessed in Him; *all nations* shall called Him blessed." To give a more decided emphasis to all this it is said of the Church of Christ, "The nation and kingdom that will not serve Thee shall perish; those nations shall be utterly wasted."

No doubt it is said that a different system from this national support is appointed in the New Testament. But this is a mistake. No intelligent defender of Church Establishments denies individual coupled with national obligation. They admit fully the duty of the man, whilst they also affirm the duty of the magistrate. "Let him that is taught in the Word communicate to him that teacheth in all good things," says the Apostle Paul. Undoubtedly, say we; but it is not said, *Let no one else* communicate good things to him that teacheth. The Apostle tells us that he did not avail himself of this mode of support, and it is remarkable that the images which he employs in illustrating the subject are inconsistent with the narrow and restricted notions of modern Voluntaries. He refers to the tithes, for example, and says, "*Even so* hath the Lord ordained, that they which preach the Gospel should live of the Gospel." He refers to soldiers, whose incomes are secured universally by Government, and says, "Who goeth a warfare upon his own charges?" &c. He refers to the case of a man who owns a flock and drinks of the milk of it—surely something very different from the voluntarism, or rather optionalism, for which some now contend. Take an analogous case. It is the duty of Christians, as individuals, to support the poor. The Apostle Paul (Acts xx. 35) says, "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." Does anyone, however, pretend to argue from this that all public provision for the poor is therefore declared to be unlawful? that because to support the poor is an individual duty, it therefore ceases to be a national duty? And yet the case is quite analogous, and this argument is quite as good as that of the Voluntaries, viz., that because the support of ministers is declared to be a duty on the part of individual Christians, nations as such are thereby exempted from this obligation, although it is clearly imposed throughout all other parts of the word of God. Both are required, and are therefore necessary. Voluntarism is, as has been abundantly proved, only a modern

perversion of Scripture. It is unreasonable to suppose that any power is entitled to disown the Lord of All, or can expect to prosper in connection with such impiety. So far, moreover, as there is any experience on the subject, it is all in favour of the good old way of our forefathers.

ENDOWED SCHOOLS ACTS AMENDMENT BILL.

HOUSE OF COMMONS—TUESDAY, JULY 14.

Order for Second Reading read; Motion made, and Question proposed. "That the Bill be now read a second time:" Amendment proposed, to leave out the word "now," and at the end of the question to add the words "upon this day three months:"

(Mr. William Edward Forster)—
Question put, "That the word 'now' stand part of the Question :"
—The House divided; Ayes 291, Noes 209.

AYES.

- Adderley, Sir C.
- Agnew, R. V.
- Alsopp, H.
- Alsopp, S. C.
- Arkwright, A. P.
- Arkwright, F.
- Arkwright, R.
- Ashbury, J. L.
- Assheton, R.
- Baggallay, Sir R.
- Bagge, Sir W.
- Balfour, Sir A. J.
- Baring, T. C.
- Barrington, Lord
- Bartelot, Col.
- Bates, E.
- Bathurst, A. A.
- Beach, Sir M. H.
- Beach, W. W. B.
- Bective, Earl
- Beninck, G. C.
- Benyon, R.
- Beresford, Lord C.
- Beresford, Col. M.
- Birley, H.
- Boord, T. W.
- Booth, Sir R. G.
- Bourke, Hon. R.
- Bourne, Col.
- Bousfield, Major
- Bowyer, Sir G.
- Brise, Col. R.
- Broadley, W. H.
- Brooks, W. C.
- Bruce, Hon. T.
- Bruen, H.
- Brymer, W. E.
- Buckley, Sir E.
- Bulwer, J. R.
- Burrell, Sir P.
- Butt, I.
- Buxton, Sir R. J.
- Callender, W. R.
- Campbell, C.
- Cave, S.
- Cawley, C. E.
- Cecil, Lord E. H. B. G.
- Chaplin, H.
- Chapman, J.
- Charley, W. T.
- Christie, W. L.
- Churchill, Lord R.
- Clifton, T. H.
- Clive, Hon. Col. G.
- Close, M. C.
- Clowes, S. W.
- Cobbett, J. M.
- Cobbold, J. P.
- Cole, Hon. Col. H.
- Corbett, Col.
- Cordes, T.
- Corry, J. P.
- Crichton, Lord
- Cross, R. A.
- Cubitt, G.
- Cuninghame, Sir W.
- Cust, H. C.
- Dalkeith, Earl
- Dalrymple, C.
- Deakin, J. H.
- Denison, C. B.
- Denison, W. E.
- Disraeli, Rt. Hon. B.
- Douglas, Sir G.
- Dowdeswell, W.
- Eaton, H. W.
- Edmonstone, Adm.
- Egerton, Hon. A.
- Egerton, Sir P.
- Elliot, Admiral
- Elliot, Sir G.
- Elliot, G.
- Elphinstone, Sir J.
- Emlyn, Lord
- Estcourt, G. B.
- Ewing, A. O.
- Feilden, H. M.
- Fellowes, E.
- Fielden, J.
- Finch, G. H.
- Fitzgerald, Sir S.
- Floyer, J.
- Folkestone, Lord
- Forester, Gen.
- Forsyth, W.
- Freshfield, C. K.
- Galwey, Sir W. T.
- Galway, Lord
- Gardner, J. T. A.
- Gardner, R. R.
- Gardner, J. C.
- Gilpin, Col.
- Goddard, A. L.
- Goldney, G.
- Gordon, E. S.
- Gordon, W.
- Gore, J. R. O.
- Gore, W. R. O.
- Greenall, G.
- Greene, E.
- Gregory, G. B.
- Hall, A. W.
- Halsey, T. F.
- Hamilton, Lord C.
- Hamilton, I. T.
- Hamilton, Lord G.
- Hamilton, Marquis of
- Hamilton, Hon. R.
- Hammond, C. F.
- Haubury, R. W.
- Hardcastle, E.
- Hardy, G.
- Hardy, J. S.
- Harvey, Sir R.
- Hay, Sir J.
- Heath, R.
- Helmsley, Lord
- Henley, J. W.
- Hermion, E.
- Hervey, Lord A.
- Heygate, W. U.
- Hildyard, T. B.
- Hill, A. S.
- Hodgson, W. N.
- Hogg, Sir J. M. G.
- Holford, J. P. G.
- Holker, J.
- Holmesdale, Lord
- Holt, J. C. M.
- Home, Capt.
- Hood, Hon. Captain
- Hope, A. J. B. B.
- Hubbard, E.
- Hubbard, J. G.
- Huddleston, J. W.
- Hunt, G. W.
- Isaac, S.
- Jenkinson, Sir G.
- Johnson, J. G.

- Johnstone, H.
- Johnstone, Sir F.
- Jolliffe, Hon. S.
- Jones, J.
- Karslake, Sir J.
- Kavanagh, A. M.
- Kennard, Col.
- Kennaway, Sir J.
- Knight, F. W.
- Knightsley, Sir R.
- Kuovles, T.
- Learmonth, A.
- Lee, M. V.
- Legard, Sir C.
- Legh, W. J.
- Leigh, Lt.-Col. E.
- Lennox, Lord H. G.
- Leslie, J.
- Lewis, C. E.
- Lewis, O.
- Lindsay, Col. R. L.
- Lloyd, S.
- Lloyd, T. E.
- Lopes, H. C.
- Lopes, Sir M.
- Lowther, Hon. W.
- Lowther, J.
- Macartney, J. W. E.
- Mahon, Lord
- Majendie, L. A.
- Makins, Col.
- Malcolm, J. W.
- Manners, Lord J.
- Maxwell, Sir W. S.
- Mellor, T. W.
- Milles, Hon. G. W.
- Mills, A.
- Mills, Sir C. H.
- Monckton, F.
- Monckton, Hon. G.
- Montgomery, Sir G. G.
- Morgan, Hon. Maj.
- Mowbray, J. R.
- Muncester, Lord
- Naghten, A. R.
- Neville-Grenville, R.
- Newport, Lord
- Noel, G. J.
- North, Col.
- Northcote, Sir S.
- O'Neill, Hon. E.
- Onslow, D.
- Paget, H.
- Palk, Sir L.
- Parker, Lt. Col.
- Pell, A.
- Pelly, Sir H. C.
- Pemberton, E. L.
- Peplow, Major
- Percy, Earl
- Phipps, P.
- Plunkett, Hon. D. R.
- Plunkett, Hon. R.
- Polhill-Turner, Capt.
- Powell, W.
- Praed, H. B.
- Price, Captain
- Puleston, J. H.
- Raikes, H. C.
- Read, C. S.
- Repton, G. W.
- Ripley, H. W.
- Ritchie, C. T.
- Round, J.

- Russell, Sir C.
- Ryder, G. R.
- Sackville, S. G. S.
- Salt, T.
- Sanderson, T. K.
- Sandon, Lord
- Scator-Booth, G.
- Scott, Lord H.
- Scott, M.
- Scourfield, J. H.
- Schwinn-Ibbetson, Sir H. J.
- Shirley, S. E.
- Shute, Gen.
- Sidebottom, T. H.
- Simonds, W. B.
- Smith, A.
- Smith, F. C.
- Smith, S. G.
- Smith, W. H.
- Smollett, P. B.
- Somerset, Lord H.
- Spinks, Sergeant
- Stanford, V. F. B.

- Stanhope, Hon. E.
- Stanhope, W. T.
- Stanley, Hon. F.
- Starkey, L. R.
- Starkie, J. P. C.
- Steele, L.
- Stewart, M. J.
- Storer, G.
- Sturt, H. G.
- Sykes, C.
- Talbot, J. G.
- Taylor, Hon. Col.
- Tennant, R.
- Thynne, Lord H.
- Tollemache, W. F.
- Torr, J.
- Tremayne, J.
- Trevor, Lord A.
- Turner, C.
- Turnor, E.
- Vance, J.
- Verner, E. W.
- Wallace, Sir R.
- Walpole, Hon. F.

- Walpole, S.
- Walsh, Hon. A.
- Waterhouse, S.
- Watney, J.
- Welby, W. E.
- Wellesley, Capt.
- Wells, E.
- Wethered, T. O.
- Wheelhouse, W.
- Whitlaw, A.
- Williams, Sir F.
- Wilmot, Sir H. D.
- Wilmot, Sir J. E.
- Wolff, Sir H. D.
- Woodd, B. T.
- Wyndham, Hon. P.
- Wynn, Sir W. W.
- Wynn, C. W. W.
- Yarmouth, Earl
- York, Hon. E.

TELLERS.

- Dyke, W. H.
- Winn, R.

NOES.

- Acland, Sir T. D.
- Amory, Sir J. H.
- Anderson, G.
- Anstruther, Sir R.
- Antrobus, Sir E.
- Backhouse, E.
- Balfour, Sir G.
- Barclay, A. C.
- Barclay, J. W.
- Bass, A.
- Bass, M. T.
- Bassett, F.
- Bazley, Sir T.
- Beaumont, W. B.
- Biddulph, M.
- Blennerhasset, R. P.
- Bolckow, H. W. F.
- Brassey, H. A.
- Briggs, W. E.
- Bristowe, S. B.
- Brocklehurst, W.
- Brogden, A.
- Brooks, M.
- Brown, A. H.
- Burt, T.
- Cameron, C.
- Campbell-Baunerman, H.
- Carington, Hon. Col.
- Carter, R. M.
- Cartwright, W. C.
- Cave, T.
- Cavendish, Lord F.
- Cavendish, Lord G.
- Chadwick, D.
- Childers, H.
- Cholmeley, Sir H.
- Clarke, J. C.
- Clifford, C. C.
- Clive, G.
- Cole, H. T.
- Colebrooke, Sir T.
- Collins, E.
- Colman, J. J.
- Conyngnam, Lord F.
- Corbett, J.
- Cotes, C. C.
- Cowan, J.
- Coven, J.
- Cowper, Hon. H. F.
- Crawford, J. S.
- Cross, J. K.
- Crosley, J.
- Dalway, M. R.
- Davies, R.
- Dickson, T. A.
- Dilke, Sir C. W.
- Dillwyn, L. L.
- Dixon, G.
- Dodson, J. G.
- Downing, M. C.
- Duff, M. E. G.
- Dunbar, J.
- Dundas, Hon. J. C.
- Earp, T.
- Edwards, H.
- Egerton, Hon. Adm.
- Errington, G.
- Evans, T. W.
- Fawcett, H.
- Ferguson, R.
- Fitzmaurice, Lord
- E.

- Fitzwilliam, Hon. C.
- Fletcher, I.
- Foljambe, F. J. S.
- Fordey, W. D.
- Forster, W. D.
- Foster, W. H.
- Fothergill, R.
- Gladstone, W. E.
- Gladstone, W. H.
- Goldsmid, Sir F.
- Goschen, G. J.
- Gourley, E. T.
- Gower, Hon. E. F. L.
- Grey, Earl
- Grieve, J. J.
- Grosvenor, Lord R.
- Harcourt, Sir W.
- Harrison, C.
- Harrison, J. F.
- Hartington, Marquis
- Havelock, Sir H.
- Hayter, A. D.
- Henry, M.
- Hill, T. R.
- Hodgson, K. D.
- Holland, S.
- Holms, J.
- Holms, W.
- Hopwood, C. H.
- Horsman, E.
- Howard, Hon. C. W.
- Hughes, W. B.
- Jackson, H. M.
- James, Sir H.
- Jenkins, D. J.
- Jenkins, E.
- Johnstone, Sir H.
- Kay-Shuttleworth, U. J.
- Kingscote, Col.
- Kinnaird, Hon. A. F.
- Knatchbull-Huges-sen, E.
- Laing, S.
- Lambert, N. G.
- Laverton, A.
- Lawson, Sir W.
- Leatham, E. A.
- Leeman, G.
- Lefevre, G. J. S.
- Leitch, J. F.
- Lloyd, M.
- Lorne, Marquis of
- Love, R.
- Lubbock, Sir J.
- Lush, Dr.
- Macdonald, A.
- Macduff, Lord
- Macgregor, C.
- Macintosh, C. F.
- McArthur, A.
- McArthur, W.
- McCombie, W.
- Marjoribanks, Sir D. C.
- Massey, W. N.
- Melly, G.
- Mitbank, F. A.
- Mitchell, T. A.
- Monck, Sir A. E.
- Monk, C. J.
- Morgan, G. O.

- Morley, S.
- Mundella, A. J.
- Nevill, C. W.
- Noel, E.
- Nolan, Capt.
- Norwood, C. M.
- O'Brien, Sir P.
- O'Byrne, W. R.
- O'Callaghan, Hon. W.
- O'Donoghue, The
- O'Gorman, P.
- O'Keefe, J.
- Palmer, C. M.
- Pease, J. W.
- Peel, A. W.
- Pender, J.
- Pennington, F.
- Perkins, Sir F.
- Phillips, R. N.
- Playfair, Dr.
- Pimms, S.
- Portman, Hon. W.
- Potter, T. B.
- Price, W. E.
- Ramsay, J.
- Rashleigh, Sir C.
- Rathbone, W.
- Reed, E. J.
- Reid, R.
- Richard, H.
- Robertson, H.
- Rothschild, N. M.
- St. Aubyn, Sir J.
- Samuda, J. D. A.
- Samuelson, B.
- Seely, C.
- Stuar, R.
- Sheridan, H. B.
- Sheriff, A. C.
- Simon, Serj.
- Smith, E.
- Smyth, P. J.
- Smyth, R.
- Stafford, Marquis
- Stansfeld, J.
- Stanton, A. J.
- Stevenson, J. C.
- Stuart, Colonel.
- Swanson, A.
- Synan, E. J.
- Talbot, C. R. M.
- Taylor, D.
- Taylor, P. A.
- Tracy, Hon. C. R. D.
- Trvelyan, G. O.
- Vivian, A. P.
- Vivian, H. H.
- Wait, W. K.
- Walter, J.
- Waterloo, Sir S.
- Whalley, G. H.
- Whitbread, S.
- Whitwell, J.
- Whitworth, W.
- Williams, W.
- Wilson, Sir M.
- Yeaman, J.
- Young, A. W.

TELLERS.

- Adam, W. P.
- Kensington, Lord

THE STATE OF THE CHURCH.

THE current number of the *Quarterly Review* contains a very valuable article under this title, which should be carefully read by all who are interested in the welfare of the Church. Our space will only permit us to give a few extracts relating to Church progress during this century, which will serve as specimens of the character of the article itself.

I. First, as regards Church Building :—

“Up to 1872 the total number of churches built in the century was 3,204; of churches entirely rebuilt, 925; making 4,129 in all. Restorations and enlargements were still more numerous, so that over 9,000 churches have been built, re-built, or restored during the century. These have cost at least £18,000,000. All this was accomplished by voluntary contributions, with the single exception of the Parliamentary grant of one million in the outset.”

II. Next, as to Sub-division of Parishes :—

“In 1831 the Parliamentary Enquiry Commission returned the number of benefices at 10,000. Now there are as nearly as possible 13,200. And be it remembered that every additional parish involved a large voluntary outlay for Church, Schools, and Parsonage, and other numberless details of parochial expenditure. But all these new parishes had also to be endowed, and the Ecclesiastical Commissioners acknowledge the receipt of no less than £1,653,446 from private benefactions for endowment up to October 31, 1873, and it is a remarkable fact that in this one form alone Churchmen have thus given for endowment at the rate of £120,000 a year for the last three years.”

III. Parsonage Houses :—

“Forty years ago these numbered 5,900, now they are over 11,000, so that saying nothing of rebuilt Parsonages, we have a clear gain of 5,100 resident clergy.

IV. Clergy :—

“In 1801 the number given is 10,307
 In 1841 there were 14,613
 In 1871 ” ” 20,694

An increase of over 6,000 in 30 years.

Of these 19,043 are engaged in parochial work ; in round numbers 13,000 are incumbents and 6,000 curates, and 1,650 clergy employed in school and college work. In 1841 the number of incumbents was 5,776, in 1871 no less than 13,043.”

V. Education :—

“The following figures are taken from the Privy Council Educational Report for 1873, and will about show to whom the country is indebted for the means of Elementary Education during the last 30 years.”

From 1839 to Dec. 31, 1872.

	England and Wales.	Subscribed.	Par. Grant.
	£	£	£
For Building Church Schools	3,585,164	1,356,487	
British and Foreign Schools	220,033	106,120	
Wesleyan Schools	151,942	81,317	
Roman Catholic Schools ...	99,650	42,167	

Here we have 3½ millions of voluntary subscriptions sunk in school building alone ; whilst from the same Report we learn that the annual

subscriptions of Churchmen reach the amount of £389,769 against £84,771 subscribed by Dissenters. Add to this that during the last sixty years the National Society alone has dispensed £1,000,000 for Educational purposes, involving at least an outlay of £12,000,000 in actual capital from other sources, and we have some idea what the Church has been doing during the century for the religious education of the people of England.

VI. Curates :—

“The number of Curates at present is over 5,800.
 Average stipend of a Curate in 1843 was 82 2 10
 ” ” ” 1853 ” 79 0 0
 ” ” ” 1863 ” 97 10 0
 ” ” ” 1873 ” 129 5 8

Taking £125 for the average income at present, this gives £725,000 on the gross Curate income. Of this about £400,000 is paid by incumbents, and the rest, £325,000, comes from lay sources. So that thus we have a genuine supplementary endowment resulting from the restoration of the parochial system by abolishing pluralities. There is much other matter in the article that we should like to quote, but our space reluctantly compels us to bring our extracts to an end. Those we have given afford abundant proof that an Endowed Church, supplemented by voluntary contributions, is the best mode that can be desired for supplying the religious wants of a nation.

THE BISHOP DESIGNATE OF ST. DAVID'S.

The Ven. William Basil Tickell Jones, nominated to the see of St. David's, vacant by the resignation of Dr. Thirlwall, is a native of the Principality, and a good and fluent Welsh scholar. He has already been associated with the Cathedral of the diocese over which he will preside, as from 1859 to 1865 he held one of the curial prebendaryships of St. David's Cathedral; and in 1856 he published, jointly with Mr. E. A. Freeman, “The History and Antiquities of St. David's.” From 1863 to 1865 he was perpetual curate of Haxby, Yorkshire, and from 1863 to 1871 he held the prebendal stall of Grindall, in York Minster. In 1863 he was appointed examining chaplain to the Archbishop of York, and two years later was nominated by his Grace to the vicarage of Bishopthorpe. In 1867 he was appointed Archdeacon of York (the archdeaconry including the West Riding); and in 1871 he became Chancellor of the Cathedral and Prebendary of Laughton. Last year the Archdeacon was nominated as a canon residentiary of the Cathedral on the retirement of Archdeacon Creyke.

THE DIOCESE OF CAPETOWN.—Special services have been held during the last month in connection with the Capetown Association. The Bishop of Bombay, in preaching at Christ Church, Albany Street, said that there were 700,000,000 souls in Asia and Africa who required the assistance of Evangelistic workers to secure their conversion to Christianity. The lack of men to do the work of Christ was the want that was felt more than any other.

SHORT SUMMARY OF THE PRESENT
POSITION OF CHURCH BILLS IN
PARLIAMENT.

HOUSE OF LORDS.

Prayer Book (Rubrics) Bill (Bishop of London).
Read first time June 19.

Colonial Clergy Bill (Lord Selborne). Commons'
amendments to be considered. July 31.

Hertford College, Oxford, Bill. (Lord Salisbury).
Awaiting Royal Assent.

HOUSE OF COMMONS.

Public Worship Regulation Bill (Right Hon.
Russell Gurney). Read second time July 15.

Endowed Schools Acts Amendment Bill. To be con-
sidered on report. July 27.

Church Patronage (Scotland) Bill. Committee
July 27.

*Boundaries of Archdeaonries and Rural Deaneries
Bill.* Read third time July 27.

THE FOLLOWING BILLS HAVE RECEIVED THE ROYAL
ASSENT.

*Marriages Legalisation (St. John the Evangelist, Shu-
stock) Act.*

Marriages Legalisation (St. Paul's, Pooley Bridge) Act.

Bishop of Calcutta (Leave of Absence) Act.

Churches and Chapels Exemption (Scotland) Bill.

BILLS WITHDRAWN.

Universities (Scotland) Bill (Mr. Cowper-Temple).
Dropped May 11.

Monastic and Conventual Institutions Bill (Mr.
Newdegate). Dropped June 9.

Public Worship Facilities Bill (Mr. Salt). July 16.

Church Rates Abolition (Scotland) Bill (Mr. McLaren).
July 8.

*Archbishops and Bishops (Appointments and Consecra-
tion) Bill* (Mr. C. J. Monk). July 22.

Ecclesiastical Offences Bill (Mr. Holt). Dropped.

Uniformity Acts Amendment Bill (Mr. Holt).
Dropped.

Prison Ministers Act (1863) Amendment Bill (Mr.
Meldon). Dropped.

Ecclesiastical Patronage (Church of England) Bill (Sir
J. Kennaway). Dropped.

Glebe Lands Sale Bill (Lords) (Bishop of Carlisle).
Withdrawn July 6.

BILLS REJECTED.

Churchwardens Bill (Mr. C. J. Monk). For pro-
viding facilities for the admission of Church-
wardens into office. Read a first time March
23. Rejected on second reading April 16.

Elementary Education Act Amendment Bill (Mr.
Richard). To repeal the 25th Clause of
the Elementary Education Act. Read a first
time March 20. Rejected on second reading
June 10. Ayes 128, Noes, 373; Majority, 245.

Elementary Education (Compulsory Attendance) Bill
(Mr. G. Dixon). Rejected on second reading,
July 1. Ayes, 156; Noes, 320; Majority, 164.

COMPLETE LIBERATION.

MR. Holyoake, the Secularist lecturer, used often to describe himself as belonging to a body of "complete Dissenters." Our friends of the "Liberation" party may be edified to know what is thought of them by those whose logic is more stern and thorough than theirs. The *Free Sunday Advocate*, the organ of the Sunday League, thus comments on the recent Conference: "Although the avowed objects of the Liberation Society, is to free religion 'from State patronage and control,' it has never really taken its stand on that broad principle, but has confined itself to protesting against certain laws made by the State in the interests of a rival church, and has done absolutely nothing towards the repeal of other laws made with the same view of keeping religion under State patronage and control. This shows that high sounding as is the name which the Society has assumed, there is more sound than substance in it. It shows that a great deal of the zeal which its members display in delivering their testimony against 'the adulterous union of Church and State,' and their virtuous horror of Cæsar's interference with the things of Christ are mere envy at the superior privileges of a rival body.

"The truth is, that in spite of these theories, Dissenters do wish to keep religion 'under State patronage and control,' just so far as it suits their own views." Although they profess to have such confidence in the inherent divine power of Christianity in the abstract that they look upon State patronage as a hindrance rather than a help to it, it appears that they think otherwise when it is a question of 'Unsectarian Christianity,' the dogmas of which they evidently think the State is bound to protect. This line of action is of a piece with their conduct in regard to National Education. They were at first quite ready to thrust the Bible 'without note or comment,' down the throats of Catholics, Jews and Heretics, only the fear that the Church party might make more out of the Bible than they could led them to change their tactics, and to advocate secular education. Let them do similarly with regard to the weekly holiday, and employ the influence of the Liberation Society to obtain an untrammelled Sunday, and we shall be satisfied that the title of that Society means something beyond mere sound and wind, the suspicion of which emptiness causes so many Liberals to hold aloof from it."

Now, we need hardly disclaim any sympathy with the Sunday League; and, of course, we had rather our Dissenting neighbours were inconsistent Liberationists than consistent Secularists. But they are inconsistent, and they ought to see how hopelessly absurd it is to attempt to exclude religion from the sphere of Government in a country in any sense or degree Christian. None of us want to see the recognition of the Lord's Day in any way diminished. But some of us maintain it because we believe in a national recognition of Christianity; others, because they feel they must "draw the line somewhere." Religion can only be "liberated from State patronage and control" in any other sense than that of an empty shibboleth, by liberating the State of its conscience altogether.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

The writings of Bishop Cleveland Coxe are always welcome to a large section of English Churchmen. But, in the present state of religion in America, anything that comes from his pen on that subject will be specially attractive. America has long been the Utopia of Nonconformity. To it they are continually making their appeal. "Non-Established Churches" can flourish there in full vigour, and show to the world what they are at their best. Bishop Coxe remarks, "we see precisely there what must have been the religious condition of England had its Apostolic Church been finally destroyed by Cromwell;" and the sad condition in America, of which our author aptly calls "Inorganic Protestantism," should impress upon Englishmen the numberless blessings that flow to them almost unconsciously from their possession of a long-established Church. In *Apollos, or the Way of God* (Jas. Parker & Co.), Bishop Coxe, in familiar words, but with great power, gives us a most effective defence of primitive Church principles and Church practice. Those who read it will not only find much able argument, clearly put, respecting the Scriptural and Apostolic system of the Church, but they will also find that the want of a National Church has reduced many districts in America to an utter state of irreligion. "There are scores of villages, even in the old State of New York, in which no religious rites are maintained." "Thousands of our population are enrolled in no religious denomination, and their children are growing up in a paganism of the most practical sort." Every page of this volume is worthy of attentive reading. It is full of suggestive thoughts, and we should like to see it on the shelves of every parochial library in the kingdom, and those of the clergy who are brought into frequent contact with Dissent would find it a most useful companion at all times.

The Rev. Henry Rowley has bestowed a precious gift upon the Church of England by gathering into a single volume the *Speeches on Missions* (W. W. Gardner) of the late Bishop Wilberforce. Every Englishman would be the better for becoming thoroughly acquainted with these heart-stirring speeches. There breathes throughout them not only that rare eloquence which has so seldom been surpassed, but a mighty earnestness of work, and breadth of Christian charity which sadly reminds us how great, how irreparable is the loss which the Church has sustained by the Bishop's death. It is hard to select when all are excellent. But, take for example, that magnificent speech at Bradford in 1858, by which he made those who came to give him an unfavourable reception remain to applaud him. What can be more striking than the manner in which he speaks in that speech of the first settlers from England in America. "The Pilgrim-Fathers were Puritans. I am a Church of England man. They were Presbyterians. I am to the backbone a son of the Reformed Church of England. I have not another thought in my heart but that; so long as God gives me life, intellect, and voice, I am ready to bear being abused, to be laughed at, to be anything you like, so that I can help forward what I believe to be the purest form of the Christian religion on earth—the hearty, true, undiluted, unmingled, uncorrupted religion of the Church of England." This volume will no doubt be in future the storehouse from which many speakers at missionary meetings will draw forth their choicest illustrations, and all who desire to know what the Church of England has done and can do for Christian missions should make a careful study of its contents.

In *The Two Blasphemies* (Jas. Parker & Co.), the Rev. Henry Harris, in four sermons preached before the University of Oxford, gives us his view on the blasphemy against the Son of Man, which shall be forgiven; and the blasphemy against the Holy Ghost, which shall not be forgiven. The former he conceives, in Gospel times, to have been the offence of those "who, from whatever

cause, persisted in refusing to believe in Christ as the promised Messiah," and, in later days, to refer to those who, having believed in Him as the only begotten Son of God, have subsequently renounced their allegiance to Him. The latter he describes as "an offence committed against that secret presence of God in the heart and conscience which makes every man born into the world more or less a law to himself." This he considers to be "the very greatest offence of which our nature is capable, under any conditions or circumstances whatever." We regret to see here and there throughout this volume a certain haziness of view respecting the distinct personality of the Holy Spirit as revealed in the Gospels. The explanation Mr. Harris gives of St. Matt. xii. 31, 32, differs widely from that adopted by St. Cyril and Bishop Pearson. Whilst they regard this passage as a declaration that the Holy Ghost is a Person, and that He is God, Mr. Harris sees "in the expression Holy Spirit" only "two great living and active powers, emanating directly from God himself, the one the source of light, the other of purity." Afterwards, indeed, he speaks of Him "as a distinct Divine Person;" but his whole language on this vital point is far from satisfactory, and such as we cannot but deeply regret to find in a series of sermons in which there is so much in other respects to admire.

The Charge of the Prolocutor of the Lower House of Convocation (Rivingtons), will, at this time, have a peculiar interest to many. After having described the improving state of the Church in his archdeaconry, and given an emphatic warning against "piecemeal restoration" of Churches, he proceeds to treat of "the subject which has for some time past been uppermost in the thoughts of faithful Churchmen," and considers that, concerning matters of ritual, "in order to the welfare and stability of the Church, legislation of some kind is absolutely necessary." The Archdeacon shrewdly remarks that "it has often struck him how inconsistent men often are, who, when the statute law makes for them, will be very glad to uphold it; but, when it makes against them, will, with equal vigour, uphold as against it the common law, and the decisions of the Ecclesiastical Courts."

Under the somewhat strange title of *Samaritans* (Rivingtons) the Rev. G. Ludlow Hallett presents his view of the true relationship which existed between the Jews and Samaritans, and the practical deductions which may thence be made suitable to our own times. Mr. Hallett writes with force and vigour. He has the power of making his illustrations tell, and he brings home the points he wishes to enforce in such a manner as must have made these sermons leave their mark on those who heard them.

The Four Temperaments, and other Occasional Sermons (J. Hodges) will fully sustain the reputation of Prebendary Clark as an earnest, thoughtful, painstaking, and well-read preacher. The title of the volume is taken from the first four sermons which treat of the Choleric, the Sanguine, the Phlegmatic, and the Melancholic Temperaments. The characteristics of each temperament are first drawn out with considerable power, and the practical lessons conveyed are brought home by many a striking illustration, and finally their application to the individual life of the Christian is ably set forth. Amongst the Occasional Sermons "The Work of the Christian Ministry," and "The Blessedness of Obedience," are especially to be noted. These sermons are full of matter, and show that the author is a keen observer of the controversies of the day, and able, as occasion offers, to give wise and seasonable advice as to our duties as Churchmen respecting them.

Auricular Confession and Particular Absolution (Rivingtons) is a strong protest by the Rector of St. George's, Hanover Square, against what he considers to be the increased practice of Confession. Mr. Howarth considers that a crisis in religion is rapidly coming on, and that the Battle of the Reformation will again have to

be fought in England. Written exactly from the opposite point of view to Mr. Howarth's, is *Sacramental Confession Examined by Pastoral Experience* (Rivingtons), by the Rev. C. F. Lowder. In this letter, addressed to the Bishop of London, Mr. Lowder, whose work in the East, is, as well as his views, are well known, advocates those views with much earnestness, and largely illustrates them from the result of parochial experience extending over more than twenty-six years.

In *The "Standards of the New Code"* (Rivingtons), the Rev. John Menet makes a vigorous attack on the present system in our elementary schools. Mr. Menet's facts appear at first sight almost conclusive. "Standards," he writes, "cut two ways; they discourage the full teaching of the quicker children on the one hand, and of the duller children on the other." Standards and the system of paying by results may discourage true education, and the temptation to cram and not to educate is doubtless strong with all teachers. It must however be remembered that the teacher has something more beyond his grant to look to, and an experienced inspector will always take pains to discover whether a school is being well-taught, and has the opportunity of expressing his opinion on the teacher's parchment, a fact which the teacher too has always in mind.

In *The Church and her Curates* (W. W. Gardner) we have a series of valuable Essays, edited by the Rev. J. J. Halcombe, which contain much startling information, and which at this time it becomes Englishmen well to lay at heart. All are excellent, but those on the "Curate Question" and "Church Statistics," are of peculiar interest. The whole Church owes a debt of gratitude to Mr. Halcombe for the energetic and able manner in which he has brought the condition and claims of Curates to the notice of the English public.

We fear that *Facts of the Case as between the Bishop of Bath and Wells and Henry Phipps Denison* (Jas. Parker & Co.) will not secure for Mr. Denison any large amount of sympathy from impartial readers. Mr. Denison admits that he has done certain things which are not in accordance with the doctrine of the Church of England, and though he has given up the practice at his Vicar's desire, there is nothing to prove he has given up his belief.

In the 45th year of his holding the office, the Archdeacon of Oxford gives us his 31st Charge (Jas. Parker & Co.) to the Clergy and Churchwardens of that archdeaconry. The result of such a ripe experience cannot but be of great value at such a time as this, and it is satisfactory to note that whilst the Archdeacon acknowledges that the "difficulties with which the Church of England has to contend at this time are great and numerous," the Charge contains abundant evidence of the activity and earnestness which pervades the work of the Church in every part of his archdeaconry.

We recognise, under the signature N. S., a well-known clergyman of long experience, who, in *The Power of the Keys* (Jas. Parker & Co. and also printed at Rome), gives us his view of the true idea and extent of such powers, Scripturally and historically considered. This tract, if widely distributed in Italian, would do much to remove the ignorance of the teaching of the Prayer Book on this point, which so extensively prevails amongst the laity of the Roman Communion.

All who are interested in the vigorous controversy that is now going on respecting the decoration of St. Paul's will do well to read the able pamphlet put forth by Messrs. Micklethwaite and Somers Clarke, under the title of *What should be done with St. Paul's?* (J. Hodges). The authors' plan, to say the least, is bold and comprehensive. They would have Sir Christopher Wren's choir entirely replaced with its screen and the organ above it. They would place the Holy Table under the eastern arch of the dome, and have two pulpits, one on the north for sermons and for the reading of the gospels; the other for the reading of the epistle and the lessons. We feel it will be long before

such an arrangement of the Metropolitan Cathedral is likely to find favour in the eyes of English Churchmen.

Hints to Church Workers (W. W. Gardner) is a practical and valuable manual, full of suggestive hints to those who desire to do real work for the Church. It is published under the direction of the Committee of the London Diocesan Lay Helpers Association, and, as may be supposed, treats Church work from a layman's point of view. "Hints" are here given to choirs and Sunday School teachers, lay missionaries, teachers of adult classes, bell-ringers, visitors of the sick and poor, and lay readers, the last section being replete with information on the subject of which it treats. All earnest Church workers will find themselves benefited by having this carefully compiled little work in their possession.

Now that the Public Worship Regulation Bill is so soon likely to become law, Dr. Irons' *New Legislation for the Church* (Rivingtons) comes rather late for criticism. We should imagine it to be a fair representation of the view held by many moderate men with regard to the Bill, neither the preaching nor the practices of whom will (in our opinion) be seriously affected by "New legislation."

Outlines of Latin Sentence Construction (Rivingtons) is one of the many convenient cards which the present generation of school-boys have put into their hands, and which tend more and more to make grammatical construction a pure mechanical exercise.

From the latest number of *Anglo-Catholic Principles Vindicated* (Jas. Parker & Co.) which is before us, and which we understand to conclude the series, we gather what are the views of certain moderate and for the most part well-known Churchmen on a few matters of doctrine which are at the present time the subject of animated controversy. Suffice it to say that the papers are thoughtful and learned, and indicate no slight expenditure of labour and research.

Brief Notes on the Purchas Case (Jas. Parker & Co.) contain the objections of R. M. H. S. to the chief points ruled in that now celebrated case.

In *Simple Lays from the Old Testament* (Jas. Parker & Co.), M. C. P. has put into attractive verse some of the chief events of Old Testament History, which it is often difficult to impress upon the minds of children. The path of the teacher is thus smoothed, and at the same time a task turned almost into a pleasure.

The Series of *Bible Stories* (J. Hodges) for Children and Sunday Schools is in every respect to be commended. The form is handy, the type large, and the language at once simple and graphic. For interesting the younger classes in Sunday Schools they will be found most valuable.

The Saturday half-holiday is now an established fact. For those living in or near London, and anxious to use their weekly leisure to the best advantage, *The Saturday Half-Holiday Guide* furnishes hints for people of all tastes and pursuits. Might not, however, the railway fares to the various holiday resorts have been added in each case?

New and Old (J. and C. Mozley) supplies its readers with the usual varied supply of serials, original papers, and extracts. It is, indeed, an excellent pennyworth.

The principle of *The Monthly Paper of Sunday Teaching* (J. & C. Mozley) is being well carried out. The information supplied is put in an attractive form, and children have every encouragement given them by a regular series of questions to "search the Scriptures" for themselves, and increase their knowledge of the facts and teaching of their Bibles.

Her Majesty the Queen has given £100 towards the improvement of the school buildings at the Chapel Royal, Savoy, and kindly promised £50 for the annual expenses hitherto defrayed by the Chaplain, the Rev. H. White.

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SPEECH OF THE RIGHT HON. W. E. GLADSTONE, M.P. in the House of Commons, on Friday, May 16, 1873, on Mr. Miall's Motion for the Disestablishment of the English Church. Price 1d.

AN ACCURATE ANALYSIS OF THE DIVISION LIST ON THE SECOND READING OF THE BURIALS BILL IN THE HOUSE OF COMMONS ON MARCH 26, 1873, giving the names of the Members absent and paired, and also the votes of Members for each Constituency. Price 1d.

SPEECH OF THE RIGHT HON. BENJAMIN DISRAELI M.P. ON MR. OSBORNE MORGAN'S BURIALS BILL, delivered in the House of Commons, March 26, 1873. Price 1d.

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SPEECH DELIVERED BY GEORGE CUBITT, ESQ., M.P. for West Surrey, on Dissenting Endowments. With Notes and Appendices. Second Edition. Price 6d.

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OUR CHURCH AND HER ACCUSERS. A Speech delivered at St. George's Hall, Bradford, by FRANCIS SHARP POWELL, Esq., on Monday, October 28, 1872. Price 1d.

BISHOP DANIEL WILSON ON CHURCH ESTABLISHMENTS. 1s. per 100.

THE AID GIVEN TO THE SPIRITUAL WORK OF THE CHURCH BY ESTABLISHMENT. A paper read at the Conference of the Diocese of Peterborough, held at Northampton on Friday, October 4, 1872. By the Rev. ALFRED T. LEE, LL.D., Secretary to the Church Defence Institution. Published by request. Fifth Thousand. Price 1d. or 7s. per 100.

THE CHURCH DEFENCE INSTITUTION 25 Parliament Street, S.W.

To OUR READERS.—In our last number we republished a letter of Lord Selborne's upon the Public Worship Bill, in which its eminent writer discussed the policy which is advocated by a considerable section of Churchmen. In giving publicity to this document, we merely desired to record the views of a distinguished Churchman, without expressing any opinion of our own upon them. The Church Defence Institution comprehends amongst its active friends and supporters many whose opinions on the Public Worship Regulation Bill and other controverted subjects necessarily differ widely.

The
National Church.

AUGUST 1874.

"Everybody admits, everybody is ready to assert, the marvellous revival of the Church of England during the present century. Men point to it alike in the character of the clergy and the zeal of her laity."—*Quarterly Review* for July (No. 247) 1874.

THE ENDOWED SCHOOLS BILL.

THE Endowed Schools Bill has passed the House of Commons in a mutilated form, and will doubtless shortly become law. As originally introduced by Lord Sandon and Mr. Cross, it was a measure for repairing, as far as possible, the damage done to Church School Endowments in the past, and for preventing its recurrence in the future. Such a measure the country wished for and desired, and one of the chief sources of Conservative reaction at the general election was the belief that a change of Government would insure justice to the Church during its continuance in office. But no sooner was Lord Sandon's Bill introduced, than opposition to it was at once made a rallying cry by all sections of the Liberal party, and, although the second reading was carried by a majority of 82, the most persistent opposition was persevered in from day to day. This at length culminated in a flood of talk for a day and a half against going into Committee, but the Opposition were again beaten by a majority of 69 on this point also. On Clause 1 another lively discussion ensued, Mr. Gladstone coming again and again to the front, and vigorously defending Lord Lyttelton and his brother Commissioners. But even such talk as this must at length cease, and when it ended, the clause abolishing the Endowed Schools Commissioners and transferring their powers to the Charity Commissioners was carried by a majority of no less than 85. This we cannot but consider as a great gain. As it was remarked by a contemporary, "it is impossible to exaggerate the gain to the friends of religious education, in having got rid of gentlemen who, while we desire to do full justice to their conscientious and painstaking activity, proceeded on principles so mischievous as to make any improvement under their auspices

unpopular." We trust the Government will exercise the greatest circumspection in the choice of the new Commissioners, as, from the shape the Bill has now assumed, very much of its successful working must depend on those who will be entrusted with carrying out its provisions. But, as it now stands, it is at best a most imperfect measure. It removes, it is true, certain objectionable Commissioners, but it gives no security that definite religious teaching shall be given in schools founded for religious education. The clauses which provided for this have been dropped out of the Bill, not without a vigorous protest from certain eminent Churchmen, who clearly discern what will follow, unless the Premier's promise of legislation on this subject next session is entirely fulfilled. It will be the duty of Churchmen in the recess to bestir themselves earnestly in this matter, and if proper means are taken fully to elicit their opinion respecting it, there can be no doubt what steps legislation on this subject will assume next session.

REPORT OF THE SELECT COMMITTEE ON CHURCH PATRONAGE.

THE Bishop of Peterborough's Committee on Church Patronage has presented its Report, and we trust that future legislation will be based upon it. The Committee has made a thorough investigation into the subject entrusted to its care, and many of its recommendations are of great value, although in some points it falls short of what we could desire. The plan pursued has been to consider first on what principle legislation on this subject should be based, then to ascertain how far these principles are recognised in existing laws, after which the defects of the law in its present state are examined into, and finally certain amendments in it are recommended for the adoption of Parliament.

The Committee is of opinion that all legislation on this subject should proceed upon the principle that "patronage is of the nature of a trust to be exercised for the spiritual benefit of the parishioners," and that all exercise of the rights of patronage, "without due regard to the interests of the parishioners, should, as far as possible, be restrained by law." These are important admissions, and aim at the entire prevention of unfit appointments to the cure of souls.

To aid in procuring this, publicity in all transactions relating to Church patronage is recommended. Secrecy is found to foster the evils which it is sought to eradicate. Yet the Committee is not prepared to forbid the sale of advowsons, or even of next presentations, but with certain limitations placed upon them, and would compel such transactions to be duly

registered within a certain limited time or the sale to be invalid in law.

The existing varieties of patronage in the Church of England it believes should not be disturbed. "They are persuaded that to this large variety the Church owes much of that breadth of opinion and freedom and independence of thought on the part of her clergy, which are desirable and even essential in her position as a National Church."

Many of the existing provisions of the law against a corrupt exercise by the patron of his right of selection, and as regards the securities for the fitness of the presentee, the Committee consider very defective. They think that the powers at present possessed by a Bishop for preventing the appointment of unfit persons to cure of souls are insufficient and require amendment. It is doubtful at present if a Bishop can refuse institution even where physical incapacity for the duties of the parish is proved, nor is it certain that the Bishop can legally require as a condition of institution the counter signature of the letter testimonial of the presentee by the Bishop of the Diocese from which he comes. Great practical difficulties are thus thrown in the way of the Bishop: proper performance of the duty imposed upon him of refusing to institute those whom he has reason to think unfit to be entrusted with the cure of souls; and these the Committee recommend should be removed.

They would also allow the parishioners the right of stating, on grounds carefully defined by Statute, their objection to the clergyman about to be presented for institution to their parish. But they limit their objection to physical incapacity or moral unfitness.

They would also forbid the institution of any clergyman who had not been three years in holy orders, or who is over 70 years of age, unless with the consent of the Ordinary.

As regards simoniacal transactions, they consider that the state of the law is eminently unsatisfactory. This chiefly arises from the inaccurate definition of the offence which it is intended to forbid. The Committee recommend that in any future declaration to be made by a clergyman seeking institution, "the term simony and simoniacal" should be omitted, and a distinct enumeration made instead of all transactions relating to procuring a preferment forbidden by law. A similar declaration may also be required by the Bishop of the patron. These we think are excellent provisions calculated to prevent many a corrupt presentation now made without scruple. The exceptional privileges attached to donatives having been grossly abused, it is advised that all donatives be made subject to the same jurisdiction of the Bishop as other benefices.

As regards the sale of advowsons and next presentations, the Committee allow that the

evidence as produced before them "shows that great abuses and scandals have arisen in connection with the sale of advowsons and next presentations." We cannot regard this part of the Report altogether with satisfaction. The abuses exposed are treated with too lenient a hand, and the Committee does not even venture to recommend that the sale of next presentations should be forbidden. The excuse also made for not recommending the sale of advowsons, however strongly it may have presented itself to the minds of the majority of the Committee, seems to us to magnify to an undue extent an evil little likely to happen. They fear that advowsons, if made unsaleable, "might fall eventually in the hands of paupers," and they add, "This is a danger of so serious a nature as in the opinion of the Committee to outweigh any advantages that might result from absolutely forbidding the sale of advowsons." The danger feared would but seldom happen, and if it did, special provision could be made for it by Act of Parliament. But the sale of livings is often a crying evil, and should under certain limitations be put a stop to by Parliament without delay. On this point certainly the Report of the Committee will not give satisfaction to the public, and whatever Bill founded upon this Report may be brought into Parliament next session, we trust that its provisions respecting the sale of livings will be far more stringent than those recommended by the Committee. We are glad to note that the Bishop of Peterborough, in the original draft of the Report presented by him as Chairman, "recommended that the sale of next presentations apart from advowsons should be forbidden by law." This, on a division, was lost in the Committee by a majority of one, nevertheless we believe that Parliament will take the Bishop's view of the case when it comes to legislate upon the subject. We shall examine the evidence given before the Committee with peculiar interest, and hope to return to the subject whenever the evidence is printed.

THE LIBERATIONISTS IN RURAL PARISHES.

In the prospectus of the renewed attack upon the Church by the Liberation Society, it is proposed to apply a portion of the special funds, now in process of collection, for the purpose of disturbing the agricultural districts. In thus appropriating a portion of their "mammon of unrighteousness," the Liberationists state that it is their "intention to bestow far more attention than they have yet done in the smaller towns and the rural parishes, so that no part of the population may be left unreached by the Society's influence." And so to help on this proposal, the *Liberator* has the following paragraph in its number for July:—

The Farmers and Disestablishment.—"If," says a correspondent, "you send lecturers into the villages, be sure

to give the origin of tithes, and make it clear to the farmers that upon Disestablishment the surplus will go to the rates and educational purposes; let them know it will save their pockets, and you will gain the hearts of most of the farmers and their votes."

If the agents and lecturers of the Liberation Society would honestly give the true origin of tithes, no one need take objection to the statement; but knowing the fallacies in which they indulge when professing to expound this subject, it will need all the renewed zeal and intelligence of Churchmen to counteract their misrepresentations. It is probably of little use to remind such perverters of history, that the origin of tithes is to be traced back to the patriarchal records of the book of Genesis; that they continued to be paid under the dispensations of Moses and the Prophets; that they were sanctioned by the Redeemer Himself; by His Apostles, and by their immediate successors, the primitive Fathers of the Church. It may therefore suffice to tell all cavilling objectors that the obligation to pay tithes was recognised as a legal and religious responsibility from the earliest ages of Christianity. When Augustine arrived in Kent at the close of the sixth century, for the conversion of the Anglo-Saxons, he found the ancient British Bishops in the possession of tithes; and as the Church extended, provision was made by our "pious ancestors" (sneer at them as the Liberationists may), for the maintenance of the clergy by setting apart a tenth of the land and its produce for that purpose. Crabb, in his History of English Law, makes the introduction of tithes into England to be coeval with Christianity; Blackstone traces up the legal right of the Church to tithes as far as to the end of the sixth century, but they doubtless existed from the earliest times of the Christian era. For centuries they were paid in this country as a free-will offering by command of Scripture, in accordance with the principle of both Old and New Testaments, and the law of conscience; but they were given in perpetuity by King Ethelwud, father of the illustrious Alfred, and the chief landed proprietors of the nation; whose charter was afterwards respected and ratified to confirm the rights of the Church in the property with which she was thus endowed. Tithes never were the property of the State, and, therefore, could not be given by the State. The Church is not State-paid, not State-endowed; but only State-recognised, and State-protected. She has been endowed by the piety and liberality of her faithful sons, and the voluntary offerings of a free and independent people. And to cite one opinion from a thousand which might be quoted from the declarations of eminent statesmen of all parties, the late Sir George Cornwall Lewis regarded tithes "not as tax, but as of the nature of a reserved rent, which never belonged either to the landlord or to the tenant, for the support of the clergy. With these facts under consideration, how then, without a violation of all principles of justice and honesty, can the *Liberator* "make it clear to the farmers that upon Disestablishment the surplus will go to the rates and educational purposes." Such an appropriation would be what the late Dr. Pye Smith (a popular Dissenter) called "downright robbery." "Let them know," continues the adviser of the Liberationists, "it will save their pockets, and you will gain the hearts of most of the farmers and their votes." We don't believe it; the agricultural classes are not so mercenary; and we have seen so much honest loyalty to the Church

among them, that they would not be induced by so mean a prospect of saving rates to forfeit their inheritance. But they know that if tithes were abolished they would not be the gainers. Lands are bought, sold, and let, with reference and subject to a tithe-rent charge; and if they were made tithe-free, no one would be "better off" but the landowner, as for a farm thus free he would require a higher rent. Where a farmer now pays £90 in rent and £10 in tithe, he would then have to pay £100 in rent. These considerations were argued by our Organizing Secretary for the Diocese of Exeter in one of his lectures at Hayle, and were so favourably received, that on the following morning, one of the principal agriculturists in Cornwall met him, and said—"I heard your lecture, and can confirm all you said about tithes. I pay £60 a year for tithe, and I know very well that if it was swept away, I should be sure to pay £60 a year more for rent. It is not likely the landlord would forego such a chance of raising the rent to the amount which the land now costs me; and as I would rather pay the £60 to the person than the squire, let things alone I say." This example of honesty and common sense may be commended to the attention of the *Liberator*, and may perhaps serve to convince its correspondent that misrepresentations about tithes, when fairly refuted, will fail "to gain the hearts of most of the farmers and their votes."

J. H.

CHURCH PROGRESS.

On Tuesday, June 30, Lady Marian Alford laid the foundation-stone of the new Church of St. John the Evangelist, Holborn. The site is the corner of Fisher Street, Red Lion Square; and the church, when erected, will have accommodation for 850 persons. An offertory of £106 was collected on the day, but a sum of £1,200 is still required to complete the building.

Maker Church, which overlooks one of the most charming bits of the Cornish coast, has been re-opened after a thorough restoration. The expense has been nearly £2,000, and of this but £100 remains to be raised. The Earl of Mount Edgcumbe, who is lord of the manor, has given the whole of the internal fittings. The Bishop of Exeter preached at the opening services, and the offertories during the day amounted to about £30.

On June 27, the foundation-stone of the proposed new Church of St. Paul, Clerkenwell, was laid by Lord Shaftesbury. The church is for a district comprising the densest part of a very poor neighbourhood, and will accommodate about 550 persons. The Rev. A. Styleman Herring is to be the first incumbent.

Mr. W. H. Smith, M.P., laid, on June 25, the foundation-stone of schools for St. John's, Paddington, the cost of which is estimated at £9,500. Towards this sum more than £7,000 has already been contributed by the parishioners.

The Earl of Dudley is about to supplement his gifts to Worcester Cathedral (amounting to something like £40,000) by presenting the cathedral with an organ.

The new Church of St. Mary, Graham Street, Eaton Square, was opened July 2. The site of the Church was given by the Duke of Westminster, and the cost of the building has been about £6,000.

Mr. O. Coope, M.P., has promised the large sum of £15,000 towards the fund for the restoration of Whitechapel Parish Church.

The foundation-stone of the new Church of St. Agnes, Kennington Park, was laid, on July 8, by the Hon. C. L. Wood. The church, when erected, will seat over 1,000 persons, and its estimated cost is £11,000.

On Tuesday, June 30, the Parish Church of Stallingborough, which has been thoroughly well restored, was re-opened. The Bishop of Lincoln preached in the morning; the church was crowded, and the offertories at the various services good.

On July 23, the Bishop of Salisbury consecrated Christ Church, Weymouth, a Church which has been built at a cost of about £7,000, nearly the whole of which has been raised by voluntary contributions. The Bishop preached at the morning service, the Rev. Canon Miller in the evening.

St. Mary's Church, Tyndall Park, Clifton, which has been completed as far as the second pier of the nave at a cost of £8,500, was consecrated during the last month by the Bishop of Gloucester and Bristol. The Bishop preached at the morning service, when the offertory amounted to £350. After the evening service, when Canon Baynes, of Coventry, preached, £70 was collected.

Sir Thomas Fowell Buxton has offered to restore, at a probable cost of £800, or £900 the Lady Chapel of Waltham Abbey.

At the re-opening of St. Benedict's Church, Cambridge, at a cost of £1,500, the Bishop of Ely mentioned that during the last thirty years 3,520 new churches had been built in this country, and that about fifty colonial bishoprics had been founded.

A temporary church for the new district of St. Matthew's, Chelsea, was open on Wednesday, July 15, by the Archdeacon of London (Bishop Piers Claughton). The church will accommodate about 250 persons and has cost £500.

The Church of St. Mark, Newport, erected for the benefit of a new ecclesiastical district, was consecrated by the Bishop of Llandaff, on Friday, July 3. The church is of stone, will accommodate nearly 700 persons, and has cost about £7,000. The Rev. Prebendary Clark, of Taunton, preached at the opening service, and an offertory of £183 was subsequently collected.

WOLSTANTON.—A branch of the Staffordshire Church Defence Institution is being formed in the large parish of Wolstanton, comprising the town of Tunstall, and several others of the increasing villages of the district. Sir Smith Child, Bart., has accepted the office of President.

SOUTHAMPTON.—The Organising Secretary met the Committee of this branch on June 18, the Rev. F. E. Wigram in the chair, when it was resolved to endeavour to organise the town and neighbourhood more thoroughly. Among other means contemplated are school-room meetings in the winter, as a ready and economical means of leavening the town generally through the congregations; and social conferences, by invitation, in several separate centres. If our Southampton friends lead the way in some efforts of this sort, and succeed, as they probably will, in making such meetings interesting, we doubt not the example will be followed.

PARLIAMENTARY DIVISIONS.

ELEMENTARY EDUCATION COMPULSORY ATTENDANCE BILL (Mr. G. Dixon's).

HOUSE OF COMMONS.—WEDNESDAY, JULY 1, 1874.

Order for Second Reading read; Motion made, and Question proposed, "That the Bill be now read a second time:"—Amendment proposed, to leave out the word "now," and at the end of the Question to add the words "upon this day three months:"—(Mr. Birley:—

Question put, "That the word 'now' stand part of the Question:"—The House divided; Ayes 156, Noes 320.

AYES.

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|------------------------|-------------------------|-------------------------|
| Adam, Rt. Hon. W.P. | Forster, Rt. Hon. W. E. | Milbank, F. A. |
| Allen, W. S. | Goldsmid, Sir F. | Mitchell, T. A. |
| Anderson, G. | Goldsmid, J. | Monck, Sir A. E. |
| Anstruther, Sir R. | Gorsley, E. | Morgan, G. O. |
| Ashley, Hon. E. M. | Gower, Hon. E. F. L. | Morley, S. |
| Backhouse, E. | Grieve, J. J. | Muntz, P. H. |
| Balfour, Sir G. | Grosvenor, Lord R. | Mure, Col. |
| Barclay, A. C. | Harcourt, Sir W. | Noel, E. |
| Barclay, J. W. | Harrison, C. | Norwood, C. M. |
| Baxter, Rt. Hon. W. E. | Harrison, J. F. | Palmer, C. M. |
| Bazley, Sir T. | Hartington, Marquis | Pease, J. W. |
| Beaumont, Major F. | Havelock, Sir H. | Pender, J. |
| Biddulph, M. | Hayter, A. D. | Pennington, F. |
| Brassey, H. A. (Sand- | Herschell, F. | Perkins, Sir F. |
| wich.) | Hill, T. R. | Phillips, R. N. |
| Briggs, W. E. | Hodgson, K. D. | Playfair, Rt. Hon. |
| Bristowe, S. B. | Holland, S. | Dr. L. |
| Brogden, A. | Holms, J. | Plimsoil, S. |
| Brown, A. H. | Holms, W. | Potter, T. B. |
| Burt, T. | Hopwood, C. H. | Price, W. E. |
| Cameron, C. | Horsman, Rt. Hon. E. | Ramsay, J. |
| Campbell - Banner- | Howard, Hon. C. | Rathbone, W. |
| man, H. | Jackson, H. M. | Reed, E. J. |
| Carrington, Hon. Col. | James, W. H. | Reid, R. |
| Carter, R. M. | James, Sir H. | Richard, H. |
| Cartwright, W. C. | Jenkins, D. J. | Robertson, H. |
| Cave, T. | Jenkins, E. | Russell, Lord A. |
| Cavendish, Lord F. C. | Johnstone, Sir H. | St. Aubyn, Sir J. |
| Chadwick, D. | Kay - Shuttleworth, | Samuelson, B. |
| Childers, Rt. Hon. H. | U. J. | Shaw, R. |
| Cholmeley, Sir H. | Kensington, Lord | Sheridan, H. B. |
| Clifford, C. C. | Kingscote, Colonel | Sherriff, A. C. |
| Cole, H. T. | Kinnaird, Hon. A. | Simon, Serj. |
| Colman, J. J. | Knatchbull - Hug- | Smith, E. |
| Corbett, J. | sen, Rt. Hon. E. | Stansfeld, Rt. Hon. J. |
| Cotes, C. C. | Laing, S. | Stuart, Col. |
| Cowan, J. | Laverton, A. | Taylor, P. A. |
| Cowen, J. | Law, Rt. Hon. H. | Tracy, Hon. C. R. |
| Cowper, Hon. H. F. | Lawrence, Sir J. C. | Trevelyan, G. O. |
| Crawford, J. S. | Lawson, Sir W. | Villiers, Rt. Hon. C.P. |
| Cross, J. K. | Lefevre, G. J. S. | Vivian, A. P. |
| Crossley, J. | Lloyd, M. | Vivian, H. H. |
| Davie, Sir H. R. | Lorne, Marquis of | Walter, J. |
| Davies, R. | Macdonald, A. | Weguelin, T. M. |
| Dilke, Sir C. W. | Macduff, Lord | Whitbread, S. |
| Dodds, J. | Macgregor, D. | Whitwell, J. |
| Duff, R. W. | Macintosh, C. F. | Williams, W. |
| Earp, T. | McArthur, A. | Wilson, Sir M. |
| Egerton, Hon. Adm. | McArthur, W. | Yeaman, J. |
| Fawcett, H. | McCombie, W. | Young, A. W. |
| Ferguson, R. | McLagan, P. | |
| Fitzmaurice, Lord E. | McLaren, D. | TELLERS. |
| Fletcher, I. | Martin, P. W. | Dixon, G. |
| Foljambe, F. J. S. | Matheson, A. | Mundella, A. |
| Forde, W. D. | Melly, G. | |
| Forster, Sir C. | | |

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|-------------------|----------------------|------------------------|
| Kensington, Lord | Morley, S. | Samuelson, B. |
| Kinnaird, Hon. A. | Mure, Col. | Seely, C. |
| Lambert, N. G. | Noel, E. | Simon, Serj. |
| Leatham, E. A. | Nolan, Capt. | Smith, E. |
| Leeman, G. | O'Callaghan, Inn. W. | Smyth, P. J. |
| Lefevre, G. J. S. | O'Shaughnessy, R. | Smyth, R. |
| Leith, J. F. | Palmer, C. M. | Stansfeld, Rt. Hon. J. |
| Lloyd, M. | Pease, J. W. | Stevenson, J. C. |
| Lust, Dr. | Pennington, F. | Stuart, Col. |
| Macdonald, A. | Perkins, Sir F. | Synan, E. |
| Macgregor, D. | Phillips, R. N. | Taylor, D. |
| McArthur, A. | Playfair, Rt. Hon. | Tracy, Hon. C. R. |
| McArthur, W. | Dr. L. | Trevelyan, G. O. |
| McLaren, D. | Potter, T. B. | Williams, W. |
| Marjoribanks, Sir | Price, W. E. | Wilson, Sir M. |
| D. C. | Ramsay, J. | Young, A. W. |
| Martin, J. | Rathbone, W. | |
| Melly, G. | Reed, E. J. | TELLERS. |
| Milbank, F. A. | Reed, R. | Baxter, W. E. |
| Monck, Sir A. E. | Russell, Lord A. | Laing, S. |
| Morgan, G. O. | | |

DEVON AND CORNWALL.

The annual meeting of the "Three Towns Church Extension Society," was held on July 13, under the presidency of the Bishop of Exeter. Its object is to raise funds for building six new churches, and completing two others in Plymouth, Devonport, and Stonehouse. Three churches have been commenced, and plans for a fourth have been prepared. The subscriptions amount to £7,000, which the Bishop described as being totally inadequate to provide for the spiritual deficiency of the Three Towns. His Lordship's appeal for further liberality was earnestly supported by the Earl of Devon, the Archdeacon of Totnes, and others.

The late Bishop of Exeter, in addition to his bequest of £10,000 for a theological college, left £10,000 for the augmentation of small benefices. This £10,000 has accumulated to £12,000, and forms a fund which is called Bishop Philippotts' Church Endowment Fund for the Augmentation of Poor Livings. The trustees are the Dean and Chapter, and they expend the yearly income of £300, in granting sums for the increase of inadequate endowments. As may be expected, the applications for grants towards augmentation are greatly in excess of the income yielded by the fund, and an increase of the yearly sum available is much to be desired. Dean Boyd has therefore just presented the munificent donation of £500 to the fund.

Sampson S. Lloyd, Esq., M.P. for Plymouth, has accepted office as one of the Vice-Presidents of the Exeter Diocesan Branch of the Church Defence Institution.

Cornwall is manifesting many signs of religious revival and Church extension, which have lately found much occupation for the Bishop of Exeter. On July 15, his Lordship consecrated the new Church of St. Michael at Mawan, on the picturesque Cliffs of Falmouth Bay, the Rev. W. Rogers, Rector of the parish in which it is situate, contributing £500 towards its erection. On the following day the Bishop re-opened the ancient Church of Cury, which has been admirably restored, and now forms an object of interest to archæologists and tourists in the romantic district of the Lizard.

The annual festival of the Torquay Branch of the Church Defence Institution, will be celebrated on the 9th of November next.

CHURCH PATRONAGE (SCOTLAND) BILL.

The following M.P.'s voted against the second reading of this Bill:—

NOES, 100.

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|-----------------------|------------------------|------------------------|
| Adam, Rt. Hon. W.P. | Clifford, C. C. | Fitzmaurice, Lord E. |
| Anderson, G. | Cole, H. T. | Gladstone, Rt. Hon. |
| Balfour, Sir G. | Conyngnam, Lord F. | W. E. |
| Barclay, A. C. (Taun- | Corbett, J. | Gladstone, W. H. |
| ton) | Cowan, J. | Goldsmid, J. |
| Barclay, J. W. (For- | Crawford, J. S. | Goschen, G. J. |
| far) | Cross, J. K. (Bolton) | Gourley, E. T. |
| Beaumont, W. | Crossley, J. | Gray, Sir J. |
| Brogden, A. | Dalway, M. R. | Harrison, J. F. |
| Brooks, A. H. | Davie, Sir H. R. F. | Hartington, Marquis |
| Brown, A. M. | Davies, R. | Havelock, Sir H. |
| Bruce, Lord E. | Dilke, Sir C. W. | Hayter, A. D. |
| Burt, T. | Dillwyn, L. W. | Henley, Rt. Hon. J. W. |
| Cameron, C. | Dixon, G. | Hill, T. R. |
| Campbell-Banner- | Dodson, Rt. Hon. J. G. | Holms, J. |
| man, H. | Duff, M. E. G. | Hopwood, C. H. |
| Carter, R. M. | Duff, R. W. | Jackson, H. M. |
| Cavendish, Lord F. | Errington, G. | Jenkins, D. J. |
| Clarke, J. C. | Fawcett, H. | Jenkins, E. |

CHURCH CONGRESS, BRIGHTON, 1874.

THE following is the Programme of the Church Congress, which will meet at Brighton in October. The list of speakers

is not yet complete, and it is to be hoped that many of the Laity will take a prominent part in the Congress, beside those whose names have been already announced.

TUESDAY, OCTOBER 6.

	Subjects in the Congress Hall.	Names of Readers and Speakers.	Subjects in the Assembly Rooms.	Names of Readers and Speakers.
2:30 to 5 } p.m.	Inaugural Address by the President, the Lord Bishop of Chichester. The Old Catholic Movement on the Continent of Europe.	Lord Bishop of Winchester. Rev. Professor J. B. Mayor. Rev. Malcolm M'Coll. Very Rev. Dean of Chester.		
7 to 10 } p.m.	Home Missions; Results of the London and similar Special Missions (7 to 9); Missions to Seamen and Emigrants (9 to 10).	Rev. Berdmore Compton. Rev. F. Pigou. Rev. W. Hay Aitken. Rev. J. Scarth. Rev. E. L. Salisbury.	The Management and Training of Parochial Choirs; and the Organisation of Diocesan Choral Festivals.	Rev. Sir F. Ouseley, Bart. Rev. J. P. Metcalfe. Right Rev. Bishop Jenner.

WEDNESDAY, OCTOBER 7.

10 to 1 } a.m.	Foreign Missions; especially in relation to Modern Judaism (10 to 11); Mahomedanism and other Oriental systems of religion (11 to 1).	Rev. G. W. Pieritz | Juda- Rev. Dr. Barclay | ism. Rev. Dr. Steere. Rev. Dr. Caldwell. Earl of Chichester. Bishop Cloughton.	Church Patronage.	Rev. Canon Ashwell. Walter Phillimore, Esq. J. G. Hubbard, Esq., M.P. J. E. Gorst, Esq.
2:30 to 5 } p.m.	Convocations of the Church of England.	Rev. Lord A. Compton. Rev. Canon Ryle. Rev. Canon Trevor. Rev. G. G. Perry.	The different Forms upon which Diocesan Synods have been Constructed; with the results of such organisation, severally and collectively.	Earl Nelson. Lord Bishop of Salisbury Ven. Archdeacon of Buckingham. Ven. Archdeacon of Sudbury. Rev. E. N. Dumbleton. G. Skey, Esq.
7 to 10 } p.m.	Education, Primary and Secondary.	Rev. Canon Lowe. Rev. Canon Barry. Rev. Canon Gregory. Rev. Dr. Boulton. T. E. Heller, Esq.		

THURSDAY, OCTOBER 8.

10 to 1 } a.m.	Adaptation of the Fabrics and Services of the Church to the wants of the times.	A. J. B. Beresford Hope, Esq., M.P. G. E. Street, Esq., R.A. Rev. W. Cadman. Rev. T. W. Perry.	Church Finance: 1. Offertory in its modern form; 2. Clergy sustentation.	The Earl of Chichester. Rev. H. W. Burrows. Rev. J. J. Halcombe. J. A. Stewart, Esq. Rev. Francis Hessey, D.D. Rev. J. Hannah, D.D.
2:30 to 5 } p.m.	Scepticism; critical, scientific, and popular.	Rev. Professor C. Pritchard. Rev. Canon Prescott. Rev. Professor Birks. Rev. J. A. Hessey, D.D. Rev. J. H. Titcomb.	The Duty of the Church towards her Younger Members.	Rev. J. Vaughan. Rev. Rowley Hill. Rev. C. H. Campion. Rev. W. Jackson. W. T. Paton, Esq.
7 to 10 } p.m.	Working Men's Meeting (admission by special tickets.)		Recreation: its proper use and limitations.	Rev. Joseph McCormick. Rev. Harry Jones. T. Hughes, Esq., Q.C. Rev. J. Erskine Clarke.

FRIDAY, OCTOBER 9.

10 to 1 } a.m.	The Spiritual Life: its helps and hindrances.	Very Rev. Dean of Norwich. Rev. J. Richardson. Rev. G. H. Wilkinson. Stephenson A. Blackwood, Esq. Rev. W. D. Maclagan. Rev. E. Garbett. Hon. C. L. Wood.		
2:30 to 5 } p.m.	The Influence of Social and Sanitary Conditions on Religion.	Professor Acland. C. Meymott Tidy, Esq. Douglas Fox, Esq. Rev. R. J. Simpson.	The Education of Women.	Rev. C. Bigg. Rev. J. Ll. Davies. Egerton Hubbard, Esq. M.P. Rev. E. H. Plumtre, Rev. H. J. Nevin.
7 to 10 } p.m.	Church Music.	Dr. Stainer.		

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

NEWINGTON.—Under the auspices of the Newington Branch of the London Working Men's Council for Church Defence, a lecture was delivered by G. E. Lyon, Esq., on the 6th July, in the St. Mary's Schoolroom, Newington Butts, the subject being, "Why we should defend the Church, with special reference to the recent Conference of the Liberation Society." The chair was taken by W. Grantham, Esq., M.P., and there was a very large and attentive audience. The proceedings opened with prayer by the Rev. W. D. Maclagan, M.A., Rector of Newington. Mr. Grantham having dwelt eloquently upon the importance of the subject, Mr. Lyon commenced his address by defining the Church that was to be defended. He denied that it was a "State-made Church," or that the religion it was teaching was "an enacted religion," as certain inaccurate gentlemen had called it. Mr. Lyon explained that the Royal Supremacy did not mean the spiritual, but simply the temporal supremacy of the monarch over all estates of the realm, Convocation as well as Lords and Commons. He quoted Henry VIII's Letter to the Clergy of the province of York in 1533, Queen Elizabeth's celebrated Injunctions of 1559, and Mr. Gladstone's work on the Royal Supremacy, in support of his position. The lecturer repudiated the idea that the doctrines of the Church of England were in any way enacted by courts of law. He quoted Lord Selborne's speech in the House of Commons in May 1871, and showed that besides the case mentioned by that noble and learned lord, there were many others in which Nonconformist bodies had been compelled to appeal to the law on matters connected with their doctrinal teaching under their trust deeds. Having shown that the Presbyterians at the Cape, though a voluntary body, had been compelled to appeal to the Judicial Committee of the Privy Council, Mr. Lyon said that in their case, as in the case of the Church of England, the operation of the law was the same, its sole office being to determine in case of doubt the existing doctrine and discipline of the particular religious body whose affairs were in question. The procedure of the State on these occasions had been grossly misrepresented—religious questions in the Church being decided according to the doctrines, rubrics, and formularies of the Church—just as, in the case of Nonconformist bodies, they are decided according to the doctrines embodied in the particular trust deed under which they hold their property. He quoted with pain, but in self-defence, statements made by Mr. J. Baldwin Brown, Mr. D. Loxton, and other Nonconformists, to prove that the evil existed in the voluntary bodies, many of whose ministers were preaching under trust deeds, the doctrines embodied in which they utterly repudiated, and refused to preach from the pulpit. Mr. Lyon then dealt with the speeches made at the recent Liberationist Conference. From first to last the harshest and indeed the most absurd statements had been made. They appealed directly to the cupidity of some, the envy of others, and the ignorance of all to assist them, and it was therefore the duty of Churchmen to use their utmost endeavours to enable them to defeat the attempts of those, whom even the most charitable must now see are actuated by a blind hostility to the old Church

of England. Mr. Lyon proceeded then to show how often the purely voluntary system failed in the poorer districts, quoting from the Rev. J. Angell James and others, and concluded a lecture of nearly two hours' duration, amidst the enthusiastic applause of a large and sympathetic audience.—Mr. Grantham corroborated Mr. Lyon's statements as to the frequent failure of the voluntary bodies by detailing an instance which had just come under his notice where the religious ministrations of a Nonconformist body had suddenly and altogether ceased, and the people would have been deprived of the blessing of public worship altogether but for the Parish Church, which for centuries had never failed to provide the means of grace for all who chose to enter it. The hon. member concluded amidst hearty cheers, and the usual votes of thanks were carried amid loud acclamations.

RYDE, ISLE OF WIGHT.—On Tuesday, June 2, a meeting was held at the Schoolroom of All Saints' Church, the Rev. A. Poole in the chair, to meet the Rev. J. S. Jones, who delivered an address on the present need of organising for Church Defence and the best ways of doing so. Several clergy and laity from other parts of the island attended the meeting, which showed an earnest desire to respond to the Society's call, and a feeling that if its policy of defence were more generally understood it would be more heartily supported. The Chairman bore testimony to its importance, and explained how the pressure of continuous and special Church work in the parish had been, rather than apathy, the cause of a fuller support not having hitherto been rendered. Several speakers urged the importance of bringing the Society's facts and reasons more under the notice of working men, and several methods of doing this in Ryde were suggested. Our zealous friend, Mr. H. D. Brown, was indefatigable in his endeavours both before and at the meeting, and obtained several further adhesions to the cause. It was resolved that the Organising Secretary should be invited to deliver a lecture in the autumn or winter.

STREATHAM, RURAL DEANERY.—At a Ruridecanal meeting on June 13, the Organising Secretary was invited to address the clergy on Church Defence. The meeting was numerous, and much interest was shown. The Rev. G. Stanham consented to act as clerical secretary, with some suitable layman, and when the gentleman who it is hoped will consent to assist him shall have been elected, we look to the effective co-operation for that important part of South London of our new Streatham with our old and tried Brixton and Herne Hill friends.

WALHAM GREEN.—On Monday evening, the 29th June, G. E. Lyon, Esq., delivered his lecture, "The Church of England the Church of the People," to a numerous audience assembled at the National Schoolrooms, Walham Green. The Rev. W. E. Batty, M.A., Vicar of St. John's, Fulham, presided, and was supported on the platform by the Rev. F. H. Fisher, Rector of Fulham and Rural Dean; Lieut.-Col. Nicholls, Mr. Field, honorary secretary of the Kensington Branch; Mr. Shopland, honorary secretary, Walham Green Branch; Mr. Reed, of the London Working Men's Council for Church Defence, and others of the local clergy and laity. In introducing the lecturer, the chairman said that whilst Churchmen respected the conscientious opinions of those who differed from them in respect of National Establish-

ishments of Religion, they were also bound to express their own views upon the subject, and to defend the principle of a national recognition of God, which was at stake. The rev. chairman also referred at some length to the argument from Holy Writ in favour of a National Establishment of Religion, and made some very telling remarks, which were greeted with loud applause, upon the beneficial effects derived from the presence of a cultivated minister of the Gospel in every parish.—Mr. Lyon then proceeded with his address, which was attentively listened to and warmly applauded.—Mr. H. B. Reed added some valuable remarks as to the organisation of working men in defence of the Church, and expressed his conviction that the overthrow of the National Establishment would deprive the working man in many places of the inestimable privilege he at present possessed of attending Divine Worship in his own Parish Church—a right, without payment and without hindrance of any kind.

THE ENDOWED SCHOOLS ACTS AMENDMENT BILL.

The following is the original text of this Bill, as introduced into the House of Commons by Viscount Sandon, the Vice-President of the Council:—

Whereas it is expedient to make further provisions for carrying into effect the objects of the Endowed Schools Acts, 1869 and 1873 (in this Act referred to as the Endowed Schools Acts), and for better promoting the main designs of the founders of endowed schools in respect of a liberal education, and of such part of that education as relates to religious instruction: And whereas the powers of the Commissioners, appointed in pursuance of the Endowed Schools Act, 1869 (in this Act referred to as the Endowed Schools Commissioners), will expire, as to opposed schemes, on the fifteenth of August one thousand eight hundred and seventy-four, and as to unopposed schemes, on the thirty-first of December one thousand eight hundred and seventy-four; and it is expedient that no further extension of the powers of the said Endowed Schools Commissioners should take place, and that such powers should be transferred to the Charity Commissioners for England and Wales (in this Act referred to as the Charity Commissioners), such additional assistance being afforded to them as they may require:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

Transfer of Powers.

1. All powers and duties by the Endowed Schools Acts vested in or imposed on the Endowed Schools Commissioners shall from and after the passing of this Act be transferred to and imposed on the Charity Commissioners, and, except as otherwise provided by this Act, shall be exercised and performed by the Charity Commissioners in like manner and form and subject to the same conditions, liabilities, and incidents respectively as such powers and duties might immediately before the passing of this Act have been exercised and performed by the Endowed Schools Commissioners, or as near thereto as circumstances permit, without prejudice nevertheless as the concurrent exercise of their powers by the Endowed Schools Commissioners in the interval between the passing of this Act and the arrival of the time at which the powers of the Endowed Schools Commissioners are limited to expire.

The commissioners, secretary, assistant commissioners, and other persons appointed and employed in pursuance of the Endowed Schools Acts shall cease to hold office after the expiration of the time for the time being limited for the exercise of their powers.

2. Her Majesty and her successors may, by warrant under her sign manual, from time to time, appoint any number of persons not exceeding two to be paid Charity Commissioners for England and Wales, in addition to the three paid Charity Commissioners capable of being appointed under the Charitable Trusts Acts, 1853 to 1869. The two additional Commissioners appointed in pursuance of this Act shall hold office during Her Majesty's pleasure, and their salaries shall, unless otherwise directed by Parliament, cease to be paid after the expiration of five years from the date of the passing of this Act.

Save as in this section mentioned the additional Commissioners shall have the same powers, perform the same duties, and stand in all respects in the same position as the other paid Charity Commissioners with the exception of the Chief Commissioner.

The Commissioners of Her Majesty's Treasury may allow the Charity Commissioners to employ such assistant commissioners, additional secretary or secretaries, officers, and clerks as the Commissioners of Her Majesty's Treasury may think necessary for the purpose of enabling the said Charity Commissioners to perform the additional duties imposed upon them by this Act.

3. There shall be repealed so much of the Charitable Trusts Acts, 1853 to 1869, as regulates the amounts of the salaries of the Commissioners, their secretary and inspectors; and there shall be paid to the Commissioners, their secretary or secretaries, assistant commissioners, inspectors, officers, and clerks, whether appointed under this Act or under the said Charitable Trusts Acts, out of moneys provided by Parliament, such salaries as the Treasury may from time to time determine: Provided that no decrease shall be made in pursuance of this section in the salary of any Charity Commissioner, secretary, inspector, officer, or clerk appointed before the passing of this Act under the said Charitable Trusts Acts, or any of them.

Amendment of Law.

*4. In this Act and the Endowed Schools Acts the expression "express terms of the original instrument of foundation," shall be held to include any provision in the original instrument of foundation which enjoins the attendance of the scholars at the religious worship of any particular church, sect, or denomination, or that they should be members of a particular church, sect, or denomination, or directs that the masters or principal master of a school are to be persons or a person belonging to any particular church, sect, or denomination, or requires or subjects the regulations of a school to be made or approved by any person or authority holding office in any church, sect, or denomination, or directs the governing body of a school, or the majority of such body, or the electors of the governing body, or a majority of such electors, to be members of a particular church, sect, or denomination; and any evidence admissible by law shall be receivable as evidence of the contents of the original instrument of foundation, and of statutes and regulations made by the founder or under his authority.

*5. In every scheme under this Act and the Endowed Schools Acts or any of them relating to any endowed school, in which the express terms of the original instrument of foundation provide that the scholars are to learn or be instructed according to the doctrines or formularies of any particular church, sect, or denomination, provision shall be made for continuing religious instruction accordingly.

*6. When the original instrument of foundation is silent, or where there is no evidence of its contents, every scheme under this Act and the Endowed Schools Acts, or any of them, relating to any endowed school, in which for a period of *one hundred years* before the passing of this Act the usage has prevailed of giving religious instruction according to the doctrines or formularies of any particular church, sect, or denomination, regulations shall be made for continuing religious instruction, according to the doctrines or formularies of such church, sect, or denomination, to all scholars in such school belonging to that church, sect, or denomination.

*7. In every scheme for an endowed school under this Act and the Endowed Schools Acts, or any of them, the provisions for the exemption of day scholars from the religious observances of the school contained in section fifteen of the Endowed Schools Act, 1869, or so far as regards any school or department of a school which is an elementary school, the provisions for the exemption of scholars from instruction in religious subjects and attendance at religious observance, contained in section seven of the Elementary Education Act, 1870, shall be inserted.

8. Any power by the Endowed Schools Act, 1869, vested in the Charity Commissioners, upon application made to them by the Commissioners under the said Act, may after the passing of this Act be exercised by the Charity Commissioners of their own motion.

9. A scheme of the Charity Commissioners made in pursuance of the powers of this Act and the Endowed Schools Acts, or any of them, shall not be submitted to the Committee of Council on Education, unless it has been approved at a meeting of the Board at which there are present not less than three Commissioners (of whom one shall be the Chief Commissioner, or, in his absence from illness or unavoidable cause, such other Charity Commissioner as may for the time being be named by the Committee of Council on Education); in all other respects one Charity Commissioner may act under the Endowed Schools Act.

10. Any three of the Charity Commissioners (of whom one shall be the Chief Commissioner, or, in his absence from illness or unavoidable cause, such other Charity Commissioner as may for the time being be named by the Committee of Council on Education) may, with the consent of the said Committee of Council, make regulations as to the Commissioners by whom and the manner in which the business of the Charity Commissioners is to be conducted, and any such rules, so far as they are consistent with this Act, shall be as binding as if they were enacted therein.

Miscellaneous and Repeal.

11. The powers by this Act transferred to the Charity Commissioners shall continue in force for a period of five years from the date of the passing of this Act; and during the continuance of such powers any court or judge shall not, with respect to any endowed school or educational endowment which can be dealt with by a scheme under this Act and the Endowed Schools Acts, or any of such Acts, make any scheme or appoint any new trustees without the consent of the Committee of Council on Education.

12. The enactments set forth in the schedule annexed hereto shall be repealed to the extent to which such enactments are therein expressed to be repealed.

Provided that the repeal enacted in this Act shall not affect—

(1.) Anything duly done under any enactment hereby repealed:

(2.) Any right or privilege acquired or any liability incurred under any enactment hereby repealed.

13. This Act, so far as consistent with the tenor thereof, shall be construed as one with the Endowed Schools Acts, as amended by this Act, and this Act and the other Acts mentioned in this section may be cited together as the Endowed Schools Act, 1869, 1873, and 1874, and this Act may be cited separately as "The Endowed Schools Act, 1874."

SCHEDULE.

Acts partly repealed.

Session and Chapter.	Abbreviated Title.	Extent of Repeal.
32 & 33 Vict. c. 56.	The Endowed Schools Act, 1869.	* The whole of the last paragraph in section nineteen, beginning "And a scheme relating to any such school or endowment shall not," &c. The whole of sections forty-eight and fifty-two.
36 & 37 Vict. c. 87.	The Endowed Schools Act, 1873.	The whole of section seven.

* These clauses have since been withdrawn.

On Saturday, July 11, the foundation-stone of the new Church of St. Peter's, Hoxton, which is to supply the spiritual needs of a crowded population, was laid by Mr. J. G. Hubbard, M.P. The Arch-deacon of London, Bishop Piers Claughton, officiated at the service, and the offerings collected during the day amounted to £135.

On July 22nd, the Archbishop of Canterbury consecrated a new church at Murston, near Sittingbourne. The Rev. J. S. Hoare, the rector, has worked very hard to accomplish the work thus completed, and by school services and other means has made the church very popular with the working classes.

BOOKS AND PAMPHLETS RECEIVED.

- Rivingtons:—
 Senates and Synods: their respective Functions and Uses. By the Bishop of Lincoln.
 A Book of Litanies.
 Auricular Confession and Particular Absolution. By Rev. Henry Howarth.
 New Legislation for the Church; Is it needed? By W. J. Irons, D.D.
- Macmillan & Co.:—
 The Worthies of All Souls' College, Oxford. By Professor Burrows.
- Jas. Parker & Co.:—
 The Power of the Keys; its true Ideas and Intent.
 Facts of Case as between the Bishop of Bath and Wells and H. P. Denison, Deacon.
 Simple Lays from the Old Testament. By M. C. P.
 Family Prayers. By Rev. C. Hope Robertson.
 Canons Ecclesiastical of the Church of England. By Rev. M. E. C. Walcott.
 A Country Mouse's View of Church Patronage.
 Anglo-Catholic Principles vindicated by the testimony of contemporary Authors in the Anglican Church.
 Hymns translated from the Parisian Breviary. By the Author of "The Cathedral."
- Brief Notes on the Purchas Case.
- J. & C. Mozley:—
 The Monthly Packet for July.
 New and Old. The Magazine for the Young.
 The Monthly Paper of Sunday Reading.
- Houison & Sons:—
 The Churchman's Shilling Magazine for July.
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 Bible Stories for Children and Sunday Schools.

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PRINCIPLES AND OBJECTS OF THE CHURCH DEFENCE INSTITUTION.

THE Church Institution was originally established in 1859 to combine the Clergy and Laity in earnest work for promoting such measures as would tend to increase the internal efficiency of the Church, and also to defend it from external attack.

The persevering attempts which have of late years been made to deprive the country of the benefits which flow from the connection of the Church and State, and especially the recent motion in Parliament for the Disestablishment of the Church of England, have convinced the Executive Committee of the necessity for placing the Institution on a broader and more popular basis.

In order to effect this, they have recommended to the Central Council that the Bishops and Clergy should in future be eligible to serve on the Central Council and Executive Committee, which hitherto have been composed exclusively of Laymen; that all Church Institutes and Associations in union with the Parent Society should have power to elect a representative on the Central Council; and that in order to prevent mistakes that have hitherto frequently occurred, the name of the Society in future be "THE CHURCH DEFENCE INSTITUTION."

These recommendations of the Executive Committee were adopted by the Central Council at a meeting held at King's College, London, on Tuesday, July 11th, 1871.

In various parts of the country there exist Ruri-Decanal Associations and Church Institutes of various kinds which have been long in operation, and others which are continually springing up into vigorous life. It is felt that to associate these with the Central Organisation in London, which will be ready at all times to give sound and correct information as to the progress of Church affairs in Parliament and the country, will infuse fresh energy and life into both the operations of the Central Society and of all the Branches connected with it. Such union will strengthen each Association by combining the influence of all, and it will supply the means of bringing to bear on any Church question the weight of all who seek to promote the welfare and prosperity of the Church and Nation.

Impressed with the vast importance of Union amongst Churchmen for purposes of Church Defence and Church Reform at this crisis of Church affairs, the Church Defence Institution would urge upon the Churchmen of England the absolute necessity that exists for earnest and united action in order to resist successfully the organised and persistent attacks now made upon the National recognition of Christianity in England.

However zealous and watchful the Executive of the Church Defence Institution may desire to be in protecting the interests of the National Church, they cannot succeed unless they receive an adequate amount of steady support from Churchmen throughout the country. But with Associations in every locality, founded on the same principles, and working to obtain the same results, a short time only will elapse before the present attempts on the Church of England will be utterly defeated, and its maintenance in a state of greater efficiency and progress than it has ever yet attained to will be effectually secured.

Donations and Subscriptions towards the objects of the Church Defence Institution can be paid to the Secretary, the Rev. Dr. Alfred T. Lee, at the Offices, 25 Parliament Street, S.W.; or at the Banks of Messrs. Hoare & Co., 37 Fleet Street, E.C., and Messrs. Herries, Farquhar & Co., St. James's Street, S.W.

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The National Church

A MONTHLY RECORD OF CHURCH WORK,

And of the Proceedings of The Church Defence Institution throughout the Country.

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Vol. III. No. 33. { NEW SERIES. SEPTEMBER, 1874.

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OCCASIONAL NOTES.

THE newspapers, now that Parliament has adjourned, having little to fill their columns with, have eagerly seized upon the controversy which has centred itself round the title of "Reverend." A Wesleyan minister, desirous of erecting a tombstone to the memory of a deceased daughter in a churchyard, placed the title "Reverend" before his name on the proposed inscription, thereby assuming the designation which is commonly given to a clerk in holy orders as distinguished from a layman. The Wesleyan minister not being in holy orders, the incumbent declined to admit into the churchyard a tombstone on which he was designated as such. Hence the alleged offence. The Nonconformist minister appeals to the Bishop of Lincoln, and the Bishop confirms the decision of the incumbent. At once an outcry is raised. The Wesleyan Conference is sitting at Camborne, and an appeal is made to them, and they solemnly refer it to the Committee of Privileges. The public press at once adopt the popular view, and condemn unreservedly the Bishop and incumbent in terms which we care not to repeat here. Most of them have missed altogether the point in question. As the case came before the Bishop of Lincoln it was not a social question at all, but the real point at issue was, "By what title is the Church of England to be required to recognise a Wesleyan preacher *in her own consecrated places?*" Any Nonconformist minister can be buried in the burial-ground belonging to his communion with the title "Reverend" affixed to his name, and no one will object. Members of his own denomination, or any other person, may so address him if they please, although some Dissenting ministers refuse the designation, and notably Mr. Spurgeon, who considers the title "a fragment of Popery," and prefers the plain "Mr"; but it is a totally different thing to ask the Church of England in her official capacity to recognise in death the ministerial position of those whose chief aim in life has been "to distract her people by dissen-

THE CHURCH DEFENCE INSTITUTION.

Additional help is urgently needed to resist the new aggression of the Liberation Society. Subscriptions and Donations for this most necessary work can be sent to the Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W.

TO ADVERTISERS.

The very large circulation of THE NATIONAL CHURCH renders it a most excellent advertising medium. The charges are now as follows:—

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Subscriptions to THE NATIONAL CHURCH for 1874 are due, and should be paid during the present month. Those who have not yet sent their Subscriptions are solicited to do so at once, all Subscriptions being payable IN ADVANCE.

All Subscriptions to the Church Defence Institution should be sent to the Secretary, Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W., and all orders respecting THE NATIONAL CHURCH to the Publisher.

sions, and to draw away her children from her." Time was when Nonconformists were too sturdy and independent to seek to shelter their title to the ministry under a designation belonging to the clergy of the Church; but now their chief aim seems to be to induce the ignorant amongst the people to identify them and their places of worship as much as possible with the Church. The plain old "meeting-house" is now discarded; "Surrey Chapel" has become "Christ Church;" "Queen Street Chapel" is to be in the future "Queen Street Church." Why all this anxiety to appear before the public under titles which their forefathers would have sternly repudiated? Can it be that they find that the Church is now pressing them hard with the masses, and that they fear to lose their hold even on their own followers unless they outwardly assimilate themselves at least in name to that Church whose real teaching they profess to oppose? Nonconformist ministers may see good reason in the end to regret that this question was ever raised, should many members of their body be led too seriously to inquire "whether, without a lawful commission, any man, or body of men, may take upon themselves to perform the solemn office of ministering the Word of God and His Holy Sacraments."

I KNOW of scores of villages where, among a dozen religious sects, not one can afford to sustain a pastor. Think of the children. Think, too, of the future. And is there to be no remedy?" Here we have "non-established churches" in their full development, and the result of the Voluntary system tested by practical experience. The writer of the above is Bishop Cleveland Coxe, an American Bishop of long standing in the ministry. The country referred to is the United States. The result is such as might be expected in a land where there is no National Church, and no endowments for the maintenance of religious institutions in country places. This at once brings home to us what the practical result of Disestablishment would soon be in country parishes, and should at once arouse the clergy and laity interested in them to the necessity of taking a real part in resisting the aggression of the Liberation Society. Country parishes are always the first to feel the effect of Disendowment. It is so in Ireland, where already parish churches have been closed, and unions of parishes formed, whilst others are only kept by help from without from a state of spiritual starvation. Those, therefore, who sincerely desire that the spiritual work which they and their predecessors have accomplished should be continued after them, should seriously lay to heart the danger that arises from their apathy in resisting the Liberationist aggression, and although they

do not at present feel the pressure of the attack, yet should not be slow to realise how closely and intimately it concerns the future spiritual welfare of their parishioners, and of those who will succeed them in their sacred ministrations.

IN another column will be found extracts from an article in the *Freeman*, under the title of "The Call to Arms." It is worthy of especial attention as telling us what has been the work of the Liberation Society since its Triennial Conference in May, and what its designs are for the future. The first step has been to take measures for consolidating and extending the organisation of the Liberationists. A travelling secretary (Mr. Fisher, late a Congregationalist minister at Sheffield) has been appointed, "whose duty will be to organise, to counsel, to direct, to assist—to be and to do, at any place where he is needed, what Mr. Carvell Williams is and does in London." "Pastor Gordon" has been accepted as permanent lecturer. Wednesday, November 4th, has been fixed upon for commencing at Manchester the first of a series of conferences in the provinces. We are also told that £50,000 of the £100,000 fund has already been promised, and that it is expected that the conferences will add £20,000 more to the fund. It is also hinted that it is desirable that "a genuine specimen of the hard-headed, liberal-minded, fair-dealing, and plain-speaking working man" should be sent through the length and breadth of England to state the cause of the Liberationists, and appeal to the common people. This is a tolerably fair programme for future work. And those who have sketched it out are determined to carry it forward with earnestness and determination. Yet in the face of such an organisation as this, there are those who tell us "that no organisation for Church Defence is needed," or who say, "Leave us alone till we are attacked, and then we will work heartily with you." When such objectors can find a single parish in England the endowments of which it is not sought to confiscate, when they can point out any single incumbent whose spiritual work in his parish Disestablishment would not materially hinder and affect, then, and not till then, will they be justified in not taking immediate steps to protect those spiritual and temporal interests which in the Providence of God the present generation of Churchmen are specially called upon to guard and defend.

THE faithful energy with which the Church has devoted herself of late years to the work of educating the English people is clearly shown by a return of the Educational Department, recently published. Nonconformists talk

loudly of their work for education, but it is evident that their zeal is allowed to expend itself in words rather than in deeds. The following facts speak for themselves. During the year 1873 as many as 338 new schools were built in England; of these 315 belong to the Church, 15 to the British and Foreign School Society, 2 to the Wesleyans, and 6 to the Roman Catholics. Of 98 schools enlarged, 90 were in connection with the Church, and the remainder were distributed over various sects of Dissenters. Churchmen during this period subscribed £347,580 for educational purposes; the British and Foreign School Society £11,622; the Wesleyans, £2,460; and the Roman Catholics £11,832. The result has been that total additional accommodation was afforded for 78,018 children, of whom 71,601 were provided for by the Church. This is only a tithe of the information furnished by the report, which abounds with proofs that the Church is the real educator of the nation, and that the right of Nonconformists to interfere in the education question on the ground of work done by them is of the slenderest possible character. We trust that Churchmen generally will make themselves well acquainted with the facts of this report, and so be prepared to reply to the many misrepresentations made on this subject by certain interested persons both on the platform and in the press.

THE Liberation Society is very indignant at the time occupied by Parliament during the last session on ecclesiastical matters, and its Executive Committee has passed a special minute on the subject. They complain that "important measures which concern the whole community have failed to become law," in consequence of the time of Parliament "having been consumed in the consideration of questions affecting the interests of Established Churches," and they are anxious about the future on "topics of a yet graver character," as likely to occupy the attention of Parliament in the next Session. This complaint having been made by the Liberation Society, it is well to point out that one of the chief causes of so many Parliamentary days being occupied over ecclesiastical measures was the opposition these Bills met with by those who sympathise with the Society's supporters. The Liberation Society was most anxious that neither the Public Worship Regulation Bill nor the Scotch Church Patronage Bill should become law. It opposed them because it rightly believed that their passing would tend to diminish the advocates of Disestablishment in this country. Again and again Mr. Dillwyn divided the House when division only meant delay. The time, then, of Parliament was wasted by the tactics of the Liberation Society. We are glad it now sees its mistake, and

we trust that next Session both Mr. Dillwyn and Mr. Richard will be as perpetually reticent as last Session they were continually loquacious on every detail of the Bills referring to ecclesiastical matters which were brought before the House.

WHAT CHURCHMEN ARE NOW CALLED UPON TO REMEMBER.

1. That deliberate and active steps are being taken to organise a more powerful and determined attack on the Church than has ever yet been attempted.

2. That the Liberation Society is reorganising its staff throughout the country, enlarging the sphere of its operations, and taking especial care to influence the small towns and country villages, as well as the large centres of population.

3. That with a view to forward this movement, a conference of its supporters is to be held at Manchester on the 4th of November, to be followed by a public meeting at the Free Trade Hall.

4. That it is, therefore, the duty of all friends of the Church to be at once on the alert, and to take immediate steps to put themselves in a position to resist this attack when the Liberationist agents visit their localities.

5. That this cannot be done effectively unless previous organisation for Church Defence is already prepared, and that therefore a working Committee in union with The Church Defence Institution should be formed without delay in every locality where one does not at present exist.

6. That not to do this, will expose the Church to serious disadvantage in the inevitable conflict that must now ensue, will leave the people without the means of exposing the designs of those who are striving to misrepresent her work and position to the nation, and will deprive Churchmen of that cohesion and unity of action which is indispensable in the future, in order to preserve our country's greatest blessing—the national recognition of Christianity—in the government of the empire.

Information as to the best means of forming local branches of The Church Defence Institution and suitable publications for distribution, can always be obtained on application to the Secretary, 25 Parliament-street, London, S.W.

The Dean and Chapter of Bristol have signified their assent to the proposed scheme of the Endowed Schools Commissioners for dealing with the Bristol Cathedral College.

The Bishop of Worcester has appointed the Rev. Dr. Wilkinson, Rector of St. Martin's, Birmingham, to the Rural Deanery of Birmingham, vacant by the appointment of the Hon. and Rev. G. M. Yorke to the Deanery of Worcester.

EDUCATIONAL STATISTICS.

(Abridged from the *Standard*).

The figures relating to the education of the people of England are always of sufficient interest to render it worth while to examine them with special care, in spite of the fact that those of every year tell pretty nearly the same story—the tale, that is to say, of the interest which Churchmen take in the work of education, and of the sacrifices which they habitually and cheerfully make for its promotion. Another moral may also be deduced from these figures, and that is the very small right which the Dissenting community of any name have to dictate the terms upon which education shall be given to the children of the poor. If “he who breaks pays,” he who pays has only the right to break, and those who refrain from the one have surely no right to the other. Having said so much, we turn to the figures themselves, which are really more eloquent than any words. For the year ended March 31, 1873, the total amount expended by the Education Department was £1,172,786, of which £106,889 must be deducted for administration, and £19,230 for organisation of districts—making the total amount of the grants £1,046,667, of which sum the grants to the schools in connection with the Church of England were £757,859, or more than three-fourths of the total amount. The British and Foreign School Society's Schools earned £143,512; the Wesleyans, £71,958; the Roman Catholics, £58,928; Board Schools, £14,287; and Parish Union Schools, £120. Turning next to the amount of accommodation provided during the year, we find the figures still tell the same tale. The Church of England has built 315 new schools; the British and Foreign Society, 15; the Wesleyans, 2; and the Roman Catholics, 6. Of 98 schools enlarged, 90 were in connection with the Church, and the remainder were distributed amongst all classes of Dissenters. Churchmen subscribed for the purpose of school building £347,580; the British and Foreign School Society, £11,622; Wesleyans, £2,460; and the Roman Catholics, £11,832. In these schools, and in those which have been enlarged during the year, the Church has provided accommodation for 71,601 children out of a total of 78,018, the balance being distributed amongst the sects and the Roman Catholics, thus maintaining the proportion which has always hitherto existed. Between 1839 and December, 1873, the following results have been obtained. Of schools built there have been:—

Church of England, 4,888, at a cost to subscribers of £3,932,745. British, 295, at a cost to subscribers of £231,656. Wesleyan, 138, at a cost to subscribers of £154,402. Roman Catholic, 73, at a cost to subscribers of £111,483.

And providing accommodation for—

In Church schools	994,251 children.
In British	81,152 ”
In Wesleyan	47,340 ”
In Roman Catholic	27,759 ”

The figures relating to inspection tell the same tale. The number of separate schools—i.e., institutions held in separate buildings, and separately managed, visited on account of the annual grant during the year was 11,094, of which 8,051, were in connection with the Church of England; 1,999 were in connection with the Dissenting bodies; 524 were in connection with the Roman Catholics; 520 were in connection with the School Board schools.

The total number of children for whom accommodation at the established rate is provided is 2,582,549, of which—

The Church finds space for	1,751,697
The Dissenting bodies of all classes	543,558
The Roman Catholics	162,236
School Boards	125,058

The figures relating to income show that—

In Church schools the voluntary contributions amount to £416,464; in Dissenting schools to £83,629; in Roman Catholic schools to £35,813; in School Board schools to £3,594.

There is a curious difference between the proportionate amounts of the school pence and Government grants to the voluntary contributions in the varying classes of schools. They were—

In Church schools	£451,509
In British schools	184,856
In Roman Catholic schools	29,773
In School Board schools	22,156

The net result of which is that the voluntary contributions to Church schools were equal to eleven-twelfths of the amount of the school pence: those contributions in British schools were less than one-half of the school pence, and in Roman Catholic schools one-sixth more.

The figures relating to subscriptions show that there were subscribers—

	Of £5 upwards	£1 and less than £5	Less than £1
To Church schools	14,499	81,751	79,087
British, Wesleyan, &c.	1,912	12,109	22,914
Roman Catholic	871	2,695	7,664

THE “TIMES” ON THE VALUE OF THE PRAYER-BOOK.—We reformed the Church three centuries ago with discretion, and, while we revived some old things, there were some which were also old which we definitely abandoned. The Archbishop of Canterbury has expressed, as we have seen, his astonishment that the Church should have survived some things which prevailed fifty years ago. There have been worse times than that; and it may be profitable to ask what it can be which kept the Church alive through every period of neglect and decay. There is, however, one thing which has survived all changes, and has asserted its supremacy over all schools of thought, and that is the Book of Common Prayer. In that volume, or rather in those devotions, Englishmen of all schools have found the solace of their troubles and the encouragement of their doubts; it has been the bond of family life and the key-note of private feeling. No such achievement, perhaps, is recorded in modern history as that which has attuned the hearts of a whole nation for ten generations to one spirit and tone of thought. It is this which has been too strong for bad sermons and dull services, and has always insured a spiritual and mental food for congregations. It is this, too, which recent innovation threatened, above all things to obscure; and if the law just passed be effective, it will have no more valuable result than that of insuring the more general observance of the book which is the best embodiment of English traditions and sentiments. Within its limits no revivals are to be feared, and the greatest service which can be done to the Church in this emergency is to increase our familiarity with its wise and manly temper.

MORE IGNORANCE.

IT is high time that some effort was made towards the better education of certain Dissenters. Now that their voices are so frequently heard at political and educational meetings, there is some fear that their ignorance may have a most injurious effect, and the importance of supplying them with accurate information is fast becoming a national duty. As a proof of this we may point to the fact that at a meeting held at Liversedge in Yorkshire, in reference to the election of a School Board, a Mr. Rhodes, in replying to the Rev. J. W. Nixon, curate of the parish, who had asked some pertinent questions, declared with much warmth "that Mr. Nixon appeared there as a State-paid officer, that he received his salary from national sources, and that he was afraid of the spread of opinion opposed to his own, for fear he might lose his salary." It is impossible to argue with such men as these. Perhaps Mr. Rhodes may be brought under the operation of some future Act, by which compulsory education is made universal. But it will be rather hard, meanwhile, on the children of the neighbourhood, if Mr. Rhodes, who is a candidate for the School Board, should be allowed to have a share in directing *their* education.

PUBLIC WORSHIP REGULATION BILL.

In the House of Lords, on Tuesday, August 4, the Commons' amendment to Clause 9 of this Bill, giving a power of appeal from the Bishop to the Archbishop, was disagreed to by 44 against 32. The following peers voted:—

CONTENTS (32).

The Lord Chancellor	Earls— Amherst Bradford Derby Fitzwilliam Portescue Harrowby Malmesbury Normanton Shaftesbury Verulam	Lords— Churchill Cottesloe Ellenborough Fitzwalter Hammond Monson Penrhyn Redesdale Saltoun Seaton Skelmersdale Strathairn
Archbishops— Canterbury York	Viscounts— Bridport Canterbury Hawarden	Tellers— Camperdown, E. Penzance, Lord
Duke— Richmond		
Marquis— Hertford		
	NON-CONTENTS (41).	
Marquises— Bristol Lothian Salisbury Winchester	Pembroke and Montgomery Powis	Lords— Colchester Elphinstone Hampton Hatherley Lyttelton Napier Rayleigh Sondes Stanley of Alderley Templemore Walsingham Waveney Zouche of Haryngworth
Earls— Bantry Beauchamp Carnarvon Cork and Orrery Devon Dunmore Feversham Leitrim Limerick Longford Mansfield	Viscounts— De Vesci Enfield Hereford Strathallan	Tellers— Bath, Marquis of Nelson, Earl
	Bishops— Chichester Ely Lichfield Lincoln Oxford Rochester Salisbury Winchester	

THE Bishop of Winchester has written the following letter to the *Times*, explaining a misapprehension of a passage in his speech in the House of Lords on the Public Worship Regulation Bill:—

SIR,—I did not mean to trouble you with any correction of your report, or abstract, of my speech on the Public Worship Bill in the House of Lords on Tuesday last, August 4, but I find that some persons in my diocese are much distressed at my supposed words—"He did not for a moment question the right of Parliament to interfere with the fundamental principles of the Church."

May I, through you, assure all who care to know it that nothing could be further from my thoughts or words than such a sentiment. I said that I did not question the right of Parliament (though at the same time I claimed the right of consultation for the clergy) to legislate for the Church in all that did not concern its fundamental principles. If Parliament were to touch its fundamental principles, the Church would then become not indeed the Church of God, but the Church of Parliament, which Sir W. Vernon Harcourt says it is now. I specially claimed for it to be a Divine, not a Human institution, though, of course, having a human element in it.

May I, when writing on this subject, add that though I do not profess to be a lawyer, I was quite aware of all that Sir W. V. Harcourt said in his answer to me in the House of Commons? Indeed, I quoted Chief Justice Holt not only to show that great lawyers had held that Episcopacy was a Divine institution, but also show the very thing which Sir W. V. Harcourt insists on—viz., that the power of the Archbishop of Canterbury was already exceedingly great—greater than ever before was possessed by any Archbishop, except the Pope and, perhaps, the Patriarch of Constantinople. My inference was, "Do not make it greater." His seems to be, "It is so great that it matters not how you increase it."

Being a devoted believer in the principles of the English Reformation, I have always held to one of these principles—viz., that the exaggeration of the power of Metropolitans was the great cause of mediæval corruption and of all subsequent divisions, and that a similar and more primitive Episcopacy is the true constitution of the Church. I have heard nothing yet to shake my faith in this, though I well know that the policy of the Tudor Sovereigns was to play off Archbishops against Bishops, the clergy, and laity, and so to control them all.

One word may I add? I said that "there was as much *historical* (I did not say *scriptural*) authority for the government of the Church by Bishops from the time of the Apostles as there was for the government of Rome by the twelve Cæsars."

I shall feel greatly obliged if you will allow me thus to correct these *errata*.

I am, Sir, your obedient servant,

E. H. WINTON.

Guernsey, Aug. 11,

The Rev. Arthur Robins being anxious to build a mission church in Bier Lane, Windsor, Her Majesty has contributed £100 towards the building fund.

THE HISTORY OF AN OXFORD COLLEGE.*

IN this volume Professor Burrows has accomplished a difficult task with skill and success. Out of materials which would seem to many dry and uninviting, he has composed a most interesting narrative, which so attracts the reader as to make him reluctant to part with the book till he has made himself acquainted with all its varied details. Such researches as are here recorded are of the greatest value, and prove how much information that now lies hidden in private collections and college archives might be made available for elucidating many an obscure point in our national history. It is fortunate for the College of All Souls that it numbers amongst its fellows such a diligent antiquary and able writer as Professor Burrows has proved himself to be. His object has been to give "a faithful sketch of the history of the College for more than four centuries, without descending into wearisome details;" and in so doing he has been led to examine into the history of many excellent personages whose characters have been sadly misrepresented, or who have not received from contemporary historians that notice which was their just due. The prominent position which All Souls has always held amongst colleges at Oxford arises partly from the peculiar character of the foundation, and partly from the illustrious men who from time to time have been enrolled amongst its members. The close connection which has also existed all through its history between this College and the Metropolitan See—the Archbishop of Canterbury for the time being having always held the office of Visitor—has done much to render the College conspicuous amidst the stirring events through which its history is traced.

Founded by a pupil of William of Wykeham—the great and wise Chichele, the firm friend from first to last of the House of Lancaster, the trusted minister of Henry IV. and, by the favour of Henry V., Archbishop of Canterbury—it was from the first "a distinct and peculiar foundation." Provision was made for forty fellows, no less than sixteen of whom were to be jurists. The study of Canon and Civil Law thus became the speciality of All Souls. Following the example of William of Wykeham, at New College, the regular clergy—the monks and friars—were excluded from the foundation. The founder himself selected the first twenty fellows, who, as he desired, selected twenty more. It is computed that the munificent Archbishop spent no less than £150,000 of our currency on this great work.

* *Worthies of All Souls*. Four Centuries of English History, illustrated from the College Archives. By Montague Burrows, Chichele Professor of Modern History in the University of Oxford, and Fellow of All Souls. Macmillan & Co., 1874.

Special privileges seem to have been granted to the College from the first. One of the most curious of these is the immunity given by a Bull of Pope Eugenius IV. to the College during an Interdict—"Divine service may be performed in the chapel with closed doors, and silent bells and hushed voice, in spite of any interdict to which the city might perchance be subjected" (page 25). The position of a fellow seems at all times to have been an enviable one, and much sought after; and Professor Burrows has brought to light a letter to the College never before published, soliciting a fellowship for his "right and well-beloved William Pickering," from Arthur, Prince of Wales, eldest son of Henry VII., and the first husband of Catherine of Aragon.

The wisdom and foresight of the founder in making his college a place of instruction for the secular clergy proved its safety at the Reformation. Collegiate institutions in the hands of monks and friars fell without mercy, but those colleges in which the parochial clergy were trained were spared, as representing much of the national as opposed to the Papal spirit of the age. The influence also of Crammer and Parker, who, as visitors of the College, took a keen interest in its preservation, tended greatly to work in its favour. At this period, also, All Souls produced a band of illustrious men, who, in their measure, added to the glories of their age. Lord Chancellor Weston, Sir Daniel Dunn, William Aubrey, John Williams, and the chivalrous and accomplished Sir Anthony Sherley were amongst the able men which the College at that time possessed.

As might have been expected, during the Civil Wars the college took an active part in favour of the Stuart dynasty. Four members of the college, Brian Duppa, Sheldon, Steward, and Jeremy Taylor were Chaplains to Charles I., and played no unimportant part in the great struggle which cost him his life. Sheldon, who was afterwards Warden, was one of the unfortunate monarch's most intimate and trusted friends, and through his instrumentality we have preserved to us the Vow made by Charles I. shortly before he bade farewell to Oxford, in which he bound himself in a most solemn manner to do an act of justice to the Church, if he survived, which, however, none of his successors have ever carried into effect. The document is of such importance that we quote it in full:—

THE VOW.

"I doe here promise and solemnly vow, in the presence and for the service of Almighty God, that if it shall please his Divine Ma^{tie} of his infinite goodness to restore me to my just kingly rights, and to re-establish mee in my throne, I will wholly give back to His Church all those impropriations wh^{ch} are now held by the Crowne: and what lands soever I now doe or should enjoy, which have been

taken away either from any Episcopall See, or any Cathedral or Collegiate Church, from any Abbey or other Religious House. I likewise promise for hereafter to hold them from the Church under such reasonable Fines and Rents as shall be set downe by some conscientious persons, whome I promise to choose wth all uprightness of Heart to direct me in this particular. And I most humbly beseech God to accept of this my Vow, and to bless me in the designes I have now in hand, through Jesus Christ our Lord. Amen.

“CHARLES R.

“Oxford, the 13th April, 1646.”

“This is a true cotype of the King’s Vow, wh^{ch} was preserved thirteen years under ground by mee.

“Aug. 21, 1660.” “GILBERT SHELDON.

All Souls contributed large to the aid of the King when at Oxford. In January 1643 their contribution of plate represented about £800, in addition to the sum of £651 sent in July, so that the total at both times amounted to about £10,000 of our currency. After the death of the King, we are told that Cromwell and Fairfax visited Oxford, and took the degree of D.C.L., Cromwell taking up his quarters for the time in the Warden’s lodging at All Souls.

We greatly regret that our space will not permit us to do more than refer to the valuable chapter in which Professor Burrows describes the connection of Archbishop Sheldon with Oxford and All Souls, and clears his character from the unworthy aspersions cast upon it by Bishop Burnet. Another chapter gives a most interesting account of Christopher Codrington and his munificent contributions to the library of his college, and to the Society for the Propagation of the Gospel, under which latter head Professor Burrows calls attention to the remarkable fact that the words of Codrington’s will directing that the professors and scholars trained at his college in Barbadoes should “all of them be under the vowes of poverty, chastity, and obedience,” do not occur in any printed copy whatever belonging to the S.P.G. The surmise is, that Archbishop Tenison, advised by high legal authority, simply scratched his pen through the clause, and so left the question to take its chance for the future.

Amongst the other “worthies” of which the College can justly boast are Sir Christopher Wren, Sydenham the physician, Bishop Tanner, the celebrated Sir William Blackstone, and in more recent times, Archbishop Vernon Harcourt, Bishop Stewart of Quebec, and Bishop Heber. Many references to less distinguished men will also be found in these pages, for Professor Burrows has been a most diligent searcher into the College archives, and seems to have let nothing that was worth recording escape him. An excellent and copious index is added, which greatly increases the value of the book for reference; and thus concludes one of the most complete monographs it has ever been our duty to notice, and which places its

author not amongst the least of the benefactors to that noble college, which the munificence of Chichele founded, and which so many able workers, both in Church and State, have in successive generations adorned.

THE HOME SECRETARY AND THE BUILDING AND RESTORING OF CHURCHES.

The Home Secretary has addressed the following letter to the Archbishop of Canterbury:—

“Whitehall, August 13, 1874.

“My Lord,—The Queen having been pleased to comply with the prayer of an humble address presented to Her Majesty in pursuance of an order of the House of Lords, dated 22nd June 1874, for ‘Returns showing the number of churches, including cathedrals, in every diocese of England which have been built or restored at a cost exceeding £500 since the year 1840, and showing also, as far as possible, the expenditure in each case, and the sources from which in each case the required funds were derived,’ I have to desire that your Grace will have the goodness to cause such a return to be prepared accordingly, so far as relates to the Province of Canterbury, and to be transmitted to me as soon as possible, in order that it may be laid before the House of Lords.—I have the honour to be, my Lord, your Grace’s obedient, humble servant,

“RIC. ASSHETON CROSS.

“His Grace the Archbishop of Canterbury.”

NONCONFORMIST STATISTICS.—In the *Geographical Magazine* for August there is an article by Mr. E. G. Ravenstein, in reviewing which the *Guardian* remarks:—

“With Mr. Ravenstein’s statistics may be profitably read some figures illustrative of the position which Protestant Dissent also occupies. A correspondent of the *Freeman* complains that the statistics of the *Baptist Handbook* are ‘utterly incomprehensible.’ ‘This year,’ he says, ‘we are apprised of a decrease of 33 churches; and yet we are informed that 31 new churches have been formed. Then 64 churches must have become extinct in the last twelve months! Year after year we have had gratifying reports of the formation of new churches—certainly not less than 100 new churches in the last four years; and yet we are told that we have now only 4 more churches than we had three years ago, and 33 less than we had in 1872! Our statistics seem to me to be in a state of unaccountable bewilderment, and I am inclined to think we had better give up “numbering the people.”’ But a committee appointed by the Baptist Union to look into the matter reported that the published statistics probably gave too favourable an impression, because they had found traces of a remarkable tendency to neglect the revision of the ‘Church roll’ and to retain names after membership had ceased. The report adds—‘The difficulty is acknowledged—the increasing difficulty—with which Dissenting Churches maintain their existence in country places.’ Curiously enough, the Wesleyans who have this year had a great revival, report a gain of 5,536 members in twenty districts, nearly all of which include an extensive large-town population; but they also admit a loss of 2,480 in fourteen districts, which for the most part extend over rural parishes.”

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

DISSENTERS AND THE PUBLIC WORSHIP BILL.

SIR,—In the early part of this month, as I was travelling between Dijon and Paris, I purchased a copy of the *Daily News*, in which I found the following advertisement:—

AT a MEETING of the COMMITTEE of DEPUTIES of PROTESTANT DISSENTERS of the THREE DENOMINATIONS—Presbyterian, Independent, and Baptist—in and within 12 miles of London, appointed to protect their civil rights, held on FRIDAY, 31st July, 1874, ROBERT SINCLAIR, Esq., in the chair, it was resolved—“That, inasmuch as any further payments out of the Consolidated Fund for ecclesiastical purposes are not only unnecessary but opposed to the principles of religious equality, and it is proposed by the Public Worship Regulation Bill to make the payment to the Judge to be appointed under such Bill a charge in the first instance on that Fund, this Committee enter their strong protest against any allocation of public monies for such purposes.”

Also—“That, inasmuch as the Public Worship Regulation Bill deals with the National Church, of which all parishioners are members, the limitation of a right to make representations under such Bill to those inhabitants of a parish who declare themselves to be members of the Church of England is a dangerous innovation, and being contrary to right principle, ought to be strenuously resisted.”

C. SHEPHEARD, Secretary.

32 Finsbury Circus.

If I had not long since ceased to be surprised at anything coming from this quarter I should have been much astonished at these resolutions. The Committee of Deputies appears to be unaware of the fact, or else coolly to ignore it, that, by a Parliamentary Return moved for in 1848 by Mr. Williams, M.P. for Coventry, it appeared that Protestant Dissenters in England and Ireland had received out of the “public monies,” between 1800 and 1842 (both years inclusive), no less than one million, nineteen thousand six hundred and forty-seven pounds (1,019,647*l.*)

It may be objected that these particular grants are not received now. That is perfectly true; but I have never heard that the Nonconformists are anxious to refund the money, and I have heard that quite recently Dr. Parker received two or three hundred pounds from the City of London Funds for his pulpit at the City Temple, on Holborn Viaduct, and there is really no difference in principle between receiving the “public monies” of the City of London and those with which our House of Commons has the power of dealing. But I will prove that at the present time these Dissenting deputies do not come into court with clean hands when expressing their horror at “public monies” being used for ecclesiastical purposes. Every mortuary chapel set apart for the use of Dissenters in our public parochial cemeteries is a standing witness against them, for these chapels have been built out of money borrowed on the security of the poor-rates, to be eventually repaid with interest from those “public monies.” These chapels are used for ecclesiastical and religious purposes; and in spite of this much vaunted “religious equality,” infidels, atheists, and cremationists are forced to contribute. To give another instance, all chapels, as well as churches, are, by favour of the legislature, exempted from the payment of poor-rate, and for the distinct reason that they are used for ecclesiastical and religious purposes. The exemption from payments which are borne by other buildings is equivalent to a grant of money of the same amount, and in this way our chapels as well as our churches are all subsidised by the State. Mr. Rabbits, the wholesale shoemaker at Newington Causeway, pays *more* poor-rate, because St. Mary’s, Newington, and Mr. Spurgeon’s Tabernacle pay nothing.

And now as to the second resolution. I cannot recall the words, but I recollect the Bishop of Peterborough expressing his surprise at those Nonconformists who desire to be accounted Churchmen when anything is to be gained, but reassume the Dissenting position as soon as it

suits their purpose; desiring to enjoy the privileges of Churchmen, but repudiating the responsibilities of Churchmen;—Churchmen when the term means power, but Dissenters when it means payment. The next time the Dissenting Deputies assemble at 32 Finsbury Circus, it is to be hoped that their Secretary will draw up a third resolution to the following effect:—

That, whereas on the 31st of July, 1874, we passed a resolution founded on the assertion that the Church of England is a National Church of which we are all members, resolved, that as we wish to be consistent men, a request be now sent to the Committee of the Liberation Society, urging it to forbid Mr. Miall and its other writers, Pastor Gordon and its other lecturers, from ever declaring in future that “the Church of England is a mere sect.”

R. J.

August 24, 1874.

THE CHURCH AND THE WESLEYANS.

SIR,—There is in this country a very numerous and influential body of Christian people who, although they are not in communion with the Established Church, have, as a body, looked upon her hitherto with favourable, and often with affectionate eyes, and who have for the most part repudiated the name of “Dissenters” as applied to themselves. I refer to the great Methodist community. The great bulk of the opponents of the Church (as an Establishment) has been composed of Independents and Baptists; and, were these societies to carry on their attempts unaided, Churchmen would have little to fear from their animosity and intolerance. But feeling, doubtless, their own weakness, and their consequent need of powerful help, they have of late set themselves to the task of winning the Methodists over to their views, that the latter may throw the weight of their fervour and numbers into the scale against the Established Church. There is only too much reason to fear that this work has been by no means fruitless, and that many Methodists who formerly looked upon the Church with favourable eyes, have been led to join the movement for her Disestablishment. That this is the case, I have undoubted proofs. The question therefore arises, what should Churchmen do to counteract the evil agency which is at work in the direction I have indicated? I would suggest, for my part, that great good might be done by a pamphlet describing the real points at issue between the Church and the Liberationists. Such a pamphlet the Church Defence Institution could, doubtless, prepare for this special object; or one of those already in circulation might answer the purpose. Canon Ryle’s very excellent tract, *What good will it do?* would supply the need most admirably. A copy, then, of this should be sent to every Wesleyan minister in the country, together with an offer of any further information if desired. The expense of this would only be trifling, taking into consideration the importance of the work which would be thus performed; and I should think that many friends of the Church Defence movement would be willing to contribute to a fund which might be set on foot for this special object. In the meantime, your kind insertion of this letter may perhaps be the means of producing other and more valuable suggestions.

H. B. R.

CHURCH DEFENCE AND THE LIBERATION SOCIETY.

SIR,—Without waiting for the autumn, the Liberation Society has made an attempt to open its campaign in the north. Their well-known agent, Pastor Gordon, has been endeavouring to create a little excitement on the banks of the Tyne. So far he has confined his visits only to the populous places Blaydon, Walker, Howdon, Tyne Dock, and Tynemouth. His remarks were the usual

clap-trap about "State-paid clergy" and "religious equality." I am happy to say that the masses generally do not seem to appreciate his arguments; at any rate his presence now is hardly sufficient to get up any enthusiasm. At Blaydon, when the time announced for the meeting arrived, the lecturer appeared with only three followers, one of whom was the chairman, who had come down expressly from Newcastle. Yet the neighbouring population was always considered essentially radical. By a free distribution of leaflets, and by a system of "whipping in," a number of persons were collected together. The Rev. G. Todd, Curate of Stella, and the Rev. J. W. Neil were present, and did good service to the Church by asking a few questions which Mr. Gordon always finds a little difficulty in answering. The result was that the meeting separated without passing any formal resolution. At Walker, Howdon, and Tyne Dock, the impression made upon the audience was so small that our friends deemed it wise policy to make no reply.

However, the case at Tynemouth was different. It was publicly advertised that Mr. Marmaduke Miller (who at the time was attending a conference at Newcastle) would deliver a lecture on "Religious Equality," in the Assembly Rooms, on the 27th ult. Mr. Miller is a speaker of some note, and so through the exertions of several of the Clergy (especially the Rev. T. Brutton), Mr. G. E. Lyon was invited to attend. Fortunately Mr. Lyon was able to hear Mr. Miller himself, and on the Wednesday to deliver an eloquent and powerful reply. Two-thirds of the audience were Nonconformists, and it is but just to say that not only was the lecturer favourably received, but in answering questions Mr. Lyon showed himself thoroughly master of his subject. On Thursday evening Pastor Gordon again replied, but was ably met by Mr. Todd and Mr. Neil, who had been present at Blaydon.

I mention these facts, Sir, somewhat in detail, because they show clearly our duty as Churchmen. In several places we have an organisation for Church Defence, but in many of these, I am sorry to say, the organisation is not actively at work. It is all very well to say, as some do, "Let sleeping dogs lie;" but whilst Churchmen are thus carelessly inactive, Dissenters are fully awake. The Liberation Society, freed from the opportunity and necessity of trying to influence Parliament, is now devoting all its energy to weaken the position of the Church by incessant agitation, or what it is pleased to call "the education of the masses." The officials of our Branch Associations flatter themselves that they can be in readiness whenever occasion requires. They seem to forget that unless Churchmen are kept well informed respecting the movements of the Liberationists, they soon become inert and careless on the question of Church Defence. I would venture to suggest, therefore, that the Committees of the various Branches should meet not less frequently than once a quarter. Neither should we be afraid of holding public meetings lest the agents of the Liberation Society should take the matter up. We may be assured that our opponents are not affected by such peaceful considerations. They will certainly hold their meetings, wherever and whenever they have an opportunity. In some cases it may not be necessary to reply, but even then there should be a free distribution of papers to remove false impressions arising from mis-statements. Then again, we have in many places local correspondents; these should be increased until we have one, at least, in every parish. The duty of the local correspondent is quite distinct from that of the local secretary. He should be ever on the watch to announce the proposed visit of the Liberation agent; to note the kind of audience present, and the impression made by the lecturer, as well as his style and subject. By this means the Organising Secretary as representing the parent Society, being well supplied with accurate information, is in a position to advise what is best to be done. It was by these means that the recent visits of Pastor Gordon and Mr. Miller

were rendered comparatively harmless. By the aid also of local correspondents new Branches may be formed in places where they do not now, but certainly ought to, exist.

With your permission, Sir, I commend these remarks to your readers, hoping that our local secretaries may see the importance of looking to their organisation, and that several gentlemen may be induced to come forward and offer themselves as additional local correspondents.

JOSEPH LAWSON,

Organising Secretary, Northern District.
Brancepeth, August 14, 1874.

THE TITLE OF REVEREND.

SIR,—A great deal has been said and written about the case of the Bishop of Lincoln and the Wesleyan minister. I shall be very glad if any of your readers can inform me when the titles Reverend, Very Reverend, and Most Reverend came first into use.

M. A.

CHURCH PROGRESS.

The foundation-stone of a new parish church for St. Mary's, Newington, was laid by Lord Hatherley, on Wednesday, July 29. The sum of £5,000 was required to enable the churchwardens to secure a like sum from the Metropolitan Board of Works. This has been raised; more than £2,500 being subscribed in pence and periodical payments. The new church will hold about 1,300 people, will be 180 feet long, and will have a spire 190 feet high.

On Saturday, August 1, the new Gomm Schools in Plough Road, Rotherhithe, which are in connection with the new Church of St. Barnabas, were solemnly inaugurated and handed over to the incumbent of the parish by Field-Marshal Sir William Gomm.

On July 23, the Bishop of Winchester consecrated Christ Church, Portsdown, which has been built at the sole cost of Mr. Deverell, of Purbrook Park. The church is intended in some degree for the use of the garrison, and has cost £5,000.

Bishop Browne also recently laid the foundation-stone of St. Philip's Church, Marlborough Place, Old Kent Road. The church will accommodate 670 persons, and cost £3,700. The Rev. Charles Basset is the first vicar.

The Church of St. Faith, Horsham, has just been restored at a cost of £3,000, one-third of that sum having been contributed by Miss Twining, who was born in the parish, but holds no property in it.

On August 6, the Bishop of Worcester consecrated the new Church of All Saints, Bromsgrove. The church will accommodate 620 persons, and the district in which it stands has a population of 4,000. It has cost nearly £5,000, towards which Bishop Philpott has contributed £1,000. Lord Lyttelton presided at a luncheon which followed the service, and the Bishops of Oxford and Nottingham also took part in the proceedings.

The Church of St. Mary Magdalene, Cerrig-druidion, was re-opened for Divine service on August 6, after undergoing a complete restoration. The service was conducted in Welsh, and the Bishop of St. Asaph preached to an attentive and crowded congregation. Mr. Townshend Mainwaring mentioned at the luncheon that the newly-restored church was founded before the end of the fifth century.

PARLIAMENTARY HISTORY OF THE
PUBLIC WORSHIP REGULATION BILL.

In the August number of *The National Church* we traced the course of the Bill up to July 28. In Committee of the House of Commons on that day, Mr. Holt, M.P. for North-East Lancashire, carried, on a division, by 103 to 37—majority 66—an amendment giving the persons making the complaint the right of appeal to the Archbishop, in case the Bishop should be of opinion that proceedings should not be taken on any representation made to him. Mr. Beresford Hope also carried, by 83 to 47—majority 36—an amendment extending from 21 to 28 days the notice of trial which the Bishop is to give to the party complained of. Clause 19, which exempts College and Endowed Schools, Chapels, and the Chapels of the Inns of Court from the Bill, gave rise to long discussion, and, on a division, was struck out by 200 to 53—majority, 147. A clause, proposed by Mr. Beresford Hope, subjecting the Archbishops and Bishops to the operation of the Bill, was negatived by 173 to 65—majority, 108. A division was also taken upon Clause 1, which gives the Bill its title—the Public Worship Regulation Bill—and the clause was approved by 177 to 53—majority, 124. Mr. Dillwyn objected to Schedule A, but was defeated, on a division, by a majority of 129, the numbers being 170 to 41.

After that, on July 29, a resolution had been carried, by 74 to 42—majority 32—that the Judge's salary of £3,000 a year should be taken from the Consolidated Fund, Mr. Disraeli moved, on July 31, that the order for this resolution should be discharged, as he had reason to believe that an ex-Judge of distinction would be disposed to accept the office without remuneration. On Clause 6 Mr. Dillwyn moved an amendment to omit the declaration of membership of the Church to be made by an aggrieved parishioner, but the amendment was negatived by 153 to 54—majority, 99. A proposed addition to Clause 17 of Sir William Harcourt's, fixing the Judge's salary as a charge on fees received by ecclesiastical officers was strongly opposed by Mr. Gladstone, Mr. Hardy, and others, and was also negatived by 120 to 85—majority, 35. Mr. Gladstone then moved to strike out Mr. Holt's amendment, introducing the appeal to the Archbishop, and was supported by Mr. Hardy, Mr. Cross, Dr. Ball, &c. Sir Wm. Harcourt, Mr. Holt, Mr. Russell-Gurney opposed, and Mr. Gladstone was defeated by 118 to 95—majority, 23. A few minor amendments were made, and the Bill passed through Committee.

On Monday, August 3, Mr. Disraeli, on the motion for the third reading, read a letter from the two Archbishops submitting the name of Lord Penzance to the Crown as Judge under the Public Worship Regulation Bill, Lord Penzance having consented to undertake the duties subject to the provisions as to salary embodied in the Bill. The Bill was then read a third time.

On August 4, the Archbishop of Canterbury moved, in the House of Lords, that the Commons' amendments be considered. The amendment introducing the appeal from the Bishop to the Archbishop, was earnestly opposed by Lords Salisbury, Carnarvon, and Hatherley, and by the Bishops of Winchester and Lincoln, and was eventually rejected by 44 to 32—majority, 12.

On August 5, the alterations made in the Bill by

the Lords were considered in the House of Commons, Mr. Russell-Gurney intimating that, to prevent any possibility of the Bill being lost, he should offer no opposition to the acceptance of the amendments. There was some animated speaking from Sir W. Harcourt, Mr. Disraeli, and Mr. Gladstone, a few words from Mr. Holt and Mr. Henley, and the amendments were then agreed to.

A little later, on the same day, it was announced in the House of Lords that the Commons had agreed to their Lordships' amendments, and on August 7 the Bill received the Royal Assent.

SHORT SUMMARY OF PROCEEDINGS IN
PARLIAMENT DURING THE LAST
SESSION IN REFERENCE TO CHURCH
MATTERS.

Bills which have passed both Houses, with the date of receiving the Royal Assent:—

1. *Public Worship Regulation Act*, August 7.
2. *Endowed Schools Acts Amendment Act*, August 7.
3. *Church Patronage (Scotland) Act*, August 7.
4. *Boundaries of Archdeaconries and Rural Deaneries Act*, August 7.
5. *Colonial Clergy Act*, August 7.
6. *Hertford College (Oxford) Act*, August 7.
7. *Marriages Legalisation (St. John the Evangelist, Shustock) Act*, June 8.
8. *Marriages Legalisation (St. Paul's, Pooley Bridge) Act*, June 8.
9. *Bishop of Calcutta (Leave of Absence) Act*, June 8.
10. *Churches and Chapels Exemption (Scotland) Act*, June 30.

BILLS WITHDRAWN.

- Prayer Book (Rubrics) Bill* (Bishop of London). Dropped.
- Universities (Scotland) Bill* (Mr. Cowper-Temple). Dropped May 11.
- Monastic and Conventual Institutions Bill* (Mr. Newdegate). Dropped June 9.
- Public Worship Facilities Bill* (Mr. Salt). July 16.
- Church Rates Abolition (Scotland) Bill* (Mr. McLaren). July 8.
- Archbishops and Bishops (Appointments and Consecration) Bill* (Mr. C. J. Monk). July 22.
- Ecclesiastical Offences Bill* (Mr. Holt). Dropped.
- Uniformity Acts Amendment Bill* (Mr. Holt). Dropped.
- Prison Ministers Act (1863) Amendment Bill* (Mr. Meldon). Dropped.
- Ecclesiastical Patronage (Church of England) Bill* (Sir J. Kennaway). Dropped.
- Glebe Lands Sale Bill* (Lords) (Bishop of Carlisle). Withdrawn July 6.

BILLS REJECTED.

- Churchwardens Bill* (Mr. C. J. Monk). For providing facilities for the admission of Churchwardens into office. Read a first time March 23. Rejected on second reading without a division April 16.
- Elementary Education Act Amendment Bill* (Mr. Richard). To repeal the 25th Clause of the Elementary Education Act. Read a first time March 20. Rejected on second reading June 10. Ayes, 128; Noes, 373: Majority, 245.
- Elementary Education (Compulsory Attendance) Bill* (Mr. G. Dixon). Rejected on second reading, July 1. Ayes, 156; Noes, 320: Majority, 164.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

At a time when the functions of Convocation are daily growing in importance, and a revision of the existing rubrics and canons is imminent, it is very needful that all who are interested in our Church's future welfare should have the means ready at hand for ascertaining what the Canons of the Church of England really teach, and what are the original sources from which they are derived. A handy edition, therefore, of *The Constitutions and Canons Ecclesiastical* (Jas. Parker & Co.), with an historical introduction and valuable explanatory notes, by the Rev. Mackenzie E. C. Walcott, is especially timely. Our author has been careful to show that the Church of England, whilst vindicating her independence at the Reformation, maintained without doubt the continuity of her existence, "putting nothing into her Liturgy but that which is evidently the Word of God, or what hath been generally received in the Catholic Church." An excellent index is added, and members of Convocation and the Clergy generally will find this little volume a valuable addition to their library tables at the present season.

Litanies are coming now into such common use for children's and occasional services, that a *Book of Litanies* (Rivingtons), in prose and verse, will be welcome to many. It contains Litanies for use throughout the Church's year, and also for foreign missions, and for times of war, pestilence, and famine, and for mourners, and seem to have been arranged with much thoughtfulness and care.

In these days, the task of influencing spiritually the young men at our Universities is one that demands rare and peculiar gifts, as well as special care in their exercise. The intellectual temptations which beset undergraduates can only be truly known by those who live in their midst, and have made the snares which encompass them the study of their lives. The Regius Professor of Hebrew at Oxford, in his *Lenten Sermons* (Jas. Parker & Co.), preached some at Oxford and some at Cambridge, has treated this question with unusual power, and spoken with an authority which a long and varied experience gives him a right to claim.

A Letter to the Right Hon. B. Disraeli (Jas. Parker & Co.), by the Rev. C. S. Grueber, seems to have been written in rather undue haste, and before the author was in a position to understand what the Prime Minister's opinions on the Public Worship Regulation Bill really were. Recent utterances of Mr. Disraeli would probably have induced Mr. Grueber to have modified his opinions on several points, and so have saved him from making those "rash and reckless imputations" which he is so ready to complain of in others.

The Rev. George Venables' vigorous *Letters on Church Reform* (W. Macintosh), which were originally printed in the *Standard*, have now been published in a separate form. Mr. Venables earnestly advocates a considerable increase in the Episcopate, a permanent Diaconate, alterations in the law of patronage, and other urgent reforms which are plainly necessary. There are other points in which we cannot agree with his suggestions, although Mr. Venables always has something to say worth reading on every subject which he advocates.

In *Blessings from those we Bless* (J. & C. Mozley) we have some earnest words of counsel from the Rev. G. E. Jelf, of Blackmoor, on the mutual trust and forbearance which should influence the intercourse of class with class in our country parishes. A festival of the National Deposit Friendly Society gave occasion for the delivery of these timely utterances, which we trust in their present form will have a large circulation.

In *The Varying Tactics of Scepticism* (Robt. Hardwicke) the Rev. Dr. Thornton, late Warden of Glenalmond, gives us a brief but able sketch of the characteristic difference of the assaults made by unbelief on revealed religion, with hints as to the attitude which defenders of Christianity should assume when repelling assaults against the faith.

There is a very suggestive paper in *Mission Work* for August (W. Wells Gardner), by Mr. Charles Raikes, on "The present Great Want of India." From his long experience in our Eastern Empire he is able to testify on authority to the abundant help derived from missionaries by the public service in India, whilst he emphatically declares "that the crying want of India at this moment is a system of missionary bishops," since "a church without bishops is like an army of private soldiers, or an empire of clerks." It is evident that we can never do our duty to India till we determine on a large and efficient increase in our Indian Episcopate.

The *Monthly Packet* (J. & C. Mozley) maintains its high reputation. The serials, though very interesting, are rather too numerous, and we should be glad to see a larger selection of completed papers in future numbers. The account of the mission of St. Peter the Fisherman at Brixham shows what earnest work is now going on amongst the crews of our coasting vessels, and we are glad to note that a similar work has been inaugurated amongst the large fishing population of Great Yarmouth, by the energetic vicar, the Rev. George Venables.

The Church of England Magazine (W. Wells Gardner) reminds us that a similar mission has been going on since 1864 at St. Andrew's, Waterside, Gravesend, and that by its means much spiritual work has been done amongst the emigrants who leave that port in large numbers each year.

The Monthly Paper of Sunday Teaching (J. & C. Mozley) has some excellent papers "On the Beginnings of Church History," and the "Conversations upon the Kings of Judah and Israel" are continued.

We should have been glad for their object's sake to have been able to recommend a series of books published by Messrs. Kempster & Co. on the temperance question, entitled *Prize Pictorial Readings in Prose and Verse, From Darkness to Light, and Recitations in Verse*, by Harriett A. Glazebrook; but on examination we find them conceived in such an extravagant spirit, and supported by such strange and unworthy arguments, that we think no good cause can be in the end promoted by their circulation.

From Messrs. Jas. Parker & Co. we have received a taking reprint of Isaac Williams' *Hymns from the Parisian Breviary*, containing translations of many of the best Latin hymns, which are old friends, doubtless, to many of our readers, but which, we may add, for the benefit of those who know them not, are in every respect worthy of the author of "The Cathedral."

BOOKS AND PAMPHLETS RECEIVED.

- Macmillan & Co. :—
 Life of J. C. Patteson, Missionary Bishop. By Charlotte M. Yonge.
 Disestablishment and Disendowment. By E. A. Freeman, D.C.L.
 Jas. Parker & Co. :—
 Constitutions and Canons Ecclesiastical of the Church of England. By Mackenzie E. Walcott, B.D.
 Cassell, Petter, & Galpin :—
 Life of Christ. Sixth Edition. By F. W. Farrar, D.D., Head-Master of Marlborough School.
 J. & C. Mozley :—
 Daily Services for the use of Public Schools. By Rev. W. Percy Robinson.
 Blessings from those we Bless. By G. E. Jelf, M.A.
 The Monthly Packet for August.
 New and Old. No. 14.
 The Monthly Paper on Sunday Teaching. No. 166.
 The Magazine for the Young. (August).
 W. W. Gardner :—
 Mission Life for August.
 Church of England Magazine.
 Parish Magazine.
 Good Stories. No. 128.
 The Children's Prize. Sunday.
 Chatterbox.
 Church of England Temperance Chronicle.
 Houlston & Sons :—
 The Churchman's Shilling Magazine for August.
 W. Macintosh :—
 What is Idolatry? By R. Wynne Edwards, M.A., Vicar of Meifod.
 Beale, S. B. :—
 Illuminated Cards, "Just like Jesus," and "Look to Jesus."

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The National Church.

SEPTEMBER 1874.

"We have, in short, to get rid of the notion that there was some time or other when the Church was established by a direct and formal Act. . . . There was no moment when the nation or its rulers made up their minds that it would be a good thing to set up an Established Church, any more than there was a moment when they made up their minds that it would be a good thing to set up a government by King, Lords, and Commons." E. A. FREEMAN.

WHAT IS A CHURCH DEFENCE ASSOCIATION?

SUCH are the opening words of an elaborate article which has recently appeared in the *Times* on the subject of Church Defence, and which has the merit of not containing a single word referring to the real subject in debate. There is in this article the usual confusion between the Church as a spiritual body and the Church as the National Church of England, which is so convenient for those who desire to withdraw the attention of Englishmen from the real point at issue. We do not wonder then that throughout the whole article no attempt is made to answer the question with which it commences. We will endeavour, however imperfectly, to supply the deficiency. A Church Defence Association is a union of Churchmen, independent altogether of religious or political party, for the purpose of defending certain Church interests which are now the object of active, organised, and persistent attack. The Church Defence Institution was called into existence from the very necessity of the case. For many years past political Nonconformists, by means of the extensive organisation which they possessed in the Liberation Society, had been successfully pressing their views on the constituencies, and had thus succeeded in carrying in Parliament more than one measure detrimental to the best interests of the Church. Not content with the success thus obtained, or the perfect religious liberty afforded them under the existing law, the political Nonconformists determined to organise a united attack against the Church as an Establishment, and to demand from the people of England its Disestablishment and Disendowment. To promote this object they have put into active operation every possible machinery at their command. Large local committees have been formed, conferences of delegates held (notably one of 1,100 in May last, in London), lecturers and travelling secretaries appointed, and agents selected to work, not only in the large centres of population, but also "in the

smaller towns and country districts," "so that no part of the population may be left unreached by the Society's influence." In addition to this, the Liberationists have much voluntary help and great influence in the press at their command. All this is now brought into action for the purpose of influencing public opinion, and in the end procuring the election of a Parliament pledged to destroy the national recognition of Christianity by the State. Under such an attack as this the *Times* would have Churchmen lie quiescent. Whilst opponents of the Church are openly raising a fund of £100,000 to return candidates pledged to Disestablishment views at the next election (£50,000 of which is already promised) we are advised to do nothing under the transparent plea that if the Church is doing her duty she needs no defence; and that if she neglects it, no defence can avail her. We are glad to know that there are many friends of the Church in all parts of the country who are firmly resolved to oppose such a suicidal policy as this. They are resolved that as far as in them lies, deliberate and organised attack shall be met by deliberate and organised defence. They know full well that if they permit the public mind to be poisoned year after year by means of lectures, school-room addresses, pamphlets, and tracts with mis-statements respecting the Church and its history and endowments, without any explanation or reply, the time will not be far distant when from the mere neglect and inertness of Churchmen, a large amount of public opinion will by means of such an agitation be created, antagonistic to the Church. This, as they have the power, so they have also the will to prevent. This it is that causes them to form branches of the Church Defence Institution and unite them with the Parent Society in London, in order that gradually a powerful body may be formed throughout England to counteract and defeat the designs of the Liberation Society. This course, notwithstanding all the blandishments of the *Times*, they will continue to pursue. No doubt a Church Defence Association is found to be a very awkward thing by candidates who do not wish to declare themselves plainly before their constituents as to questions likely to arise in Parliament affecting the interests of the Church. The officials and members of such Associations, as many expectant M.P.'s found at the last election, have an inconvenient habit of asking certain questions of the candidate previous to giving him their support, and they will not go away satisfied unless they have elicited a distinct reply. To get rid of such troublesome bodies would be the most acceptable service that could be rendered in certain quarters, and we do not wonder that the leading journal throws cold water on the formation of such Associations. It has doubtless good reasons for doing so. But we have our consolations

even under such a heavy misfortune as this. It is well known that the *Times* never attacks any Institution that is weak. It simply ignores the existence of all such insignificant malformations. But whenever an organisation shows signs of power, when it is evident from the appearance on the same platform of two such leading men of opposite politics as Lord Lyttelton and Lord Hampton, that the Church Defence Institution is obtaining real influence in the country, then the time has come for the bitterest shafts of satire to be launched against it with the view if possible of diminishing its supporters and retarding its advance. We have no fear of any such result as far as we are concerned. We have to thank the *Times* for having given an excellent advertisement to the Church Defence cause, and so afforded us real help. No doubt many a Churchman who has hitherto withheld his aid, will now see the necessity of exerting himself at once to form in his neighbourhood an organisation fitted to resist the agitation against the Church promised him by the Liberation Society. When that Society strikes its flag, proclaims a truce, and declares that its crusade in favour of Disestablishment and Disendowment is hopeless, and must be abandoned, then and not till then, will it be the duty of the friends of the Church to cease from providing the only means by which such an agitation can be successfully met both in Parliament and the country.

"POLITICAL PARSONS?"

ONE of our able Essayists has asserted, with reference to appeals from the pulpit in defence of our Church, that whenever a clergyman is of opinion that Disestablishment would prove a national disaster, he has a right to warn his people against the threatened calamity, and to urge upon them the duty of averting the evil. And this without being fairly amenable to the insulting imputation of "political parsons," when by that phrase a bitter spirit of partizanship is implied. For, as another writer has well said, it is a sad degradation of the term when you restrict the word politics to the alternate ups and downs of this or that party. But viewed in their higher and truer sense, politics are just the thing with which Clergymen are most nearly concerned; they are a branch of morals; they concern the well-being of mankind in a degree second only to religion; and hence the necessity of separating truth from falsehood in dealing with those momentous questions which affect the destinies of the nation. These thoughts are naturally suggested by the customary sneer with which the Liberationists receive our proposal to set apart one Sunday in the year for simultaneous sermons

and offertories on behalf of the Church Defence Institution. Societies of every description, directly and indirectly connected with the Church, annually seek to have their claims for intelligent support brought before the various congregations; and there is a feeling of union and sympathy in those simultaneous appeals which may be legitimately and beneficially adopted for making known the objects and principles of our Institution. Nor let it be affirmed that such appeals on our part are an improper intrusion upon the sanctity of the pulpit. We take the liberty of replying, that although in one sense of the word, which applies to all constitutional departments of the State, the Church Defence Institution is political, it is not so in the popular acceptance of the term, inasmuch as it is not a party society, and includes among its managers and members men of every school of religious thought and political opinion, united solely for the purposes of Church defence and reform. How then he can be stigmatised as a "political parson," who vindicates from the pulpit the national recognition of Christianity in England, in accordance with the testimony of Scripture, which enforces the duty of Christian rulers to become the nursing fathers and nursing mothers of the Church, and which proves that the union of Church and State is according to the will of God and the experience of antiquity, we are at loss to comprehend. And then as to the fears and misgivings about exciting and provoking retaliation, we are convinced, from personal experience, that they are usually mistaken surmises. The truth may surely be spoken in love, and with all tolerant consideration for the predilections of pious Dissenters, who will have no wish, we imagine, to join the bands of those reckless agitators, whose avowed object is the overthrow of a Church, which is not only the great "witness and interpreter of holy writ" in the land, but the bulwark of civil and religious liberty. Ceasing to warn the people of the dangerous signs of the times is not to diminish difficulties; and when the troops of Midian are heard gathering with the cry of destruction around the walls of our Zion, it is not the time for the watchmen to hold their peace. All objections to our proposed observance of a special Sunday, which stands this year for November 8th, as a political movement of party strife, come with a bad grace from men whose preachers are advised by their leaders that "the success of 'Liberals' ought to be prayed for in all Protestant congregations;" and that "every Christian minister should devote a portion of his Sabbath exercises to this great cause of justice and humanity." But all objections come too late. The custom we recommend has been tried effectually in Devonshire for four years, and has proved an important means of "light and

defence," by illustrating the advantages which the State derives from its alliance with the Church; and by demonstrating the claims of the Church to the loyal allegiance of the people, on the ground of her true Orders, her true Sacraments, her faithful keeping of God's Word, and her steadfast holding of the Catholic Faith. The adoption of an observance which has been thus successful in Devon, we are desirous of seeing extended through other counties. And so, "in the name of the Lord we set up our banners," and invoke the ministrations of the clergy to help us in our anxious conflict for the maintenance of Scriptural Truth and National Christianity.

THE CALL TO ARMS.

From *The Freeman* (Baptist).

OF late the leaders of the Liberation Society have been somewhat energetically summoning their brother officers to the council table for the purpose of effecting a reorganisation of their forces. Since the Triennial Conference in May, Mr. Carvell Williams and his staff have been very hard at work, and certainly it will not be through inattention or indolence that the next campaign will fail of its purpose. We are glad to learn that the Executive Committee, always strong on paper and in names, may be expected to be really, as nominally, a deliberative body. Lack of funds, we imagine, explains the fact that, till the last month, no provision has been made for the payment even of the travelling expenses of the members of the committee; and it is no secret that the business of the society has been practically directed and conducted by the few members of the executive who reside in or near the metropolis. It has been resolved to hold "special" meetings of the committee, answering to the quarterly meetings of the committees of our missionary societies, and to pay, when requested, the railway fares of the members attending them. Should all important questions, whether of policy or detail, be submitted to these larger and more influential meetings of the executive, it is fair to conclude that the resolutions passed and the action recommended will alike carry greater weight and receive more general support. We observe, too, that a travelling secretary has been appointed, whose duty is indicated by the title of his office. To organise, to counsel, to direct, to assist—to be and to do, at any place where he is needed, what Mr. Carvell Williams is and does in London—is the mission of Mr. Fisher, who has received the appointment. Mr. Fisher has been a Sheffield Congregational minister, is a gentleman of high character and considerable capacity, has ever shown in unpaid services heroic devotion to the cause of religious equality, and will doubtless command the confidence of all the Liberationists with whom he may for the time co-operate. We congratulate the committee on the choice made, and ask our readers to render all the help in their power to one so trustworthy, disinterested, and zealous as the able travelling secretary of the Liberation Society. A lecturer has also been sent forth. Mr. Gordon, well known to the Baptists of the North, and who has already proved himself to be more than equal to an

encounter with such men as Dr. Massingham, Mr. Berger, and Mr. Lyon, is the elect of the society. . . . We desiderate one other appointment, of a working-man public speaker. If the right man could be found, a genuine specimen of the hard-headed, liberal-minded, fair-dealing, and plain-speaking working-man, and sent through the length and breadth of England to state our case and to appeal to the common people, might not as much be effected by such an agency as is accomplished by Mr. H. Richard in the House of Commons? Wednesday, November 4, is fixed for the first of a series of conferences in the provinces. The place is Manchester. An effort will, of course, be made to add at least £20,000 to the £50,000 already promised towards the £100,000 fund. But we take for granted, and have reason to believe, that the conference will aim at more than money getting. The question of Endowed Schools (and why not the Charity Commission, of which little is known) will pass under review, and it is probable that steps may be taken towards an advance on Mr. Forster's policy respecting the application of our educational endowments. From this rapid sketch of the manner in which the Liberation Society is re-organising its forces, our readers will see that the campaign of 1874-5 will not be without interest. . . . It may be that, by the intelligent and persistent advocacy of the principles of religious liberty and ecclesiastical equality, we may win so many converts from among Churchmen as to secure a majority of votes for Disestablishment, and that, by educating public opinion in our principles, we shall convince the nation that the one and only satisfactory settlement of the points in dispute between State Churchmen and Liberationists, and between the Church and the State, is Disestablishment. To withhold our testimony now, and to cease the conflict, would be to abandon all on the eve of victory, to act the part of soldiers who dare not strike the blow which might end the strife. Our voice is for falling into the ranks, and for fighting vigorously and bravely in the next campaign. . . . A campaign never promised better than the next, and our chief regret is that Mr. Miall is not strong enough to lead his forces in person, while we fondly hope that he will live to witness the separation of Church and State.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

IMPORTANT MEETING AT WORCESTER.

The annual meeting of the Worcester Branch of the Church Defence Institution was held at the Guildhall, on August 20. The Right Hon. Lord Lyttelton (President of the Branch) occupied the chair, and there was a large attendance, among those present being—Right Hon. Lord Hampton, Sir E. A. H. Lechmere, Bart., the Very Rev. the Dean of Worcester, the Rev. Canon Barry, the Mayor of Worcester (Mr. H. G. Goldingham), the Revs. H. J. Hastings, J. Pearson, Hon. H. Douglas, T. L. Wheeler, W. W. Douglas, R. P. Turner, T. G. Curtler, Benjamin Davis, W. Rayson, G. W. Murray, G. C. Salt, R. Thursfield, W. M. Kingsmill, H. G. Pepys, E. H. Harrison, J. P. Hastings, — Gell, W. de Bentley, C. H. Dimont, E. Robinson, H. E. Casey, and J. Rogers; Messrs. G. W. Hastings, T. G. Curtler,

H. F. Vernon, and Ald. Josiah Stallard; Major Stallard (Sheriff), Messrs. J. V. Stallard, M. Curtler (hon. sec.), T. Rowley Hill, M.P., S. M. Beale, R. Smith, A. A. Sylvester, F. Woodward, J. Longmore, R. P. Hill, W. Holland, G. A. Bird, Witherington, &c.

Lord Lyttelton—after announcing that letters of apology for non-attendance had been received from Mr. Dowdeswell, M.P., the Archdeacon of Worcester, the High Sheriff, Dr. Cosens, Mr. Dickens, Mr. Chance, Rev. J. Cook, and others—said that there was hardly anything he could add to what he said last year, when he presided at the first meeting. The general grounds for supporting an Established Church were as fully impressed upon their minds as in former times, and the circumstances of the country in the past year had tended to the affirmation of the Church; but when an institution like the Established Church was attacked, whether in great force or not, it was in the spirit of ordinary habits and proceedings that there should be counter organisation for its defence. The position of the Established Church had been a very prominent subject in the last session of Parliament, and probably it was true what many affirmed—that events had shown a greater interest in the subject on the part of the people of the country than was before known to exist. He believed that the Church of England was stronger than the disturbing elements which had arisen seemed to indicate; that it was rooted deeply in the affections of the people, and that it ought to be and would be maintained as long as it had the confidence of the great bulk of the people, notwithstanding events that might happen from time to time appearing to threaten it. The general grounds on which Church Defence rested were the same as they were last year, and years before, and so long as the doctrines and practices, and discipline of the Church commended themselves to the minds of the children of the Church, they who were united in that organisation would announce in the face of the nation their determination that the Church of England, as by law established, should be maintained.

Lord Hampton moved the first resolution—"That, in view of existing circumstances, it is desirable that all classes of Churchmen should continue to unite to uphold the principles and defend the just interests of the Church of England as by law established;" and made a long speech, in which he touched upon many questions which hardly came within the scope of the meeting. The Mayor of Worcester seconded the motion.

The Dean of Worcester having proposed the reelection of Lord Lyttelton as president of the branch, Sir E. Lechmere, in seconding the motion, said he could not share the feelings of security which Lord Hampton expressed. The Liberation Society had decided to commence a fresh crusade, and their efforts were more especially to be directed to the class of agricultural labourers. There were indications of this in the organ of the Labourers' Union. In the papers issued by the Liberation Society was suggested a plan for the creation of Church Boards, the object being that the churches should be in the hands of all the parishioners, regardless of their religious opinions, and that the parish church should be used at stated intervals by each section of the community. In a recent article in the *Contemporary Review*, the writer went so far as to indicate that the Cathedrals should be handed over to the municipalities, in which case the citizens of Worcester would be saved the expense of building a new Town

Hall. There were indications on every hand of continued activity on the part of their opponents. He was happy to observe, at the same time, appearances of a better feeling on the part of the Nonconformists towards the Church, and instanced the case of the Rev. H. Von Sturmer, Baptist minister, who had joined the Church because of the greater liberty to be enjoyed in connection with it.

Mr. G. W. Hastings moved "That the following gentlemen, with Mr. Martin Curtler as secretary, be the committee of the branch for the ensuing year:—The Mayor, Rev. F. G. Lugard, Rev. W. H. R. Longhurst, Mr. F. Parker, Rev. T. L. Wheeler, Ald. Josiah Stallard, Mr. Perrins, Major Stallard, Mr. W. Holland, Mr. A. A. Sylvester, Mr. S. Rawlins, Ald. Jno. Stallard, Rev. M. Day, Mr. J. S. Haywood, Canon Barry, Rev. W. Lea, Rev. I. G. Smith, Mr. E. Chance, Mr. A. R. Hudson, and Mr. G. W. Hastings." Having expressed regret at the death of Mr. Hyla Holden, who, he said, was formerly hon. secretary, and to whom the successful inauguration of the branch was in great measure due, and after referring to the question of the Disestablishment of the Irish Church, Mr. Hastings said that it was because he believed the Church to be national in her character that he had no hesitation in taking part in those proceedings, and he ventured to hope that, after any differences that might lately have arisen had been allayed, Churchmen would be found working together in the one great cause of defending the Church of England as by law established.

The Rev. Canon Barry seconded the motion, and said he was glad to occupy a subordinate position, regarding this as mainly a laymen's question. But he had been asked to say a few words on what had hitherto dropped out of the proceedings of the meeting—namely, the Church Defence Institution. The object of the Institution was to combine as far as possible Churchmen of every shade of political and religious opinion in the maintenance and support of the Established Church, and its rights and privileges in relation to the State. Canon Barry said he had been pained by allusions made to one party in the Church, seeing that the great object was to unite all classes of churchmen in the cause of Church Defence. Church Defence must depend mainly on three things. The first was thorough Church efficiency. Let the Church show her spiritual leadership in the moral, in the spiritual, and he would venture to add, in the intellectual life of the people. The second pillar of defence was Church unity. The divisions that had manifested themselves were the symptoms, the excrescences as it were, of a period of unexampled spiritual activity, and underlying them was an enormous mass of unity, which would be found if men really considered the points on which they agreed, and not merely those on which they differed. The third pillar was that of Church reform. The alternative of reform in all ancient institutions was revolution. The aim should be to cut away all abuses, and he saw with the greatest delight the attempt of the House of Lords, under the guidance of the Bishop of Peterborough, to deal with one of the most flagrant of the abuses. The one point in Church reform which absorbed all others was the power of self government, and, therefore, of self adaptation to the wants of the times. Canon Barry pointed out that, independently of these conditions, there was ample need for Defence Societies, to counteract the operations of such organisations as the Liberation

Society, and said they should not be lulled into false security by changes which might be of the most temporary character.

Several other speakers, lay and clerical, addressed the meeting, which closed with a vote of thanks to the Mayor for the use of the Guildhall.

SADBERGE.—The annual meeting of the Sadberge branch of the Church Defence Institution was held in the National Schoolroom, on Friday evening, August 4. The chair was taken Mr. Senior, Vice-President. The report was most encouraging: four lectures had been delivered during the past year and the subscription amounted to £15. The Rev. J. Lawson, Organising Secretary, in addressing the meeting showed how the schemes of the Liberation Society were being met in the district. He congratulated the meeting on the report read, and said he regarded the Sadberge branch as a model association, inasmuch as it had done more for Church Defence than many large towns in the diocese.

ST. PANCRAS, LONDON.—A preliminary meeting, called by *The London Working Men's Council*, was held on Tuesday evening, August 4, in St. Jude's Parish Room, Gray's Inn Road (kindly lent by the Vicar), for the purpose of considering the advisability of forming a Branch of the Council in the St. Pancras district. The chair was taken, at the request of the meeting, by the Rev. J. M. Andrews, Vicar of St. Jude's, who was supported by Mr. H. B. Reed, Organizing Secretary to the London Working Men's Council. The Chairman, after opening the meeting with prayer, delivered an energetic and warm address in favour of the movement. He laid before the meeting, in a clear and impartial manner, the facts of the case as between the Church and the Liberationists, and pointed out that the Church was now far more active than ever in her spiritual work, and that to disestablish her would at the same time inflict an injury upon the Church and upon the State. He referred to the misstatements respecting the Church, which are so industriously circulated by her opponents, and declared that the Church had everything to gain and nothing whatever to lose by the whole truth respecting her being told and circulated far and wide. He then called upon Mr. H. B. Reed, who went at some length into the necessity for Church Defence, and the mode of carrying on the work which is adopted by the London Working Men's Council. Mr. Reed warned his hearers against apathy with regard to this question, and strongly advised them not to underrate the strength of their opponents. He declared that it was the duty of every true son of the Church to aid in her defence, and concluded by exhorting all those present to unite for this purpose. Considerable discussion followed, the expression of feeling being very enthusiastic, one speaker declaring that the working men of the St. Pancras district would rally round the clergy to defend the Church which conferred so many blessings upon the nation. Finally, a Committee of working men was formed, and Mr. J. L. Shreeve, of 54 Burton Street, Euston Road, W.C., was elected Honorary Secretary, *pro tem*.

THE FREE AND OPEN CHURCH MOVEMENT.—The Lord Bishop of Ely has consented to become a Patron of the London Free and Open Church Association.

DEVON AND CORNWALL.

"NATIONAL CHURCH SUNDAY."—With reference to the wish expressed in our last number, for an extension of the Devonshire custom of appointing a Sunday for simultaneous sermons and offertories in support of the objects and principles of the Church Defence Institution, our Organizing Secretary for the Diocese of Exeter has addressed the following circular to every incumbent within the district:—

"Reverend Sir.—The Liberation Society having extended their organization by raising large sums of money, for the purpose of more active efforts, which they describe as an agitation, 'to make the Society's influence felt in every part of the Kingdom, until a Parliament is elected strong enough and courageous enough to grapple with and to uproot Established Churches;' it is necessary to sustain the means of CHURCH DEFENCE and CHURCH REFORM with persevering vigour and determination. Your co-operation in the movement, which for four years has been successfully promoted in Devonshire under the designation of a 'National Church Sunday,' is therefore earnestly solicited. The 8th of November next—the 23rd Sunday after Trinity—is appointed for simultaneous Offertories and special Sermons in support of this object; which, having been assisted on previous occasions by the Incumbents of more than eighty parishes in Devon, may be expected to receive a more general recognition now that its claims are pressed upon the attention of the Clergy and Laity as a Diocesan Institution. The Committee trust they may be encouraged by your kind concurrence, which please to signify by signing and returning the annexed form."

A form for this purpose is appended to the circular, and we are glad to learn that many assents have already been received.

LECTURES.—Considerable interest has been excited by the announcement that our friend, G. E. Lyon, Esq., has consented to give four lectures in Devonshire on "The Church of England, the Church of the People." Mr. Lyon's lectures are to be delivered at meetings in Barnstaple on September 7; Exeter, September 8; Plymouth, September 9; and Torquay, September 10, where the same success which has attended the learned gentleman's addresses in other parts of England will no doubt be realized on each occasion in Devonshire, stimulating increased zeal and liberality in the work of Church Defence.

THE EXETER REREDOS.—The judgment of the Dean of Arches in the case of the reredos lately erected in Exeter Cathedral, has been received with the most lively satisfaction throughout the diocese. On all points Sir Robert Phillimore reverses the decision of Bishop Temple and his assessor, Mr. Justice Keating, from whose fiat the Dean and Chapter appealed. He decides that the absence of an Episcopal faculty did not render the erection of the reredos illegal; and that the Bishop alone had not the power to order its removal. He does not consider that the sculptured scenes on the reredos illustrative of the Transfiguration, and the Ascension of Christ, and the Pentecostal Descent of the Holy Ghost, come within the prohibition of the statute for the destruction of images, on which Chancellor Phillpotts relied. Nor does the Dean of Arches think that the reredos can be justly said (in the words of the 30th Canon) "to endanger the Church of God, nor offend the minds of sober men." Notwithstanding the clearness and ability of Sir Robert Phillimore's judgment, notice

has been given of an appeal against his decision to the Judicial Committee of the Privy Council; much to the annoyance of those who take an interest in the splendid and reverent restoration of Exeter Cathedral.

NORTH SHIELDS.—A lecture was delivered by Mr. G. E. Lyon, at the Albion Assembly Rooms, Norfolk Street, North Shields, on Wednesday, July 29, in reply to one delivered in the same place by a Mr. Marmaduke Miller on the previous evening. In the unavoidable absence of the Mayor, the Rev. T. Brutton, Vicar of Christ Church, presided, and in his opening remarks stated that the desire of all being to get at the truth on the vital and important subject which was now engaging their attention, he had thought, as clergyman of the parish, he was taking a proper position, after Mr. Miller's lecture, in endeavouring to meet his statements, and with this object in view he hoped they would give due attention to Mr. Lyon, who had come from the Church Defence Institution specially to address them. Mr. Lyon then proceeded with his lecture, and dealing with Mr. Miller's declaration that the alternative for the Church of England was Reform or Disestablishment, showed that Mr. Miller had gone on to argue as if there had been no alternative of Reform. Mr. Miller had said that the Church did not meet the wants of the people. He could only answer that within the last ten years the average of churches built was 128, and such efforts would be hindered and not advanced by Disestablishment. After explaining how so-called "Religious Equality" was an impossibility, equally with "Social Equality," and replying to Mr. Miller's statements one by one, Mr. Lyon resumed his seat amid loud applause. Various questions were then proposed and answered by Mr. Lyon, and the meeting closed with the usual votes of thanks.

THE LONDON FREE AND OPEN CHURCH ASSOCIATION.—The ordinary monthly meeting of the Executive Council of this Association was held on Wednesday evening, August 5, at the office, 25 Norfolk Street, Strand. Alfred Buckley, Esq., presided, and there were present—Bowes A. Paice, Esq., Henry Sutton, Esq., Rev. H. E. Nolloth, Henry Lias, Esq., Edward M. Courtney, Esq., Henry Radcliffe, Esq., H. C. Coote, Esq., F.S.A., J. L. Vincent, Esq., Rev. W. H. Browne, Richard B. Prosser, Esq., C. Graham Carttar, Esq., and Mr. Vernon, Secretary. A letter was read from the Bishop of Bombay consenting to become a patron of the Association. Among other matters it was decided to appoint a deputation to represent the Association at the forthcoming Church Congress at Brighton. The Secretary reported that during the past month very successful public meetings had been held at Gloucester, Cheltenham, and Tewkesbury, and that sermons were preached at Tewkesbury Abbey on Sunday, July 12, by the Rev. J. S. Jones, in support of the objects of the Association. A sermon was also preached by the Rev. George Barnes, on Sunday, August 2, at St. Andrew's, Tavistock Place, formerly Woburn Episcopal Chapel, where the principles of the Association have been recently adopted. It was decided that, after the recess, a public meeting should be organized in the parish of St. Giles's-in-the-Fields, where, as the Rev. G. H. Stanton, vicar of Holy Trinity, had informed the Council, the free and unappropriated principle, temporarily adopted during the late mission, had achieved a notable success in bringing the "masses" to church.

PUBLIC WORSHIP REGULATION ACT.

An Act for the better administration of the Laws respecting the regulation of Public Worship.

[7th August 1874.]

Whereas it is expedient that in certain cases further regulations should be made for the administration of the laws relating to the performance of divine service according to the use of the Church of England:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. This Act may be cited as The Public Worship Regulation Act, 1874.

2. This Act shall come into operation on the first day of July, one thousand eight hundred and seventy-five, except where expressly hereinafter provided.

3. This Act shall extend to that part of the United Kingdom called England, to the Channel Islands, and the Isle of Man.

4. Proceedings taken under this Act shall not be deemed to be such proceedings as are mentioned in the Act of the third and fourth year of the reign of Her Majesty, chapter eighty-six, section twenty-three.

5. Nothing in this Act contained, save as herein expressly provided, shall be construed to affect or repeal any jurisdiction which may now be in force for the due administration of ecclesiastical law.

6. In this Act the following terms shall, if not inconsistent with the context, be thus interpreted—

The term "bishop" means the archbishop or bishop of the diocese in which the church or burial ground is situate to which a representation relates:

The term "Book of Common Prayer" means the book annexed to the Act of the fourteenth year of the reign of King Charles the Second, chapter four, intitled "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches; and the form or manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons;" together with such alterations as have from time to time been or may hereafter be made in the said book by lawful authority:

The term "burial ground" means any churchyard, cemetery, or burial ground, or the part of any cemetery or burial ground, in which, at the burial of any corpse therein, the order for the burial of the dead contained in the Book of Common Prayer, is directed by law to be used:

The term "church" means any church, chapel, or place of public worship in which the incumbent is by law or by the terms of license from the bishop required to conduct divine service, according to the Book of Common Prayer:

The term "diocese" means the diocese in which the church or burial ground is situate to which a representation relates, and comprehends all places which are situate within the limits of such diocese:

The term "incumbent" means the person or persons in holy orders legally responsible for the due performance of divine service in any church, or of the order for the burial of the dead in any burial ground:

The term "parish" means any parish, ecclesiastical district, chapelry, or place, over which any incumbent has the exclusive cure of souls:

The term "parishioner" means a male person of full age, who, before making any representation under this Act, has transmitted to the bishop under his hand the declaration contained in Schedule (A.) to this Act, and who has, and for one year next before taking any proceeding under this Act has had, his usual place of abode in the parish within which the church or burial ground is situate, or for the use of which the burial ground is legally provided, to which the representation relates:

The term "barrister-at-law" shall, in the Isle of Man, include advocate:

The term "rules and orders" means the rules and orders framed under the provisions of this Act.

7. The Archbishop of Canterbury and the Archbishop of York may, but subject to the approval of Her Majesty to be signified under Her Sign Manual, appoint from time to time a barrister-at-law who has been in actual practice for ten years, or a person who has been a judge of one of the Superior Courts of Law and Equity, or of any court to which the jurisdiction of any such court has been or may hereafter be transferred by authority of Parliament, to be, during good behaviour, a judge of the Provincial Courts of Canterbury and York, hereinafter called the judge.

If the said archbishops shall not, within six months after the passing of this Act, or within six months after the occurrence of any vacancy in the office, appoint the said judge, Her Majesty may by Letters Patent appoint some person, qualified as aforesaid, to be such judge.

Whenever a vacancy shall occur in the office of official principal of the Archdeaconry of Canterbury, the judge shall become ex-officio such official principal, and all proceedings thereafter taken before the judge in relation to matters arising within the province of Canterbury shall be deemed to be taken in the Archdeaconry of Canterbury; and whenever a vacancy shall

occur in the office of official principal or auditor of the Chancery Court of York, the judge shall become ex-officio such official principal or auditor, and all proceedings thereafter taken before the judge in relation to matters arising within the province of York shall be deemed to be taken in the Chancery Court of York; and whenever a vacancy shall occur in the office of Master of the Faculties to the Archbishop of Canterbury, such judge shall become ex-officio such Master of the Faculties.

Every person appointed to be a judge under this Act shall be a member of the Church of England, and shall, before entering on his office, sign the declaration in Schedule (A.) to this Act; and if at any time any such judge shall cease to be a member of the Church, his office shall thereupon be vacant.

This section shall come into operation immediately after the passing of this Act.

8. If the archdeacon of the archdeaconry, or a churchwarden of the parish, or any three parishioners of the parish, within which archdeaconry or parish any church or burial ground is situate, or for the use of any part of which any burial ground is legally provided, or in case of cathedral or collegiate churches, any three inhabitants of the diocese, being male persons of full age, who have signed and transmitted to the bishop under their hands the declaration contained in Schedule (A.) under this Act, and who have, and for one year next before taking any proceeding under this Act have had, their usual place of abode in the diocese within which the cathedral or collegiate church is situated, shall be of opinion:—

- (1.) That in such church any alteration in or addition to the fabric, ornaments, or furniture thereof has been made without lawful authority, or that any decoration forbidden by law has been introduced into such church; or,
- (2.) That the incumbent has within the preceding twelve months used or permitted to be used in such church or burial ground any unlawful ornament of the minister of the church, or neglected to use any prescribed ornament or vesture; or
- (3.) That the incumbent has within the preceding twelve months failed to observe, or to cause to be observed, the directions contained in the Book of Common Prayer relating to the performance, in such church or burial ground, of the services, rites, and ceremonies ordered by the said book, or has made or permitted to be made any unlawful addition to, alteration of, or omission from such services, rites, and ceremonies—

such archdeacon, churchwarden, parishioners, or such inhabitants of the diocese, may, if he or they think fit, represent the same to the bishop, by sending to the bishop a form, as contained in Schedule (B.) to this Act, duly filled up and signed, and accompanied by a declaration made by him or them under the Act of the fifth and sixth years of the reign of King William the Fourth, chapter sixty-two, affirming the truth of the statements contained in the representation: Provided that no proceedings shall be taken under this Act as regards any alteration in or addition to the fabric of a church, if such alteration or addition has been completed five years before the commencement of such proceedings.

9. Unless the bishop shall be of opinion, after considering the whole circumstances of the case, that proceedings should not be taken on the representation (in which case he shall state in writing the reason for his opinion, and such statement shall be deposited in the registry of the diocese, and a copy thereof shall forthwith be transmitted to the person or some one of the persons who shall have made the representation, and to the person complained of), he shall, within twenty-one days after receiving the representation, transmit a copy thereof to the person complained of, and shall require such person, and also the person making the representation, to state in writing, within twenty-one days, whether they are willing to submit to the directions of the bishop touching the matter of the said representation, without appeal; and if they shall state their willingness to submit to the directions of the bishop without appeal, the bishop shall forthwith proceed to hear the matter of the representation in such manner as he shall think fit, and shall pronounce such judgment and issue such monition (if any) as he may think proper, and no appeal shall lie from such judgment or monition.

Provided, that no judgment so pronounced by the bishop shall be considered as finally deciding any question of law so that it may not be again raised by other parties.

The parties may, at any time after the making of a representation to the bishop, join in stating any questions arising in such proceedings in a special case signed by a barrister-at-law for the opinion of the judge, and the parties after signing and transmitting the same to the bishop may require it to be transmitted to the judge for hearing, and the judge shall hear and determine the question or questions arising thereon, and any judgment pronounced by the bishop shall be in conformity with such determination.

If the person making the representation and the person complained of shall not, within the time aforesaid, state their willingness to submit to the directions of the bishop, the bishop shall forthwith transmit the representation in the mode prescribed by the rules and orders to the archbishop of the province, and the archbishop shall forthwith require the judge to hear the matter of the representation at any place within the diocese or province, or in London or Westminster.

The judge shall give not less than twenty-eight days' notice to the parties of the time and place at which he will proceed to hear the matter of the said representation. The judge before proceeding to give such notice shall require from the person making the representation such security for costs as the judge may think proper, such security to be given in the manner prescribed by the rules and orders.

The person complained of shall within twenty-one days after

such notice transmit to the judge, and to the person making the representation, a succinct answer to the representation, and in default of such answer he shall be deemed to have denied the truth or relevancy of the representation.

In all proceedings before the judge under this Act the evidence shall be given *viva voce*, in open court, and upon oath; and the judge shall have the powers of a court of record, and may require and enforce the attendance of witnesses, and the production of evidences, books, or writings, in the like manner as a judge of one of the superior courts of law or equity, or of any court to which the jurisdiction of any such court has been or may hereafter be transferred by authority of Parliament.

Unless the parties shall both agree that the evidence shall be taken down by a shorthand writer, and that a special case shall not be stated, the judge shall state the facts proved before him in the form of a special case, similar to a special case stated under the Common Law Procedure Acts, 1852-1854.

The judge shall pronounce judgment on the matter of the representation, and shall deliver to the parties, on application, and to the bishop, a copy of the special case, if any, and judgment.

The judge shall issue such monition (if any) and make such order as to costs as the judgment shall require.

Upon every judgment of the judge, or monition issued in accordance therewith, an appeal shall lie, in the form prescribed by rules and orders, to Her Majesty in Council.

The judge may, on application in any case, suspend the execution of such monition pending an appeal, if he shall think fit.

10. The registrar of the diocese, or his deputy duly appointed, shall perform such duties in relation to this Act and shall receive such fees as may be prescribed by the rules and orders.

11. In any proceedings under this Act either party may appear either by himself in person or by counsel, or by any proctor or any attorney or solicitor.

12. For the purpose of an appeal to Her Majesty in Council under this Act, the special case settled by the judge, or a copy of the shorthand writer's notes, as the case may be, shall be transmitted in the manner prescribed by rules and orders, and no fresh evidence shall be admitted upon appeal except by the permission of the tribunal hearing the appeal.

13. Obedience by an incumbent to a monition or order of the bishop or judge, as the case may be, shall be enforced, if necessary, in the manner prescribed by rules and orders, by an order inhibiting the incumbent from performing any service of the church or otherwise exercising the cure of souls within the diocese for a term not exceeding three months; provided that at the expiration of such term the inhibition shall not be relaxed until the incumbent shall, by writing under his hand, in the form prescribed by the rules and orders, undertake to pay due obedience to such monition or order, or to the part thereof which shall not have been annulled; provided that if such inhibition shall remain in force for more than three years from the date of the issuing of the monition, or from the final determination of an appeal therefrom, whichever shall last happen, or if a second inhibition in regard to the same monition shall be issued within three years from the relaxation of any inhibition, any benefice or other ecclesiastical preferment held by the incumbent in the parish in which the church or burialground is situated, or for the use of which the burial ground is legally provided, in relation to which church or burial ground such monition has been issued as aforesaid, shall thereupon become void, unless the bishop shall, for some special reason stated by him in writing, postpone for a period not exceeding three months the date at which, unless such inhibition be relaxed, such benefice or other ecclesiastical preferment shall become void as aforesaid; and upon any such avoidance it shall be lawful for the patron of such benefice or other ecclesiastical preferment to appoint, present, collate, or nominate to the same as if such incumbent were dead; and the provisions contained in the Act of the first and second year of the reign of Her Majesty, chapter one hundred and six, section fifty-eight, in reference to notice to the patron and as to lapse, shall be applicable to any benefice or other ecclesiastical preferment avoided under this Act; and it shall not be lawful for the patron at any time to appoint, present, collate, or nominate to such benefice or such other ecclesiastical preferment the incumbent by whom the same was avoided under this Act.

The bishop may, during such inhibition, unless he is satisfied that due provision is otherwise made for the spiritual charge of the parish, make due provision for the service of the church and the cure of souls, and it shall be lawful for the bishop to raise the sum required from time to time for such provision by sequestration of the profits of such benefice or other ecclesiastical preferment.

Any question as to whether a monition or order given or issued after proceedings before the bishop or judge, as the case may be, has or has not been obeyed shall be determined by the bishop or the judge, and any proceedings to enforce obedience to such monition or order shall be taken by direction of the judge.

14. It shall not be necessary to obtain a faculty from the ordinary in order lawfully to obey any monition issued under this Act, and if the judge shall direct in any monition that a faculty shall be applied for, such fees only shall be paid for such faculty as may be directed by the rules and orders; provided that nothing in this Act contained shall be construed to limit or control the discretion vested by law in the ordinary as to the grant or refusal of a faculty: Provided also, that a faculty shall, on application, be granted if unopposed, on payment of such a fee (not exceeding two guineas) as shall be prescribed by the rules and orders, in respect of any alteration in or addition to the fabric of any church, or in respect of any ornaments or furniture, not being contrary to law, made or existing in any church at the time of the passing of this Act.

15. All notices and other documents directed to be given to any

person under this Act shall be given in the manner prescribed by rules and orders.

16. If any bishop shall be patron of the benefice or of any ecclesiastical preferment held by the incumbent respecting whom a representation shall have been made, or shall be unable from illness to discharge any of the duties imposed upon him by this Act in regard to any representation, the archbishop of the province shall act in the place of such bishop in all matters thereafter arising in relation to such representation; and if any archbishop shall be patron of the benefice or of any ecclesiastical preferment held by the incumbent respecting whom a representation shall have been made, or shall be unable from illness to discharge any of the duties imposed upon him by this Act in regard to any representation, Her Majesty may, by Her Sign Manual, appoint an archbishop or bishop to act in the place of such archbishop in all matters thereafter arising in relation to such representation.

17. The duties appointed under this Act to be performed by the bishop of the diocese shall in the case of a cathedral or collegiate church be performed by the visitor thereof.

If any complaint shall be made concerning the fabric, ornaments, furniture, or decorations of a cathedral or collegiate church, the person complained of shall be the dean and chapter of such cathedral or collegiate church, and in the event of obedience not being rendered to a monition relating to the fabric, ornaments, furniture, or decorations of such cathedral or collegiate church, the visitor or the judge, as the case may be, shall have power to carry into effect the directions contained in such monition, and, if necessary, to raise the sum required to defray the cost thereof by sequestration of the profits of the preferments held in such cathedral or collegiate church by the dean and chapter thereof.

If any complaint shall be made concerning the ornaments of the minister in a cathedral or collegiate church, or as to the observance therein of the directions contained in the Book of Common Prayer, relating to the performance of the services, rites, and ceremonies ordered by the said book, or as to any alleged addition to, alteration of, or omission from such services, rites, and ceremonies in such cathedral or collegiate church, the person complained of shall be the clerk in holy orders alleged to have offended in the matter complained of; and the visitor or the judge, as the case may be, in the event of obedience not being rendered to a monition, shall have the same power as to inhibition, and the preferment held in such cathedral or collegiate church by the person complained of shall be subject to the same conditions as to avoidance, notice, and lapse, and as to any subsequent appointment, presentation, collation, or nomination thereof, and as to due provision being made for the performance of the duties of such person, as are contained in this Act concerning an incumbent to whom a monition has been issued, and concerning any benefice or other ecclesiastical preferment held by such incumbent.

18. When a sentence has been pronounced by consent, or any suit or proceeding has been commenced against any incumbent under the Act of the third and fourth year of the reign of Her Majesty, chapter eighty-six, he shall not be liable to proceedings under this Act in respect of the same matter; and no incumbent proceeded against under this Act shall be liable to proceedings under the said Act of the third and fourth year of the reign of Her Majesty, in respect of any matter upon which judgment has been pronounced under this Act.

19. Her Majesty may, by Order in Council, at any time either before or after the commencement of this Act, by and with the advice of the Lord High Chancellor, the Lord Chief Justice of England, the judge to be appointed under this Act, and the archbishops and bishops who are members of Her Majesty's Privy Council, or any two of the said persons, one of them being the Lord High Chancellor or the Lord Chief Justice of England, cause rules and orders to be made for regulating the procedure and settling the fees to be taken in proceedings under this Act, so far as the same may not be expressly regulated by this Act, and from time to time alter or amend such rules and orders. All rules and orders made in pursuance of this section shall be laid before each House of Parliament within forty days after the same are made, if Parliament is then sitting, or if not, within forty days after the then next meeting of Parliament; and if an address is presented to Her Majesty by either of the said Houses within the next subsequent forty days on which the House shall have sat, praying that any such rules may be annulled, Her Majesty may thereupon by Order in Council annul the same, and the rules and orders so annulled shall thereupon become void, without prejudice to the validity of any proceedings already taken under the same.

SCHEDULES referred to in the foregoing Act.

SCHEDULE (A.)

I do hereby solemnly declare that I am a member of the Church of England as by law established.

Witness my hand this _____ day of _____

SCHEDULE (B.)

"PUBLIC WORSHIP REGULATION ACT, 1874."

To the Right Rev. Father in God, A., by Divine permission Lord Bishop of B.

I, [We,] C.D., Archdeacon of the archdeaconry of [for a churchwarden or three parishioners of the parish of E.] in your Lordship's diocese, do hereby represent that [the person or persons complained of] has or have [state the matter to be represented; if more than one, then under separate heads].

Dated this _____ day of _____ 18 _____ C.D.

THE BISHOP OF LINCOLN AND THE WESLEYANS.

The following postscript has just been added by the Bishop of Lincoln to the ninth edition of his "Pastoral to the Wesleyans":—

ON THE TITLE OF "REVEREND" CLAIMED FROM THE CHURCH OF ENGLAND BY A WESLEYAN PREACHER.

It is with much regret that I refer to circumstances which occurred at the recent Wesleyan Conference at Camborne, on Monday, August 10, 1874.

I find, to my great surprise, that a private letter of mine (the signature of which seems to have been altered) was brought before the conference without any consent or knowledge on my part.

That letter was written by me to a Wesleyan preacher, who requested me to interfere for the purpose of overruling and setting aside the decision of a clergyman of this diocese, who had declined to admit into the churchyard of his parish a monumental tombstone, on which the appellant was to be designated by the title of "reverend;" and who desired that the title might be waived as a condition of such admission.

It will be observed that the question which was thus raised was not, "By what title a Wesleyan preacher may be designated by Wesleyans themselves?" But the point at issue was, "By what title is the Church of England to be required to recognise a Wesleyan preacher in her own consecrated places."

This painful controversy (made more distressing by circumstances of private sorrow) was not of my seeking. I have been forced into it against my will. And public notoriety has been given to it without any cognisance of mine.

Personally I deeply regret this. I earnestly desire peace, and fervently pray for it; and I am well aware that this discussion may raise a storm of obloquy in some quarters. But I find consolation in the persuasion that it will eventually serve the important purpose of eliciting truth; it will lead many thoughtful persons—Wesleyans and others—to consider carefully what are the requisites for a valid ordination in the Christian Church. It will have the salutary effect of opening out for public inquiry the whole question of ordination. It will induce many serious persons to examine, whether any man or any body of men (whatever their spiritual and intellectual gifts may be) can set up for themselves a new Church of Christ. It will force upon them the inquiry, whether, without a lawful commission, any man or body of men may take upon themselves to perform the solemn office of ministering the word of God and His holy sacraments; and whether they may also, without a commission, venture to lay hands upon others, and to set them apart for the sacred ministry of the Church of Christ.

These are grave, serious, and awful questions. It is not possible to overrate their solemn importance. And they ought to be examined and determined—without any partiality and prejudice—by the Divine laws of Holy Scripture and by the deliberate judgment and concurrent practice of the primitive Church of Christ.

To them I appeal for their solution.

Before proceeding to subjoin my letter, let me submit the following questions for consideration:—

If Wesleyan preachers are to be designated as reverend on monumental tombstones in our churchyards, they will, of course, soon claim the right to be styled as such on mural tablets in our churches. And is the Church of England to be forced, in the sight of her people, to honour as such persons who, in the same parishes where those churches stand, may have distracted her people by dissensions, and have drawn away her children from her by setting up separate places of worship, and by administering the Word of God and sacraments in a spirit of bitter hostility to her?

And if Wesleyan teachers are to be designated as reverend in our churchyards and churches, where are we to stop? Are the preachers of the many conflicting communities of Methodism—the Primitives, Free Methodists, Kilhamities, Calvinistic Methodists, and others—to receive from us the same title? And are the ministers of all other denominations (almost innumerable) of dissent—some of them women—to be recognised by the same title? Do the Wesleyans themselves give them that designation? And are they not chargeable with "intolerance, bigotry, and persecution" if they do not? Who is to draw the distinction, and where is the limit to be?

"Intolerance, bigotry, persecution"—these are high-sounding words, which are easily bandied about; but the time seems to be not far distant when the Church of Christ is to be the only religious body in England which is not to be allowed to complain of persecution, and which, when she is persecuted by others, is to be denounced as guilty of "intolerance, bigotry, and persecution."

NOTES OF THE MONTH.

On August 18 the Bishop of London consecrated the new Church of All Hallows, Bromley-by-Bow. The church takes its name from the All Hallows Church in Mark Lane, which recent alterations in the City have caused to be taken down. From the sale of the site, the Grocers' Company, who were the patrons of the living, are building three new churches in the diocese of London, and endowing them from the tithe-rate of the original parish. The Church of All Hallows, Bromley, which is the first of the three erected, will accommodate about 1000 persons, and has cost something like £7,500.

The Bishop of St. Asaph has appointed the Rev. E. H. Perowne, D.D., one of his examining chaplains.

The Church of St. Peter, Clyffe Pypard, was reopened, on July 28, after a thorough restoration, under Mr. Butterfield's direction, at a cost of £1,400.

The Bishop of Ely re-opened the Church of Eriswell, near Mildenhall, in Suffolk, on August 11. The cost of restoration has been about £1,250, of which but £450 has been obtained by subscriptions. The rest will too probably fall on the Rector. The Bishop preached a remarkable sermon from Acts xx. 27.

During the last two years several alterations have been made in St. Mark's Church, Kennington, and more are about to be effected, at an estimated cost of £1,200, which will bring the amount expended on alterations and improvements to about £3,200.

The Dean and Chapter of Ripon have transferred their estate to the Ecclesiastical Commissioners for England, in consideration of an annual payment of £6,000, "until such time as they may be re-endowed with estates in possession calculated to produce that sum annually." This re-endowment is in pursuance of the policy which has throughout characterised the legislative enactments concerning the estates of the Church, vesting them in the Ecclesiastical Commission only, in order that they may develop under a provident management an income more commensurate with their value than was obtained under the wasteful system of perpetual renewals. Up to the 31st of November 1873 no less than £1,653,446 had been received by the Ecclesiastical Commissioners from private sources, and over 3,000 new spheres of labour opened out. No surplus, however, is likely to accrue out of the revenues of the Chapter of Ripon.

Mr. Starkey has contributed £550 towards the restoration of the Church of Dinton, Wilts, the estimated cost of the work being £1,800.

THE QUEEN AND THE PUBLIC WORSHIP BILL.—The following letter from Mr. Gladstone has appeared in the *Guardian*:—

“SIR,—My attention has been drawn to a letter in the *Church Times* of July 31, signed ‘A Layman,’ in which it is stated that her Majesty had addressed to me a letter designed to influence my conduct with regard to the Bill for the Regulation of Public Worship.

“There is no foundation whatever for such a statement, and I am at a loss to account for its origin. I cannot but regret that letters of such a description are written and published so readily without any ground or warrant whatever. “I remain, Sir, your obedient servant,

“W. E. GLADSTONE.

“Penmaenmawr, Aug. 11, 1874.”

Huntingdon Church, near York, was re-opened on August 13, by the Archbishop of York, after being almost rebuilt at an expenditure approaching £3,000.

BISHOP SUMNER.—The Right Rev. Charles Richard Sumner, formerly Bishop of Winchester, died at Farnham Castle, on August 15. Bishop Sumner was consecrated Bishop of Llandaff in 1826, and translated to Winchester in 1827, which See he presided over until 1869, when, owing to an attack of paralysis, he was constrained to take advantage of the Bishops' Resignation Act. During his episcopate Bishop Sumner consecrated more than 300 churches. His liberality was very great, and his conduct in handing over £13,000 capital and a life annuity of £3,200 due to him from the Ecclesiastical Commissioners, to the South London Fund for building and endowing churches, deserves especial record.

SUBSCRIPTIONS AND DONATIONS

TO THE

CHURCH DEFENCE INSTITUTION,

From June 25 to August 27, 1874.

Direct to Office:—			£ s. d.			£ s. d.			£ s. d.		
Goulden, W. W. Esq.	. . .	1 1 0	Maycock, Mr.	. . .	0 5 0	Redifer, Rev. A.	. . .	0 5 0			
Douglas, Rev. H.	. . .	1 1 0	Ingram, Rev. H. M.	. . .	1 1 0	Talmage, Rev. J. M.	. . .	0 5 0			
Parr, Major-General	1873-4	2 0 0	Adams, Rev. C.	. . .	0 10 0	West, Rev. C. F. C.	. . .	0 5 0			
Field, Capt.	. . .	1 0 0	Egar, Rev. W. J.	. . .	0 10 0				4 0 0		
Smythe, Major-General	. . .	1 1 0	Ashwell, Rev. Seymour	. . .	1 1 0	<i>East Fleete Rural Deanery, per</i>					
Hughes, G. B. Esq.	. . .	0 10 6	Gibbon, Rev. W. L.	. . .	0 5 0	<i>Major Brooks:—</i>					
Winwood, S. H. Esq.	. . .	1 1 0	Seymour, Rev. Canon	. . .	1 1 0	<i>Johnston, Rev. G. S.</i>			0 10 0		
Hubbard, Egerton, Esq. M.P.	. . .	5 0 0	Buttanshaw, Rev. F.	. . .	0 5 0	<i>Ewell Rural Deanery (N. W.), per</i>					
Thrupp, Rev. E.	. . .	0 5 0	Wrightson, Rev. A. B.	N.C.F.	10 0 0	<i>Rev. W. C. Stapilton:—</i>					
Tanner, Edward, Esq.	. . .	0 5 0	Robinson, Rev. J.	. . .	2 2 0	<i>Beck, S. Adams, Esq.</i>			1 1 0		
Gibbons, Sir John, Bart.	. . .	1 1 0	Alderson, Rev. J. T.	. . .	0 5 0	<i>Rice, Rev. C. H.</i>			1 1 0		
M'Clellan, J. Esq.	. . .	1 1 0	Ainslie, W. G. Esq.	. . .	2 2 0	<i>Tabor, Rev. R. S.</i>					
Maclear, Rev. Dr.	. . .	2 2 0	Powis, Earl of	1872-4	3 3 0	<i>N.C.F. 1873</i>			10 0 0		
Blunt, Rev. W.	. . .	1 1 0	Lewis, Rev. D. P.	1872-4	1 10 0				12 2 0		
Gill, Dr.	. . .	0 5 0	Pedder, Richard, Esq.	. . .	1 1 0	<i>Fotherby and Brackenbury Branch,</i>					
Galloway, Rev. W. B.	. . .	1 1 0	Dickson, J. B. Esq.	. . .	1 1 0	<i>per Rev. Dr. Freeth:—</i>					
Eddis, A. S. Esq.	. . .	1 1 0	Hannam, H. J. Esq.	. . .	1 1 0	<i>Smyth, W. H., Esq.</i>			D. 5 0 0		
Barnett, Henry, Esq.	. . .	1 1 0	Hildyard, Rev. A. G.	. . .	0 10 0	<i>Iseworth Branch, per Rev. H. W.</i>					
Lane, Rev. Charlton	. . .	1 1 0	Baugh, Rev. W. J.	. . .	0 5 0	<i>P. Richards:—</i>					
Mann, W. P. Esq.	. . .	0 5 0	Sharpe, Rev. C. C.	. . .	0 10 6	<i>Barnham, Mr. Thomas 0 5 0</i>					
J. P. W.	D.	0 10 0	Gibson, Rev. J.	. . .	0 10 0	<i>Briggs, H. Esq.</i>			0 5 0		
Drummond, Mr. W.	. . .	0 5 0	Thorn, Rev. J. T.	. . .	1 1 0	<i>Craven, Rev. D.</i>			0 5 0		
Thompson, Miss	. . .	5 0 0	Knowles, J., Esq.	. . .	1 0 0	<i>Forster, Capt. J.</i>			0 5 0		
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OCCASIONAL NOTES.

WE are glad to find that the proposal of the Church Defence Institution for simultaneous Sermons on November 8, on the advantages of a National Church, has been well received throughout the country generally. Clergymen in every diocese in England have already promised their help, and as time goes on their numbers will doubtless increase more and more. When a determined effort is being made to induce the people of England to divorce religion from Government, and to repudiate altogether our national recognition of Christianity, it becomes a primary duty of the national Clergy to show to the people the manifold blessings the country has received from the connexion of the Church with the State, and to point out the irreparable injury to both that would follow from a separation between the two. We are fully aware that some of the most earnest and high-minded of the Clergy are sorely vexed by the tone of recent debates in Parliament, and are for the time inclined to take but a lukewarm part in Church Defence work. Such a feeling, we believe, will soon pass away. The subject has only to be considered in all its bearings to ensure the active aid of every faithful and earnest Churchman. Meanwhile we trust that very many of the Clergy will make use of the National Church Sunday for the purpose of explaining to their flocks the true history and position of the Church in this country, and the duty of her members towards her at the present juncture. When misrepresentation respecting the Church to a large extent is abroad, it is essential that Churchmen should not be ignorant of the real facts of the case. Let this be done without a single word of bitterness towards those who seek to destroy that which we hold so dear, and the result will be the promotion of a spirit of unity amongst ourselves, and of a firm determination to hand down to our children the national blessings of which this generation of Churchmen are the appointed guardians.

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All Subscriptions to the Church Defence Institution should be sent to the Secretary, Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W., and all orders respecting THE NATIONAL CHURCH to the Publisher.

THE predicted evil results consequent on Disestablishment are becoming rapidly manifest in the Irish Church. There are those who believe that separation of the Church from the State would be likely to give an impetus to spiritual work, and confer additional freedom on the Clergy in their ministrations. These vain hopes receive but little encouragement from what is now happening in Ireland. Already the foundations on which sound doctrine and a competent Clergy rest have been rudely shaken. The National Synod, in which the laity have an overwhelming preponderance, has more than threatened "changes in the doctrine and liturgies of the Church." It has already adopted several, to which the existing clergy may be compelled to submit, but which seem already to have exerted a repellent influence on the Divinity Students in Trinity College, who are flocking over to England, leaving the Irish Church bereft of its means of supplying the rapidly increasing vacancies in its ministry. In the words of the *Times*, "They seek in the English Church peace and liberty, as well as other more mundane advantages, of all which their own unsettled and disestablished body can offer them no prospect." Some are consoling themselves under this loss of their best men with the idea that "the worldly and ambitious" will henceforth be excluded from the ministry of the Irish Church. Such thoughts may be consoling to some minds peculiarly constituted, whilst others will be disposed to take a more practical view of the case. They will see in this exodus the natural result of the policy of Disestablishment. The Clergy, no longer pastors of parishes, have been reduced to mere ministers of congregations. In every turn of their parochial ministrations they are hampered by the suggestions and restrictions of "the Select Vestry." They find all the stipends of the Clergy reduced to a dead level, prohibitive of all chance of increase, apart from a few exceptional cases in the large towns. The incumbent's freehold is destroyed, and if disabled by sickness or old age, he has no means of employing a curate to take his duties. Such a prospect is not attractive. Even Divinity Students are but men, and brought face to face, as they now are, with the fatal effects of Disestablishment, we cannot be surprised at the course they have taken. Whilst deeply sympathising with the Irish Church in her difficulties, we cannot but hope that the eyes of many Englishmen will, by means of them, be opened to the fallacies which have led some to suppose that Disestablishment might be followed by Church progress and spiritual freedom.

THE opposition to the Three Choirs Festival, as at present conducted, had, until the present year, not seemed a very hopeful one. Quite suddenly a change has taken place, and it is now asserted with not a little confidence, that the recent Gloucester Festival will prove the last of its kind. In ordinary course the festival would next year be held at Worcester, and from Worcester, the centre of lay opposition in past times, now comes very serious opposition from the Dean and Chapter, of whom there can be little doubt Canon Barry was the spokesman at Gloucester. Hence the well-grounded misgivings. Dr. Barry and his friends wish to make the festival a religious service. It certainly has not been regarded as such hitherto, either by those who promoted it, those who took part in it, or those who attended it. So much of it as took place within the Cathedral was nothing more than a performance of sacred music—a morning concert without the usual applause. We do not wish to maintain that our Cathedrals are only to be employed for Church services, nor do we imagine that this is the opinion of the Worcester authorities. But we do feel that Cathedrals should at least be places of religious teaching and religious influence, and that nothing extraneous should, if possible, interfere with the effect of such teaching and influence. This has surely not been considered enough. There is without question an immense power for good in the music of the *Messiah*, or of *St. Paul*. Many people may be impressed by it far more powerfully than by the most eloquent sermon, simply because music speaks to them with a directness, and makes of them for the time entire captives in such a manner as no other influence either can or attempts. All that this power needs is guidance. And without saying that the power has been abused, it has certainly not been used as it might have been. The vast majority of people who go to hear Titiens, Trebelli, and other singers as gifted, do not go to be religiously impressed, even though they go to hear them in a Cathedral; and those who go with the best intentions and hopes cannot but be reminded of much which they would prefer to forget if they would take away all that music and words combine to teach them. There are probably some whose highest pleasure it would be to hear the solo music of the *Messiah* rendered by the very best artistes our own or any other country can produce, irrespective of all other considerations. But so to our minds the music is not put to its best use, and we shall hail with gratitude any movement which has for its object not only the appropriation of our Cathedrals to purely religious uses, but the cultivation of sacred music with a view to directly religious teaching.

THERE has been a kind of spiritual *émeute* amongst the students of the Baptist College in the Regent's Park. One student has become a Unitarian minister, another has entered a Unitarian College, a third has been kindly requested not to return, a fourth has given up the ministry altogether and devoted himself to business, whilst, as regards a fifth, the Committee express a hope that although he has retracted nothing, he may yet modify his views. All this drives the *Freeman* to inquire, "What are our denominational standards?"—a question, it seems, more easily asked than answered, for it proceeds to say: "It is not easy to enumerate the things, belief in which makes a man a Baptist. It is certain that we cannot appeal to the old Baptist confessions of faith as authoritative." This does not augur well for the future increase of the denomination, or for its power of retaining its hold on its present members. A religious body without a definite confession of faith lacks attraction to those without, as well as cohesion amongst those within its pale. Unlimited spiritual freedom is very well in theory, but it is a difficult thing to put into practice if united action is required on any subject. It is a marked feature of the Baptist denomination "that every Church is independent of every other Church, and that every individual member of a Church is responsible only to his own conscience and to the Church in matters pertaining to religious faith." Under such circumstances it is wonderful that the Baptists have held together so well as they have hitherto done. If the race of junior students follow the example set them by their friends in Regent's Park, increase in numbers is not likely to be a striking feature of the Baptist denomination in the future.

"**E**NGLAND is more religious than she was twenty years ago. Look at the Churches England is erecting, while the Secularists cannot build a little school." This is not, as might be thought, the complacent declaration of an enthusiastic Churchman, after looking over some such statistics as are furnished to us from Devonshire, in the current number of *The National Church*. It is not even the opinion of a man who is indifferent upon the subject, careless whether Christianity extend its influence or lose its hold over the people of England, but it is the opinion of one who is personally anxious for the advance of what is called "Free Thought," and of a party which does not look upon the extension of Christianity with any favour or satisfaction. Mr. Lloyd Jones, a writer in the *Beehive*, being a person who is greatly dispirited because a Republic in England appears a very distant realisation, is

the gentleman responsible for this sentiment, and one of the ubiquitous reporters of the *New York Herald* elicited the melancholy confession. We of the Church of England shall hardly be expected to condole with Mr. Jones. We rejoice unfeignedly over what appears to him to be evidence of a wide-spread activity to promote doctrines which he had hoped were growing obsolete, and while we accept the testimony of Mr. Jones to the failure of the cause dear to himself and friends to recommend itself to the people of England, we accept also his testimony to the earnestness and liberality of the supporters of the Church, and his indirect witness to their usefulness. We are probably not presumptuous in supposing that Mr. Lloyd Jones regards the Church of England as his most formidable opponent. Our Nonconformist friends are, we believe, as heartily anxious as ourselves to impede the spread of Secularism. May we call their attention to this opinion of a Secularist, and beg them once more to consider if, in their efforts to disestablish and disendow the Church of England, they are not injuring instead of helping forward the cause of Christ?

IN accordance with a return lately moved for in the House of Lords, an effort is now being made in the various dioceses throughout England to ascertain the amount voluntarily spent by the Church in the building and restoration of cathedrals and churches during the last forty years. It will be some time before that return can be complete. Meanwhile we are glad of the opportunity of bringing before our readers a specimen of the character which these returns are likely to assume. In another column will be found a return from the Rural Deanery of Ipplepen, in the Diocese of Exeter, of churches built or restored since 1840, with the proximate cost of each, and the sources from which the funds were derived. There are altogether forty-one churches in the Rural Deanery. Of these no less than thirty-nine have been restored or altogether newly built. The money spent amounted on the whole to £102,184, or on an average about £3,000 a year, derived almost entirely from voluntary sources, and this in one Rural Deanery only. It is true that this Rural Deanery includes such places as Torquay and Babbacombe, and therefore may not be taken as an example of what may be expected in all Rural Deaneries throughout England, but we have little doubt that when the expected returns are published they will reveal some startling results, and show the enormous sums which Churchmen have voluntarily given during the last forty years for the maintenance and extension of the churches throughout the land, which not a few Liberationists are accustomed to speak of as "national property."

IN the August number of *The National Church* we referred, in a note, to the action of a Mr. H. G. Von Sturmer in giving up his connection with the Congregational body and seeking orders in the Church of England. In certain of the Nonconformist papers exception was taken to the manner in which Mr. Von Sturmer's conduct was commented upon, whether by us or others we cannot say. That, however, we did not misinterpret Mr. Von Sturmer's words and motives is made evident from the following letter, which we take from a provincial paper:—

The Rev. H. G. Von Sturmer, late pastor of Emmanuel Church, thus writes from Heapham Rectory, in reference to his secession to the Church of England: "My attention has been called to a paragraph in which allusion is made to me in a contemporary in connection with the 'so-called liberty' of the Established Church. Amid the work of preparation for holy orders I have little leisure for letter-writing. Will you allow me, however, the opportunity of saying that, by 'liberty' I understand, not the license which permits men to do as they please, but the wholesome subjection to a self-imposed restraint—the restraint of properly constituted authority—which compels a man to do as he ought. This is true alike of spiritual, religious, and ecclesiastical life. The 'voluntary' tie is indeed 'the only one under which a spiritual truth can be safely held in its purity and integrity.' Yes—but *it is a tie*, for all that—and, in seeking the office of the priesthood in our National Church, and thereby entering into the most sacred of all earthly ties, I do most strenuously maintain that I am binding myself by a tie which is as truly 'voluntary' as any by which the most liberty-loving Nonconformist is bound to the communion which he enters. With all that *The National Church* has advanced—as copied recently into your columns—I am in perfect accord, and I rejoice already in the freedom, both religious and ecclesiastical, which I know awaits me in the Episcopal Church, as second only to that spiritual liberty wherewith Christ has made me free."

SCHOOL BOARDS AND THE TEN COMMANDMENTS.—The *Literary Churchman* states that the following story is vouched for by the Bishop of Durham:—In a certain school supported by the "owners of certain great works who were in favour of the secular system, they had given over the management of the school to a committee, and many of the committee were workmen." The rule at that school was that nothing should be taught that was denominational, no catechism, no formularies of any Church, but simply that the Bible might be read and explained. The schoolmaster was called up before the committee a little while ago on the charge of having transgressed the rule and taught the Church Catechism, and his answer was that he had never done so. What then was the charge based on? It turned out in the course of his Bible-teaching the schoolmaster had taught the children the Ten Commandments, and one of the committee immediately said (his Lordship used the words that were told him)—"I don't like those 'ere Ten Commandments; they have a smack of the Church Catechism in them."

ELECTION TO THE BISHOPRIC OF KILMORE.

A MEETING of the Synod of the United Diocese of Kilmore, Elphin and Ardagh, was held at Cavan on the 24th of Sept., under the presidency of the Archbishop of Armagh, for the purpose of electing a new Bishop in the room of the late Dr. Carson. The Right Hon. J. T. Ball, M.P., acted as the Primate's assessor. The names of 19 candidates were brought before the Synod. Amongst them were those of the Dean of Kilmore, the Archdeacon of Ardagh (Dr. Darley), Canon Daunt, Rev. S. Shone, Rector of Cavan, the Dean of Cashel (W. P. Walsh), the Rev. H. Jellet, &c., &c. The result of the first ballot was to place Dr. Darley at the head of the poll, with 79 clerical and 125 lay votes. Canon Daunt stood next, with 40 clerical and 93 lay votes. Neither having attained the required majority of two-thirds of each order, a second ballot became necessary, when Dr. Darley having obtained the requisite number of votes was declared Bishop-elect. Dr. Darley, who was formerly Head Master of Dungannon School, must be nearly 70 years of age, having been elected Scholar of Trinity College in 1819, and proceeded to the degree of B.A. in 1820, and M.A. in 1827. Dr. Kyle, the Archdeacon of Cork, Mr. Jeffcott, Chief Justice of Australia, and Dr. Luby, late Senior Fellow of Trinity College, Dublin, were elected Scholars the same year as Dr. Darley. He married in 1851 Anna, daughter of the late, and sister of the present, Lord Plunket.

The church of St. Nicholas, Colchester, is to be rebuilt, at a cost of more than £10,000.

"NATIONAL CHURCH SUNDAY."—The Church Defence Institution is making efforts to establish the idea of a National Church Sunday. From a circular issued by the Secretary to all the incumbents of England and Wales, we learn that for several years past it has been the custom in many churches in Devonshire to select a certain Sunday, under the designation of "The National Church Sunday," for special sermons and simultaneous offertories in furtherance of the work of Church Defence. During the last year the incumbents of more than 80 parishes in that county assisted in this movement. It is undoubtedly true that the activity with which the Liberation Society is pursuing its designs, and the large sum of money it is raising for the purpose "of the extension of its agitation to the small towns and rural parishes, and the wide distribution of tracts and other publications throughout the kingdom," make it a matter of the highest importance that Churchmen should be rightly informed on this question. The 23rd Sunday after Trinity has been selected as the most appropriate Sunday for the purpose; and it is to be hoped that a goodly sum may be contributed. A good deal has been done by the institution on its small income of £3,200; but the Liberation Society has more than doubled that sum, and is raising besides a special fund of £100,000, of which £75,000 is already promised.—*Standard*.

THE CHANCELLOR OF THE EXCHEQUER
ON CHURCH DEFENCE.

IN opening the proceedings of a Church Defence meeting, at Exeter, on September 8, over which he presided, Sir Stafford Northcote made the following admirable observations on the duty of Churchmen at this crisis:—

We are met here this evening for the purpose, principally, of hearing a lecture which will presently be delivered to us by a gentleman who is very well competent to address you upon the subject which will engage your attention—Mr. Lyon—who is here as a deputation from the Parent Society, and whose remarks will, I feel sure, be of interest and value to us. We are here, also, for the purpose of keeping ourselves alive, in fact, and registering the fact that we do not consider that the time has come for laying down the arms that we have of late years taken up. There are many persons who say that it is really a work of supererogation, that it is a proof of folly and weakness, that we should consider it necessary to keep up such an Institution as this; that the relations of Church and State are so firmly established, and that the mind of the country is so firmly made up for their maintenance, that it is mere idleness to be holding meetings, and to be passing resolutions and making great speeches in defence of that which everybody is prepared to admit. Well, I am not at all sure that that is a correct view of the case. I do not think the time has come for laying down our arms, or for going to sleep, thinking we are in perfect security. I believe it is still necessary for us to be on our guard, and to be prepared to meet the movement which those who take different views from ourselves are continually pressing forward; to meet it in a spirit of courage and of hopefulness, but at the same time of watchfulness and determination. I say, then, that I am very ready to come forward and take any position that may properly be assigned to me in the affairs of this Institution. But I must add that I do regret rather particularly that it should be my duty to take the chair upon this occasion, and for this reason—that I fear my doing so may seem in the eyes of some people, to give something of a party character to the Institution. Now, of all things I deprecate, it is giving anything like a party character to an Institution which is established for the defence of the connection between Church and State. I believe nothing could be more fatal to the cause in which we are interested than to allow its defence to be associated with what may be called the interests of a single political party in the State. I feel quite sure that, although I trust every Conservative is a supporter of the union between Church and State, there are many persons who cannot rank themselves amongst the supporters of the Conservatives who are equally attached to this Institution, and I say, nothing should be done to alienate, or in any way to repel, those who, sharing our views upon this subject, differ from us upon other questions, by giving anything like a party character to our proceedings; and therefore it is that I regret being placed in this position to-night. But I desire most emphatically to disclaim for myself, and for this Institution, anything like a party character in our proceedings. I don't know that I need really detain you by entering at any length into this great question. I suppose I may

take it for granted, by your presence here this evening, that the large majority of those present, if not the whole of them, are convinced that the union of Church and State is fraught with blessings and advantages to both the contracting parties to that alliance. I believe myself that if we look at the matter from the point of view of statesmen, as politicians, we shall feel that it is of enormous and of incalculable value and importance that we should maintain an established and recognised form of religion, not thereby excluding the freedom of conscience and the free practice of any forms of worship different from our own—not in any wishing to limit the exercise of their own religious ceremonies and doctrines and worship by those who dissent from us; but maintaining as a standard in the midst of the country this great national Institution, by which we make our solemn protest in the eyes of the world and the people of England that we are a Christian country. I believe that we feel it to be a great national advantage that we have an Institution, which is to be found everywhere—I mean throughout the country—which is to be found in every parish, and which has a position which entitles those who represent it to speak, as of right, to the persons with whom they are brought into association; and, on the other hand, I believe it is of great advantage to the Church herself that she should be placed in that position of vantage, that she should have the right of access to the people throughout the country, that she should thereby, with the countenance of the State, be able to do the great work assigned to her. I think if we look at the matter from a theoretical or a practical point of view, we may say we see, in the work which the Church has been doing for many years past, signs that the position which she holds is good, both for herself and the country at large. We shall hear, I have no doubt, from Mr. Lyon—or you will see in other ways, or you may ascertain for yourselves if you will take the trouble to look into the matter—that the Church has been exerting herself in as free and as vigorous a manner as though she had no other assistance to depend upon but her own exertions; that her connection with the State as an Establishment has not hindered or restrained her from doing her great work, but that rather, on the other hand, she has felt her position has been one which has obliged her—or, as the French say, *noblesse oblige*—to carry on the task which has been committed to her, under a sense that this position yields her greatly increased advantages for carrying on that work. I believe myself that, whether we look at the matter from a theoretical or from a practical point of view, we may well rest satisfied with the relation which exists between Church and State, and that he would be a very rash man indeed who would disturb that relation, unless there were much stronger reasons for so doing than we have heard given in any quarter where there has been any attempt made to disturb it. I hope and trust that we are prepared to maintain that connection as far as in us lies. And I believe that the mode in which we must maintain it is not merely by giving our support to those who are prepared to support the connection, and by opposing those who are prepared to upset it, but that we must also support it by endeavouring, as far as possible, to render the connection tolerable, and friendly, and workable, between the two. Remember that it is impossible in any connection between two institutions of any kind, and especially between two such

institutions as the Church and the State, that there should not be occasions of friction. It is easy enough for those who oppose the connection to magnify any little friction that may arise, and to endeavour to cause dissensions between the two. Our duty is, as far as possible, to diminish and to take away those causes of friction, and to remember that there must be a feeling of give and take to a certain extent; that there must be a feeling of not endeavouring to press the matter to an extreme in one direction or in the other; that we must not be too severe, on the one hand, in judging those who may take a little too much liberty in their own line of action, and, on the other hand, not too much readiness to try and push the liberty which the Church allows to the extreme of saying, "How far can I go without going beyond the point which is allowed?" I feel there is too much disposition, on the one hand, between excellent, earnest men to try how far they can go within the letter of the law—and there is, perhaps, too much readiness on the other hand to condemn those who are apparently going farther than we ourselves should approve in one direction or the other. I myself earnestly trust that the connection between Church and State may be maintained, and maintained upon principles of harmony; maintained upon those principles upon which family union alone can be maintained, that is, not to endeavour to magnify every difference that exists, but to endeavour to smooth it over, and to follow, in all instances, the great law of charity.

NOTES ON CHURCH HISTORY.

No. I.

THE Church has from time to time suffered so much from the general ignorance of Churchmen concerning the history and circumstances of their own Church, that it may not be amiss, at a time when Church questions are every day coming more to the front, to lay before our readers a brief outline of Church history in England, directing special attention to those points which are of most value in meeting the attacks most commonly made. But, before commencing to do so, let us state in a few words what is the real value of the historical argument. The historical justification of any institution can never in itself be sufficient, and the historical condemnation of an institution can never be conclusive. We have in either case to apply the further test of present right and expediency. For instance, we are in *possession* of a great Indian Empire, the *acquisition* of which it might be a somewhat difficult task to justify, according to our received notions of morality. But the *maintenance* of that empire is not of necessity to be condemned merely because the acquisition of it may have been unjust, for it can be shown that English rule in India involves many blessings for hundreds of millions of our fellow-creatures. On the other hand, it is quite possible that an institution founded in right and justice may become obsolete and even harmful, and in that case the historical justification would be obviously insufficient. We must apply these considerations to the case of the Church, and they will lead us to the conclusion that, if the historical arguments brought forward to show that she acquired her property and position unfairly, were as true as they are really false, they would not be complete, because whatever may have been the origin of Establishment and Endowment, they must

now be judged rather by their present advantages than by the result of a review of past centuries. Having thus placed the historical argument in its proper position as to value, we may glance for a moment at the main assertions with regard to Church history, the true value of which the student has to investigate. It is asserted, first, that the connection between Church and State, called Establishment, involves some past transaction of the nature of a compact, and that it implies national unanimity in the matter of religion, and is indefensible as soon as the existence of sects outside the Church is legally recognised. Secondly, that the bulk of the endowments of the Church are either the gift of the State, and partake of the nature of taxes, or were given, not to the Church, but to the nation, in such a manner that the Church has no equitable right to their exclusive possession, and that the State may equitably and justly alienate them from religious purposes altogether. Thirdly, that the Church of England began with the Protestant Reformation, at which time sprang up most of the Protestant sects from which the Non-conformists of to-day are, or profess to be, descended. How far these ideas are supported by history the student of history must discover.

THE ANCIENT BRITISH CHURCH.

The exact date of the introduction of Christianity into Britain cannot be ascertained, though it is abundantly clear that from very early times a Church existed in these islands; and not only so, but also that the Christian religion greatly flourished among our early forefathers. Some persons, relying on a hint in the New Testament, have supposed that St. Paul himself preached the Gospel in Britain; but that is a mere conjecture, and is, after all, a matter more interesting than important. The "Claudia" spoken of in St. Paul's Second Epistle to Timothy, chap. iv. v. 21, is believed to have been the daughter of a southern British king, and she was probably born at about the year of the Crucifixion. We also have the authority of Gildas Cambrensis—a British chronicler who flourished towards the end of the sixth century—for the assertion that Christianity existed in England before the year A.D. 61. Irenæus, who lived in the second century, speaks of Britain as "*Christo subdita*"—subdued to Christ. Passing to about the year 190 we come to the story of Lucius, a British king, who is said to have done much for the organisation of the Church in Britain, by establishing bishoprics and archbishoprics, and by building numerous churches. Whatever may be the particular value to be attached to these various traditions, it is at least certain that when the persecutions of Christianity broke out under Diocletian, in the beginning of the fourth century, A.D. 303, the British Church was well established, and during the terrible ten years that followed furnished at least one martyr whose name survives to the present time, and has been given to the town (St. Albans) near which he suffered. It is also clear that the form of government in the ancient British Church from the earliest times was episcopal, for in the year 314 we find three British bishops present at the Council of Arles, and, a few years later, we find other bishops from Britain attending a Council at Sardica. In the fifth century we hear of an Archbishop at Llandaff, besides the Bishops of York, London, and Caerleon-on-Usk, and their numerous suffragans. As to the

creed of the British Church, it was that of the other Christian Churches of the world, which were not as yet contaminated with the errors of Popery, though already in some parts of Christendom the claims of the Bishops of Rome for supremacy over other Churches were beginning to be heard. It was early in the fifth century that St. Patrick, a British missionary from Scotland, preached Christianity to the Irish, and as he has left his creed behind him, it may be interesting to refer to it as a summary of the belief of British Christians of that time. Here it is:—

“There is no other God besides God the Father and His Son Jesus Christ, whom we confess to have been from everlasting with the Father, and who was begotten before all things, and by whom all things were made, visible and invisible, and who was made man and overcame death, and ascended into heaven to the Father. And God gave unto him all power over every name in heaven and in earth, and under the earth, that every tongue should confess that Jesus Christ is Lord and God. We believe in Him and expect that He will come again to judge the living and the dead, and will render to every man according to his works; and he has poured out upon us abundantly the gift of the Holy Ghost, the pledge of immortality, who maketh us to believe and obey, and to be sons of God the Father, and to be fellow heirs of Christ, whom we confess; and we adore one God in the Trinity of the Sacred Name.”

It will be seen that this creed is in most points substantially identical with the Nicene Creed adopted about 130 years before, and that in no point does it traverse the truths now held by the Church of England. We find then in England, before the coming of the Saxons, and centuries before the establishment of the kingdom of England, an episcopal Church founded in the very earliest times, recognised by the other Churches of Christendom as an integral part of the Church of Christ, a Church not differing in doctrine from that now established among us; a Church, too, possessing property, and a regular diocesan organisation. Such was the earliest Christian Church in this country. Looking to all the circumstances of the case, has not the Church of England of to-day a *prima facie* right to claim descent from it?

Beyond the fact that the early British Church survived the persecutions of Diocletian, which came to an end in 313, and that it continued to flourish in a state of great general purity until the departure of the Roman troops in the year 427, very little is known except the facts above mentioned. We must not, however, omit to observe that before the end of the fourth century there arose in Wales one notorious heretic, whose name survives to the present day. This was Pelagius—the classical form of the name Morgan—who taught that Adam was created mortal, that the consequences of his sin were confined to himself, that infants are born without taint of sin, and that the general resurrection of the dead does not follow in virtue of Christ's resurrection.

On the departure of the Roman troops, Britain was desolated by hordes of Picts and Scots, and in the gloom of that storm we lose sight for a time of the ancient British Church. Its further fortunes we must leave for another chapter.

On Tuesday, September 22, the Bishop of Chichester consecrated Emmanuel Church, Hastings, which has been built at the sole cost of a lady resident. The church is to be entirely free. There were a great number of clergy and laity present.

DEARTH OF CLERGY IN THE IRISH CHURCH.

The *Times* Dublin correspondent says:—A suggestive controversy has been excited in the Irish Church by the difficulty experienced in obtaining curates. In this respect the great change produced by Disestablishment is beginning to tell with injurious effect. Inducements are held out such as were never before offered, but they fail to attract ministers from the ranks of those recently admitted to Holy Orders. The ordination lists show that the majority intend to make England their field of labour. The Divinity class in Trinity College can no longer be relied upon to recruit the ministry of the Church of Ireland, and clergy and laity alike view with sorrow the frequent draughts of picked men sent off to occupy churches in England, while many parishes in their own country are in danger of being left without any pastors. Among the reasons alleged for the disinclination to accept appointments here, two seem to have most weight. First, there is little prospect of promotion. It is true that the salaries offered to curates are much higher than they received some years ago or than they can expect to get in England, but they are not content to remain at a dead level, and there are no prizes now to be obtained. Under the old system the curate accepted the wretched salary of £75, and drudged on for years because he hoped some day to repose in a snug living of a few hundreds a year, or, if he had “friends at Court,” to be made a dean, with a glittering mitre, in a certain contingency, brought within his grasp. He is not satisfied now to be paid at more than double the old scale, because the whole aspect of the Church is changed. There is no longer any such chance of dignity and ease. There are no well-endowed rectories to be obtained by territorial influence, or possibly by commanding talent, and the parishes have made no adequate provision for the higher ranks of clergy. All now depends on the will of the laity, in whose hands, as a rule, the nomination of the ministers practically rests, and who hold the purse-strings with a very tight hand. Some persons say, with philosophic solemnity, that the effect of this will be to purify the Church, and that they are thankful for it. They like to see young men entering the sacred ministry from the purest motives, and devoutly rejoice to think that the avenues are closed against those who would enter it from a love of filthy lucre. They hope to see the graces of humility and meekness largely cultivated, and a spiritual tone pervading the clergy. It is to be regretted, perhaps, that the ideal of an Apostolic ministry cannot be realised, and that human nature does not lose all its carnal instincts when it “assumes the sacred office.” Clergymen have appetites like other people, and some of them particularly good ones, if we may judge from appearances. They also have an orthodox objection to a state of celibacy, and when they do marry, which not infrequently happens, they have many fair reasons to give for thinking it necessary to have some regard to the “loaves and fishes.” In spite of all the exhortations which may be addressed to them, or the reproaches which may be cast upon them, the Divinity students will continue to emigrate until they feel assured that their material prospects will be at least as good at home as they are in England. Another motive which strongly impels them to seek another sphere of duty is the unsettled state of the Church of Ireland as regards the Revision question. Young ministers are alarmed

at the discussions which arise and the tone assumed by some of the disputants, and they see that while the financial interests of the Church appear to be of secondary importance, and the laity are niggardly in their contributions to the Sustentation Fund, there is a disposition among some of them to restrict the liberty of the clergy, and to chain them down to very narrow views of doctrine. This apprehension operates as powerfully as the poverty of the Church—in many cases more so—and the result is that there is a dearth of clergy to fill the pulpits here, and parishes are in danger of being left without any ministers. In order to fill the void an inferior class of candidates, who have obtained no University education, are offering themselves for ordination, and in some instances the Bishops have been obliged to admit them. In order to remedy the evil it is proposed that in each diocese some parishes should be more liberally endowed, and the wealthy members of the Church are appealed to for funds to effect the object.

DEVON AND CORNWALL.

THE NATIONAL CHURCH SUNDAY.

Many of the clergy in the above counties, especially Devon, have promised to preach sermons and collect offertories in support of the Church Defence Institution.

The Organising Secretary has issued the following notice:—

To the Clergy of the Diocese of Exeter.

The preacher who thinks that Disestablishment is a National denial of Christ, is not going beyond his sphere when he warns his congregation against being parties to it.—*Guardian*.

“The Clergy who have signified their assent to the proposal for simultaneous sermons and offertories on the 8th of November next, the 23rd Sunday after Trinity, on behalf of the Church Defence Institution, are thanked by the Committee for their prompt courtesy; and those who have not yet returned replies to the circular are respectfully requested to intimate their concurrence, as soon as convenient, to the Honorary Secretaries at Torquay, that the list of parishes, whose incumbents are willing to co-operate in this annual movement, may be completed.”

NETTLEBED (DIOCESE OF OXFORD).—A numerous meeting of parishioners was held on the 16th of Sept., the Hon. and Rev. H. Bligh, Vicar and R.D., in the chair. The Organising Secretary addressed the meeting on the need of Church Defence, the general obligation, and the suitable methods; after which the following resolution was moved by Mr. Churchwarden Beasley, seconded by Mr. Churchwarden Willis, and carried unanimously:—

That in view of the attacks now being made on the Church as a national institution, and in the belief that it is for the common good that these attacks should be resisted, this meeting approves of the work of the Church Defence Institution; and requests Mr. Shipway to act as local secretary and correspondent for this parish.

The excellent example of Mr. Bligh (who might have pleaded his approaching departure from the parish as a reason for not moving), and of his parishioners, who have shown that a country parish need not be either idle or aggressive, will, we hope, be noted elsewhere.

“**RUGBY TRADITIONS.**”—The foundation-stone of the High School at Newcastle-under-Lyne was laid by the Bishop of Exeter on September 3. In a speech which he made at a subsequent lunch, Mr. G. Melly, M.P., an old Rugbæan, referring to a mention of Rugby traditions, inquired what Rugby traditions were. Among four traditions of Rugby which were indelibly impressed upon his memory, first was the tradition of flogging. It was, in his day, a tradition, that the strongest wrist which ever swished a schoolboy was the wrist of Dr. Arnold; but he remembered also the wrist of the present Archbishop of Canterbury, and it was a painful theme to dwell upon. After speaking of traditions of flogging and football, Mr. Melly referred to the greatest tradition of all—that of earnestness. A noble marquis had said that Rugby men always reminded him of monitors, præpostors, and sixth-form boys walking up and down the world with canes, and with countenances of great earnestness, shouting, “Order! Order!” There was something not unfair, and not altogether untrue, in that description of Rugby men, for one Rugby man, Lord Derby, was now walking up and down Europe, crying, “Order! Order!”—and another Rugby man, Mr. Cross, was walking up and down the public-houses of England, crying, “Order! Order!”

ST. PANCRAS, LONDON.—A lecture in connection with the newly-formed St. Pancras branch of the London Working Men’s Council, was delivered by Mr. H. B. Reed, Organising Secretary to the Council, in the Mission House, Sandwich Street (kindly lent for the occasion by the Rev. Canon Thorold, Vicar of St. Pancras), on Thursday evening, September 10. Among those present were—the Rev. V. Brewer, Mr. H. Field, Mr. Keys, Mr. Puttock, Mr. Guildford, Mr. Winton, Mr. L. Shreeve, hon. sec., &c. Mr. Reed took for his subject, “Our National Church: its Opponents; and why we should defend it from their attacks.” Votes of thanks having been accorded to the chairman, to the lecturer, and to Canon Thorold, for his kindness in granting the use of the room, the meeting separated in the same way that it had begun—with prayer.

BOOKS AND PAMPHLETS RECEIVED.

- Jas. Parker & Co. :—
Christ’s Soldiers. Sermons. By Rev. W. F. Short.
Rivingtons :—
Six Charges. By Venerable Archdeacon Earle, of Totnes.
J. & C. Mozley :—
The Monthly Packet for September.
The Magazine for the Young. New and Old.
The Monthly Paper of Sunday Teaching.
W. Macintosh :—
Golden Hours. Edited by W. M. Whittemore, D.D.
Sunshine. Edited by W. M. Whittemore, D.D.
W. W. Gardner :—
Missionary Prayers for Private and Family Use.
The Church of England Magazine. Parish Magazine.
Sunday. Chatterbox. The Children’s Prize.
Good Stories.—Highly Respectable.
The Church of England Temperance Chronicle.
J. H. Batty :—
The Claims of the Church of England on National Support. By the Rev. J. Simpson.
W. Hunt & Co. :—
The Priesthood, the Altar, and the Sacrifice. By a Churchman.
W. H. King & Co. :—
Studies in Modern Problems. No. 6. Abolition of the 39 Articles. By Nicholas Pocock, M.A.
Robert Hardwicke :—
The Contrast between Crystallization and Life. By J. E. Howard, F.R.S.
Houlston and Sons :—
The Churchman’s Shilling Magazine.
S. W. Partridge :—
The British Workman. The Family Friend.

CHURCH PROGRESS IN DEVONSHIRE.

The following return for the Deanery of Ipplepen (in the County of Devon) of Churches built or restored since 1840, the cost, and whence derived, was read by the Rev. R. R. Wolfe, Rural Dean, at a meeting in Torquay in aid of the Church Defence Institution, September 10, 1874.

Churches.	Restored.		New Churches.	Cost.	Sources whence Funds derived.
	Partly.	Entirely.			
RURAL DEANERY OF IPPLEPEN—					
Abbots Kerswell . . . .	...	...	New	£15,000	£100 from the Church Building Society, the rest from Private Subscriptions
Babbacombe . . . . .	...	...	
Brixham	P.	...	...	£1,200	Private Subscriptions.
Churston Ferrers . . . .	...	E	...	£1,700	Ditto.
Brixham (Lower)	P.	...	...	£1,400	Ditto.
Brixham, St. Peter's . . .	...	...	New	£900	Ditto.
Collaton Sillary . . . .	...	...	New	£3,500	Ditto.
Broadhempston	P.	...	...
Combeinteignhead	P.	...	...	over £400	Ditto.
Denbury	P.	...	...	over £800	Ditto.
Haccombe . . . . .	...	E.	...	over £500	Ditto.
Ipplepen	P.	...	...	£500	Church Property.
Kingskerswell	P.	...	...
Kingswear . . . . .	...	E.	...	£1,574	Private Subscriptions.
Landscope . . . . .	...	...	New	£2,000	Ditto.
St. Mary's Church . . . .	...	E.	...	£11,000	Ditto.
Coffinswell	P.	...	...	£150	Ditto.
St. Nicholas	P.	...	...
Ogwell (East and West)	P.	...	...
Paignton	P.	...	...	} £2,150	Ditto.
Marldon	P.	...	...
Staverton	P.	...	...
Stokeinteignhead	P.	...	...	£1,000	Ecclesiastical Commissioners & Private Subscriptions
Stoke Gabriel	P.	...	...	£1,000	Private Subscriptions.
Waddeton Chapel . . . .	...	E.	...	£1,200	Ditto.
Torbrian	P.	...	...	over £500	£30 from Church Rates, and the rest from Private Subscriptions.
TORQUAY—					
Tormohun	P.	...	...	£1,400	Private Subscriptions.
Cockington	P.	...	...
Ellacombe . . . . .	...	...	New	£5,000	Ditto.
St. John's . . . . .	...	E.	...	£13,000	} Ditto.
St. John's School Chapel .	...	...	New	£600	
St. Luke's . . . . .	...	...	New	£10,440	
All Saints . . . . .	...	...	New	£1,100	£500 from Church Building Society, the rest from Private Subscriptions.
Trinity . . . . .	...	E.	...		Private Subscriptions.
Upton . . . . .	...	...	New	£10,000	Ditto.
St. Mark's . . . . .	...	...	New	} £8,000	Ditto.
St. Matthias . . . . .	...	...	New		
Woodland . . . . .	...	...	New		
Wolborough	P.	...	...	£600	Private Subscriptions and Church Property.
Wolborough School Chapel	...	...	New	£670	Private Subscriptions and Church Societies.
Wolborough, St. Paul's . .	...	...	New	£4,000	Private Subscriptions.

N.B.—The return for the New Churches is exclusive of Endowments.

A few of the sums, where blanks occur, have not been ascertained. The total amount above specified is £102,184

P stands for Partly. E for Entirely.

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

THE CHURCH DEFENCE INSTITUTION AND ITS WORK.

SIR,—An angry article in the *Times* of August 29, in abuse of the work of the Church Defence Institution, reminds me that I have failed to pay my subscription for this year. I beg, therefore, to hand you a cheque for the contributions of myself and a few friends to your most valuable society.

The text of the leader in the *Times* is more immediately furnished by two excellent letters signed "A. Duncombe Shafto" and "A Churchman," respectively. The leader ends with the following profound paragraph:—"Mr. Shafto wants to do his duty in peace. Is it the best way of obtaining peace to enter into a controversy with every malcontent who may invade his parish? Let him maintain peace as far as his own acts are concerned, and go on doing his duty quietly, as he says he has done for the last thirty years, and he will at least have rendered one parish invulnerable to the assaults of the Liberation Society. If every clergyman would do the same in his own parish, the whole institution would be protected. The Church is its own Defence Association, and had better trust to itself alone."

The present is not the first occasion by any means that nonsensical rubbish, such as the above, has been launched by your contemporary against various good movements; but a moment's reflection must convince even an idiot of the folly of such reasoning. Jones wants to do his duty in peace. Is it the best way of obtaining peace to fire at every burglar who breaks into his house? Far preferable for him to keep his front door open day and night, and have bills posted up outside the premises to this effect:—"Burglars, thieves, tramps, and robbers of all kinds will find the front door open all the year round. There is plenty of valuable plate in the pantry, and much coin in the proprietor's strong box, which, by the way is never locked."

This is virtually the argument of the *Times*, as regards Church Defence. A PRACTICAL MAN.

THE TITLE OF REVEREND.

SIR,—Your correspondent "M. A." asks when this title first came into use. He will find it frequently in Bede's *Ecclesiastical History*; and, the first time, in the superscription of a letter from Pope Gregory, A.D. 596, to Ætherius, Bishop of Lyons. "To his most reverend and holy brother, and fellow-servant Ætherius, Gregory the servant of the servants of God."

So again, A.D. 601. "To his most reverend and holy brother and fellow bishop, Virgilius, Gregory, servant of the servants of God."

And again, A.D. 687. "I came (says Guthfield) to the island of Farne, with two others of the brethren, to speak with the most reverend father Ethelward."

A. N. B.

SIR,—Your correspondent, M.A., will find in *Notes and Queries* this subject discussed, but without having much light thrown upon it. Up to within 100 years ago the judges had the title of "Reverend." I have seen documents of the time of Charles II. where church clergy are styled "Mr." and not Reverend. I have a strong suspicion that it first came into use during the Commonwealth. Swedenborgians, and even Unitarians, assume the title. I should be glad to know how the use of the titles "Father" for a priest, and "Brother" for a deacon became laid aside, and how it happens that a bishop only is described in documents as Right Reverend "Father in God."

Z.

THE CHURCH AND STATE CONTROVERSY.

SIR,—The winter session is about setting in, and we ought to be making our preparations for the coming campaign, which our opponents, the Liberationists, have organised. Some time back one of your correspondents advocated the formation of classes for the study of the controversy, and the giving of prizes to successful competitors, after an examination in the subjects of the course. He very kindly suggested that my "Popular Catechism" (8vo., pp. 80, 4th edit.) should be used as a handbook. It was with the design of presenting what I hoped would prove a useful text-book on the controversy, that I prepared it; and so far my labour has not been in vain. I am glad to say that it has been favourably received; and has also obtained complimentary and gratifying comments from some of the bishops. My reason for alluding to it is this, if any of your readers are thinking of forming classes, and should approve of my catechism as a text-book, I shall be willing to make grants of it at the rate of threepence each.

W. PRESTON.

Trinity Parsonage, Runcorn.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

Those who have not yet become acquainted with the devoted life of the martyred Bishop of Melanesia will have good reason to be glad that a third edition of the *Life of John Coleridge Patteson* has been issued by Messrs. Macmillan, in a form accessible to all readers. Such a life as this, which deserves to be widely circulated and deeply studied, would be accessible but to a few in the shape of the two bulky volumes in which it first appeared. The slight abridgment which it has undergone seems in no way to have deteriorated from its value, and Miss Yonge has accomplished the difficult task allotted her in a manner altogether worthy of her high reputation. She presents us with the man as he really was: earnest, high-minded, devoted, intensely real. There is no attempt at exaggerated praise, no effort to keep in the back ground those minor defects of character which are found in the holiest of men. Here we can give but the very briefest outline of a life devoted throughout its career to the earnest service of Almighty God. Son of an eminent judge, and nephew of another, he was sent at eleven years old to Eton, where his uncle, the Rev. Edward Coleridge, was one of the most successful of the masters. Imbibing an intense love for the school whilst passing through it, he entered Oxford with regret, to become, in due season, a Second-class Man and Fellow of Merton. He had from the first a rare facility for acquiring languages, and a longing desire to be employed in missionary work. The intimate friendship that existed between his family and Bishop Selwyn served no doubt to stimulate this desire, and on a visit of the Bishop to Feniton Court in the autumn of 1854, it was formally determined that Coleridge Patteson should return with the Bishop to New Zealand. Freely did the noble-hearted father give his much-beloved son to the work to which he believed God had called him, and well was that self-denying love rewarded. The self-sacrifice of the father never failed to exercise an active influence on the mind of the son. Years after, in a sermon in the far-off isles of Melanesia, he used these emphatic words: "The best way of employing our gifts, of whatever kind—children, means, position—is by lending them to the Lord for His service, and thus a double blessing will be returned for what we give. Hannah gave her child to the Lord, and did she repent of it afterwards, think you, when she saw him serving our Lord, the one upright man of the house of Israel?" He was consecrated Missionary Bishop of the Melanesian Isles, at St. Paul's, Auckland, on St. Matthew's-day, 1861, by Bishops Selwyn, Abraham, and Hobhouse, all old Eton men. From that day to the hour of his martyrdom he gave himself with calm and

persistent devotion, though amidst many and grievous trials, to the difficult task of planting the Gospel in the isles of Melanesia. His voyages to and fro in his missionary yachts, "The Southern Cross" and "The Sea Breeze," his training schools, and the deep interest he took in every scholar, the great personal influence he was able to exercise over the native savages with whom he came in contact, the perils to which he was constantly exposed by the barbarous deeds of the slave-traders, who kidnapped the natives and treated them with brutal violence, and the short and unexpected end by which God took him to Himself on the island Nukapu, on Sept. 20, 1871, when the loving shepherd most truly gave his life for his sheep, all together constitute a narrative so full of deep and abiding interest as to make this biography such as none can read without benefit, and few we trust without becoming better Christians for its perusal. "He loved them all alike; that was the secret of John Coleridge Patteson's history and his labours." Such are his biographer's concluding words, and may the record of a life so entirely devoted to God's service, stir up many kindred hearts to follow his noble example!

The Six Charges of Archdeacon Earle, delivered at his Primary Visitation (Rivingtons), form a series of vigorous and outspoken Essays on the various Church wants of the day. An enumeration of the different subjects of which they treat will at once show the practical manner in which the new Archdeacon has girt himself to his work. These are "On the Necessity of certain Church Reforms," "The Reform of Patronage," "Reform of Episcopal Visitation," "Our duty towards the Non-conformists," "Our duty to the Masses," "Some pressing duties of Churchwardens and Clergy." It will be seen that "Church Reform" is the key-note that is struck throughout; his suggestions as to the Reform of Episcopal Visitation are bold and practical, and those who desire to promote such reform as will issue in a real increase of active Church life will find matter for much thoughtful consideration in these Charges.

The Brazen Serpent, and other Sermons (W. W. Gardner), by the Rev. Gordon Calthrop, were preached before the University of Cambridge in the author's capacity as special preacher, early in the year. These are well-studied, earnest sermons, and abound with suggestions which provide much matter for thought. Mr. Calthrop has an effective style of his own; and, although we cannot agree with him always in the manner in which he treats his subject, his views deserve attention from all those who desire information on the points on which he writes.

The Church of England Temperance Chronicle (W. W. Gardner), chronicles with good spirit, the progress of the Church movement in favour of Temperance throughout England. The Rev. Basil Wilberforce, the Vicar of St. Mary, Southampton, is an energetic pioneer of this movement, and the present number contains his portrait.

We can strongly recommend the series of *Good Stories*, published monthly by Mr. W. W. Gardner. Each of them contains a good moral, vividly impressed upon the reader by the manner in which the story is told. *Alice and her Cross*, will be found especially useful to circulate in those sad cases where the mother of the family is given to drink; whilst *Highly Respectable* shows how the earnest faithful life of a loving child is often blessed to the spiritual good of careless though outwardly respectable parents. Both are well suited for lending or school libraries.

The Contrast between Crystallization and Life (Robt. Hardwicke), is another of those valuable papers by which the Victoria Institute has done such essential service of late to the cause of true philosophy and science. Its author, Mr. J. Eliot Howard, deserves the thanks of all earnest Christians for the learned and able manner in which he has treated his important subject.

The author of *The Priesthood, the Altar, and the Sacrifice in the Christian Church* (W. Hunt & Co.), who writes under the name of "A Churchman," holds very decided views, which he does not hesitate to enforce in the pamphlet before us. We do not think, however, that the cause he advocates will be much advanced by what he has written; for strong language is not necessarily argument, and to convince an opponent, it is at least necessary to state the case against him fairly.

The little volume of *Missionary Prayers*, which comes to us from Mr. W. W. Gardner, will be a special boon to those who desire to help forward the extension of Christ's Kingdom on earth by earnest prayer for the success of Christian missions. The prayers are arranged under different heads, and may be used either for private devotion or family worship. They seem to have been selected with much care and are in entire accordance with the spirit of our Church's teaching.

The Monthly Packet (Mozley & Co.) for September is an admirable number. All the papers are interesting, but we would especially recommend Miss Sewell's paper on "Special Scriptural Difficulties," and that on the "Past and Present of Scottish Episcopacy," as worthy of special notice.

New and Old (J. & C. Mozley), has a good sketch of the Life of St. Cyprian, and in "The Children's Corner," a true French tale called "La Petite Blondette," illustrating the power of united prayer.

We have also received *The Magazine for the Young* (J. and C. Mozley), *The Children's Prize*, *The Parish Magazine* (W. W. Gardner), *Chatterbox*, *Sunday*, *The British Workman*, *Sunshine*, *Golden Hours* (Macintosh), and *The Churchman's Shilling Magazine* (Houlston) all good average numbers, but without much for special observation.

THE BISHOP OF RIPON ON BOARD SCHOOLS.

On the 7th Sept., the Bishop of Ripon opened new schools in connection with the parish church of Skipton, Yorkshire. The schools provide accommodation for 600 children, and have been built at a cost of £3,000.

The Bishop preached from St. John, 17th chap. 17th verse.

Subsequently his lordship presided at a luncheon, at which, responding to the toast of his health, he observed that in Board schools they might have religious education or they might not. There was no guarantee whatever that they would have religious education. They might have the Bible read in those schools without being explained, or they might have the Bible explained. Now, he ventured to think, as he had already said that morning, that no education was really valuable from which the religious element was excluded. He thought it was a matter of extreme importance that in providing schools for the children of the poor, they should have some guarantee that religion should be taught; and not only that the Bible should be read, but that the Bible should be explained. How could they expect children to understand the truth of God's Word unless some one explained it? and what was the use of reading what they did not understand? He, therefore, advocated not only the reading of the Bible, but the explaining of it.

Full choral evening service brought the day's proceedings to a close.

On the following day, the Bishop opened new Church schools at Gomersall, which have been erected at a cost of £2,500, exclusive of site.

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"W.S.C." and "A Lay Communicant" declined with thanks.

The National Church.

OCTOBER 1874.

"No Church in the world is so national, so firmly rooted in the tastes of the people, so grown together with the institutions and customs of the country, as the Church of England."

J. J. Von Döllinger.

CHURCH DEFENCE IN THE FUTURE.

IT is evident that we are soon likely to have stirring times as far as Church Defence is concerned. The press has taken up the subject with an energy that shows it is fully aware of the inevitable battle that is before us. Three leaders in the *Times*, followed by others in most of the London daily and weekly papers, are the heralds that proclaim the coming storm. At length Churchmen and their friends are beginning to be aroused and to speak out, and are not likely to be lulled to sleep again by the soothing articles in which the *Times* seeks to assure them that action is unnecessary, and that when active preparations are being made for an attack on the Church, the best policy is to do nothing at all. One of our contemporaries, noted for its discernment respecting coming events, puts the matter very plainly. After recording the significant fact that the Liberation Society is raising £100,000 to promote an agitation for Disestablishment, and taking very good care to foment any quarrel that may arise between the clergy and their parishioners, it proceeds to say, "When, therefore, the newspapers deprecate the policy of making Disestablishment a political question, and bringing the ark into the battle-field, they are either very ignorant in not knowing that it is the assailants of the Church who began to do this, or very disingenuous in not allowing that Churchmen have the right to defend themselves when attacked. To say that an active parochial clergy are the best defenders of the Church against the Liberation Society is like saying that the best defenders of a beleaguered fortress are the sutlers, and that the best way to keep out the shells of the enemy is to look to your commissariat." Such arguments in fact are meant to be misleading. Their purpose is to draw away the attention of the friends of the Church from the real points at issue. Earnest faithful Church work is no answer to specific misrepresentations against the Church, widely and persistently circulated and urged

on the public by every specious argument likely to catch the popular ear. The continuance of the Church of England as the National Church of this country, with all the special advantages such a position gives for spiritual work in every part of the land, depends on the views which the great majority of Englishmen take as to the value of the work which she is doing in their midst. But the average Englishman is quite unable to form an opinion for himself, even if he cared to do so. The advocates of Disestablishment therefore are careful to have a plausible one, ready-made for him; which, by means of conferences, public meetings, lectures, pamphlets, travelling agents, and all the cleverly contrived machinery of agitation they are endeavouring to palm off upon Englishmen as the only true one. They have been engaged indirectly in this work for years, but now they are about to commence a new and vigorous campaign in November—with the greater part of the £100,000 already mentioned promised—to inaugurate the work. We cannot but admire the way in which the net is spread before the eyes of unwary opponents of these views. Disestablishment is kept prominently in view, whilst Disendowment, which must inevitably accompany it, is rarely mentioned. No pains are spared to fascinate certain Churchmen by visions of freedom from Parliamentary yoke and the decisions of the Judicial Committee of the Privy Council, whilst nothing is said respecting the far more intolerable yoke which may be imposed on the clergy by the will of the absolute majority of a National Synod. Liberationists see clearly enough that Disestablishment would at once give them their keenly-sought and eagerly-desired victory over denominational schools, and by one fell stroke, make the advocates of secular education triumphant throughout the land, but this fatal blow to the future Christianity of the nation is now steadily ignored on the Liberationist platforms. Knowing full well that passionate love for the old Parish Church which exists in the hearts of multitudes of Churchmen, intertwined, as it is, with many of the most sacred associations of their lives, Liberationist orators are careful to treat such a dangerous subject in a most tender and considerate spirit, but as soon as their cause had sufficiently advanced, we should be told that the Cathedrals and Parish Churches are national buildings which could not be permitted to remain in the hands of any sect, but must be disposed of by Parliament, according to the will of the nation. The skill of such tactics is undeniable, but it is well that Englishmen should understand that it is only a one-sided view of the question that is being urged upon them, and that a very different one remains behind. One of the chief duties of the Church Defence Institution is to present the other

view to the minds of the English people. It has already done some good work in this direction. It will do much more whenever Englishmen become aware of the great dangers to our country's future welfare involved in the renunciation of our National Christianity, and the imperative duty that lies upon them of taking active measures in due season to avert them.

THE CHURCH CONGRESS.

THE Church Congress, which opens at Brighton, on October 6, will, unless general expectation is falsified, be one of peculiar interest and importance. It happens at a time when the minds of Churchmen have by no means recovered from the perturbation into which the Public Worship Regulation Act threw them, and when the probable practical results of that measure are being as keenly discussed as ever. The Act is not set down among the subjects for direct consideration, but references to it will, no doubt, abound; and it will, of course, be impossible for any thoughtful man to speak on many of the subjects under consideration in forgetfulness of its existence. Still, with so many important matters before them, we sincerely trust that those who speak at Brighton will make no effort to drag in the question on any or every opportunity, to the serious detriment of the practical working of the Congress.

Passing on to what actually lies before the Congress, we find plenty of work for it. The Bishop of the Diocese, as usual, delivers the inaugural address, and then the business of the Congress begins with a consideration of the important "Old Catholic" movement. The interest of English Churchmen in this is now, of course, of the keenest kind. The names of all the more prominent Churchmen who took part in the Conference at Bonn, with the exception of Canon Liddon, are set down to read or speak, and we shall thus be enabled to learn what are the impressions which such representative men have imbibed of the prospects of union on a basis satisfactory to the Anglican Church. Home missions is the evening subject, and on this Mr. Berdmore Compton, as one of the Secretaries of the London Mission in February, and the Vicar of Doncaster, as one who has conducted missions in various parishes, will have much interesting information to give. We hope much from the discussion of Foreign Missions on Wednesday morning. Everyone who takes an interest in missions knows the great difficulty which our missionaries have in dealing with Orientals, and how sadly circumscribed has been our success in India and China, while missions to Jews have become little less than proverbial. The consideration of the Convocations of the Church in the afternoon brings us home again, and will doubt-

less provoke much vigorous speaking and criticism. The names announced are all of men well known in connection with the subject, so important now, when such work as the Revision of the Rubrics is about to be entrusted to these assemblies of the Church; and we may be sure that, as usual, Canon Ryle will receive a hearty welcome from all, including those who most disagree with his views. The subject of education could hardly have been in abler hands—Canon Gregory, as Treasurer of the National Society for so many years, and an active member of the London School Board, and Mr. Heller, as a practical schoolmaster, will be well worth listening to on Primary Education; while Canon Lowe, of Denstone, with all his experience of middle-class education, Dr. Boulton, of the London College of Divinity, and Canon Barry, with his accumulated experience of Glenalmond, Cheltenham, and King's College, could hardly be improved upon. In the Assembly Rooms, Church Patronage will perhaps attract no small proportion of members during the morning sitting, and the recommendations of the Bishop of Peterborough's Committee will doubtless be freely criticised.

Scepticism, critical, scientific and popular, is the subject for Thursday afternoon, and with Professor Tyndall's address still fresh in people's minds, the utterances of such men as Professor Pritchard (who has twice preached before the British Association), Professor Birks, of Cambridge, and Dr. Hessey, will be anxiously looked for. If we could have added to these the names of Professors Challis and Stokes, we could have wished the members of the Congress nothing better. The Working Men's Meeting, now an annual affair, occupies the evening. Perhaps to a large number of persons, Friday morning's discussion will be the most deeply interesting of all, and Dean Goulburn's popularity as a writer, the reputation of Mr. Richardson, of Camden Chapel, Mr. Wilkinson, Mr. Garbett, and Mr. Maclagan, will doubtless draw a very large audience. Of what we may call the lighter subjects of the Congress, Church Music, Church Finance, and the Education of Women, are the most prominent, while on Recreation we are sure to hear something characteristic from Mr. Harry Jones, and the author of "Tom Brown." Altogether, we may say that the members of the Congress have at once a solid and a varied programme before them. If we had a fault to find with the management, it would probably be that too much has been attempted. That however is the error of all Congresses.

The third session of the Exeter Diocesan Conference will be held on October 29 and 30, 1874. The annual festival of the Torquay Branch will be held on November 9.

MR. LYON'S LECTURES IN DEVONSHIRE.

(Communicated.)

The series of lectures in Devonshire by G. E. Lyon, Esq., Barrister-at-law, of the Inner Temple, has attracted large meetings and excited general interest. His principal subject was "The Church of England the Church of the People," from which he deduced a great variety of historical facts, and illustrated his arguments with a lucidity and power that could not fail to carry conviction to the minds of his hearers, and to arouse the most apathetic to the necessity and importance of Church Defence in these days of scepticism and controversy. Mr. Lyon introduced a variety of statements and inferences to adapt his addresses, which were extemporaneously delivered, to the audience in each locality, no lecture being the exact counterpart of the preceding one, but all alike being most effective and animating. We subjoin an abstract of the proceedings at each place.

BARNSTAPLE, Sept. 7.

The Meeting was held in the Music Hall, under the presidency of the Rev. H. J. Bull, Vicar of St. Mary Magdalen, who in the course of his opening address said:—Some people had been asking why they held this meeting, and saying that all things were now quiet, that no attacks were being made upon the Church, and that it was useless to have meetings while the Church seemed to be in no danger. He thought it would be very much the same thing if they were to say that nations ought not to have standing armies in time of peace, and that it would be quite time enough to raise and drill an army when they were attacked. He wondered what would become of a nation which acted upon that principle. It was manifestly their duty to raise an army and drill it in peaceful times, for that was the surest way not only of being prepared for war, but of preventing any attack being made upon them. They knew that an attack was being organised against the Church, and that the Church's enemies were preparing to attack it with even greater fierceness than they had done hitherto. True, at present they did not seem to have the power they had two or three years ago, but still they would not rest until they had tried conclusions with the Church again. Further they knew how unscrupulous some of them were in the attacks they made. It was the duty of Churchmen to do what they could to enlighten the minds of the people of England as to the real condition of the Church, and then, when the attack came, they would know the right side to take.

Mr. G. E. Lyon then commenced an able exposition of "The Church of England as the Church of the People," first defining the difference between the Church as a religious institution founded by our Lord, which shall last till in His own good time it shall become the Church universal, and the Church as a National Establishment, protected by the State in the possession of its rights and endowments, under the temporal supremacy of the monarchy. The true nature of that supremacy he proceeded to define, describing with admirable effect the origin and independence of the ancient British Church, the mission of Augustine, its results, and the progress of the Church to the invasion of William the Conqueror, whose order for the completion of Domesday Book he cited not only as a proof of a practical mind, but as leaving to pos-

terity important information as to the boundaries of parishes and the settlement of endowments. The origin and history of tithes were ably traced, and the notions that the Church is State endowed, that its Clergy are State paid, and that its Book of Common Prayer was compiled by Parliament, were scornfully repudiated; and the pretence that the English Church had ever been the vassal of the Popedom, and derived its property from Rome, was shown to be utterly untenable.

The extraordinary munificence with which the members of the Church of England had supplied immense sums of money during the last quarter of a century for the building and endowment of new churches, as well as the multiplication of schools for religious education, was related; and the amounts cited, as genuine proofs of voluntary benefactions to supplement the resources derived from ancient grants and modern gifts. The insufficiency of the voluntary system alone, as a means of adequate support for churches and schools, was likewise demonstrated; and the benefits arising from a resident clergy illustrated. There was not one of them who had not derived advantage from the presence, in every parish, of the clergyman. Every inhabitant of England had a right to his ministrations, because he was the minister of the National Church. A member of the Peace Society might as well say he derived no benefit from a standing army, as a Nonconformist say he derived no benefit from an Established Church. The amiable gentleman referred to, owed to the standing army the preservation of peace; while the other was indebted to the Church for the civilising and Christianising influence it had for so many ages exercised over the country. Both of them might be said, like King Lear's fool, to get a blessing against their will. As an old anti-Puritan divine once said, "If there were not a minister in every parish, you would soon have need to increase the number of your parish constables; if the churches were not made the places to hear the minister of the Lord, you would soon have need of them for prisons." Don't let them imagine that they could do away with this grand old institution—this institution which was older than the monarchy itself by three or four hundred years—this institution whose charters were ratified by Canute the Dane—this institution whose bishops were descended directly from the year 180 of the Christian era—don't let them think that they could do away with an institution whose ramifications were so entwined in the history of England, without doing an immense harm to the country from which they would wrench that glorious institution. Religion might not suffer in the struggle, or in the result; but how about their politics, how about their national morality, how about the country, when that foundation of sweetness and light, spoken of by Lord Selborne, was removed from the nation? Let them take away religion from politics: religion would remain, the Church of Christ would remain, and would have its followers to the end of time, until, in God's own good time, it should become universal indeed; but what about the State without a national recognition of God? In America they knew there were thousands of men striving to bring about the establishment of a National Church; or, in other words, a national recognition of God. Religion was not merely a personal matter; it affected a man's social and business relations with his fellow-men, and it

was in this that a national recognition of God was necessary. How dare they put down polygamy in the United States without a national recognition of God? Polygamy was a religion, and the Mormons practised it without the fear of being placed under the ban of the law. How, in India, were they endeavouring to put down the awful custom of widows immolating themselves upon their husbands' funeral pyres? Simply by educating the people's morals through a national recognition of God. If they were to abolish this in England, they must have no more laws against Sabbath-breaking and drunkenness; personal vices must not be put down, and people must be allowed to do pretty much as they pleased. This was arguing simply on the very low and unimportant ground of expediency, but he maintained that there were arms nobler far than these in the armoury of the Church wherewith she could be defended. He contended that if they professed to be a Christian nation, they must have an outward manifestation of the life that was within them—they must let their light so shine before men that they might see the example they were setting. They must not split up that Divine principle of unity into 131 different portions, but they must make their acknowledgment of God a national act; for as individuals received and had to be thankful for mercies, so also had the nation to thank God for national mercies conferred upon it in times of trouble. What he desired to impress upon them was that the position of the Church could be supported from the Word of God itself. They, as part of the people of England, had decided through their representatives in Parliament that they were bound to educate their children, and they were bound to provide education free to those who were not able to afford it for themselves, in order that the people might read and write and understand the laws by which they were governed. That had been acknowledged to be the duty of the State, and he held it to be also the duty of the State to teach the people those higher and diviner laws from which alone good human laws could be derived. Do not let them be bound down to believing the false philosophers who told them from whence they sprung, and who argued materialism in everything; they knew no more from whence man came, they knew no more where man should go, than the poorest intellect in the world. They would probably remember the reply of the old warrior to Alfred the Great when Alfred told him he was going to raise his steeple to heaven. "Man's life," the old warrior said, "is like that bird—whence it cometh or whither it goeth no man knows; but we, with all our yearnings after the infinite, all our emotions for that hereafter, know that we are responsible beings, and we know that our Redeemer liveth." So then, as responsible men, not merely from a mere moral impulse, not merely because of its political expediency, but as reasonable Christian men, he asked them to avoid the errors of France in 1793, and preserve their national religion. In 1793 France forbade the public celebration of Divine worship. She shut up her churches and chapels, she turned them into drinking saloons, *cafés*, and theatres, she showed in the face of Europe how near akin to wild beasts men could be when unrestrained by the holy influences of religion. To all Englishmen who were proud of the traditions of their country, who anticipated for England a glorious future, who, without

distinction of party (indeed there was neither Liberalism nor Conservatism in such a great question as this), wished to see their country prosper—that terrific example should be as the writing on the wall, a warning to them that they might preserve those blessings which had made this geographical unit so great, so mighty and so honoured among nations. They should preserve those institutions to the utmost of their power, and if there were faults in them they should not be slow at reformation—they should reform their Church, cut out her abuses, and remove everything which might stagnate her efforts or cripple her power—and then they would not destroy her, but would raise her up more glorious than ever, and make her more useful and more worthy of doing the sacred work of Christianizing England.

Mr. Hicklin, Organizing Secretary for the Diocese of Exeter, then addressed the meeting on various points of Church History, enforcing the duty of Defence and Reform, by way of introduction to an explanation of the principles and objects of our Institution, and a statement of our efforts as published from time to time in occasional pamphlets and reports and in *The National Church* of each month, which he commended as an excellent pennyworth for a penny, to all who take an interest in matters affecting ecclesiastical affairs. He complimented Mr. Lyon on his able and comprehensive lecture, and with a vote of thanks to the Chairman the meeting closed amidst cordial demonstrations of applause and unanimity—the invitation for questions by objectors not being accepted, although many Non-conformists were present.

EXETER, Sept. 8.

A very crowded meeting was held in the Royal Public Rooms, at which the Right Hon. Sir Stafford H. Northcote, Bart., M.P., one of the Vice-Presidents of the Exeter Diocesan Branch, honoured the Institution by taking the Chair, Earl Devon having engagements in Ireland. The speech of the Chancellor of the Exchequer in opening the proceedings is given in another column.

Mr. Lyon then proceeded to deliver his Lecture, which comprised almost every topic of historical facts, legislative policy, and modern extension, bearing upon the present position and future prospects of the Church, whose ministrations he contended, in spite of the fanciful theories of Mr. Miall and his followers, rested upon the broad basis of the affections of the people; as shown among other indications by the result of the last general election, when 52 of those members who had supported motions for Dis-establishment ceased to retain their seats in the House of Commons. Passing on to notice the objection that a Church supported by the State was not necessary to the religious welfare of England, he observed that all agreed it was of great importance that there should be some recognised means of instructing the people of England in temporal matters, and to prepare them to meet the difficulties and trials of daily life; and if this was necessary, still more was it necessary that there should be some recognised provision made to instruct them in spiritual matters, and to prepare them for the hour of death. And how could this better be done than by a territorial organization, and a system of parochial division, which secured to every parish the presence of a cultivated gentleman, mixing on terms of equality with the

highest and lowliest of his parishioners, pledged to good example by the sacred character of his profession, and owing all his services to the people of England, and affording them a right to demand them at his hand, and all this simply because he was a minister and a member of the National Church? If they did away with the national character of the Church, they must at once do away with the parochial jurisdiction and power for good which the clergy now possessed. Again, the Liberationists said that religion ought to be supported by voluntary contributions, and not by endowments. To this argument he could reply that the Church of England had ever since her formation been supported voluntarily, and that she now raised a larger sum of money annually in voluntary contributions in support of her work than the whole of the 131 sects put together. Since the year 1800 there had been built by voluntary subscription no less than 4,129 churches by the members and adherents of the Church of England. In the year 1800 only three churches were built, and in 1837—a date which he selected because it was midway between 1800 and the present time—only 23; but in the last ten years the average number erected annually was 120, and, taking the cost at £6,000 each—not at all a high estimate—that represented an annual voluntary contribution of over £700,000, or nearly £2,000 per day, towards church-building and church revival alone.

The Rev. H. Bramley, Rector of St. Paul's, Exeter; and the Rev. E. N. Dumbleton, Rector of St. James', Exeter; in vigorous and able speeches proposed and seconded a vote of thanks to the Lecturer, whose address they highly commended.

Mr. Hicklin, after expressing his concurrence in the remarks of the preceding speakers, vindicated the arrangements for the series of meetings, which some had thought premature, by reference to their successful results, and the threatening attitude of the Liberationists, whose persevering activity and wealthy resources were now paraded before the world in hostile array against the Church. He corroborated his arguments by apt quotations from the *Guardian* and by criticisms on the jaunty articles of the *Times*, whose objections were a tribute to the importance of their proceedings, which however would be of little avail, unless they carried out that clause in the programme of their Institution, which recognized judicious reform as an effectual means of defence. After an earnest appeal for a more liberal and extensive support of the Institution in its various branches of provincial and national organization, he concluded by proposing a vote of thanks to the Right Hon. Sir Stafford H. Northcote, for the courtesy and ability with which he had presided on the occasion.

Mr. Lyon seconded the proposal, which was received with most enthusiastic cheering. The Right Hon. Chairman acknowledged the compliment, and closed the meeting which had been thoroughly unanimous throughout.

PLYMOUTH, September 9.

A numerous meeting, well attended by all classes, was held at the Royal Assembly Room, under the presidency of Charles Norrington, Esq., who opened the proceedings with a short but earnest speech, and read letters of apology for unavoidable absence, on account of previous and distant engagements from the members of South Devon, the members for Plymouth, and B. J. P. Bas-

tard, Esq., all of whom are Vice-Presidents of the Institution.

Mr. Lyon then delivered another of his eloquent orations in vindication of the Spiritual Mission, the national position, the rights, and possessions of the Church, as the grand inheritance of England derived from apostolic times, and handed down to the present generation by a succession of struggles for the Catholic faith, and for the preservation of the Establishment as an integral part of the British constitution. The labours of Prelates, Patriots, Martyrs, and Statesmen, from the days of the Heptarchy through the Anglo-Saxon conflicts—the extortion of *Magna Charta* from King John by the brave Barons of his realm—the Reformation—the Commonwealth with its sanguinary atrocities—the Revolution of 1688 and its subsequent results—were all traced in glowing language which stirred the meeting to repeated bursts of applause. Animated descriptions of the revival of the Church in the nineteenth century followed; including a graphic allusion to the opening services of the New Church of St. Bartholomew at Brighton; and closing with an appeal to render in every respect more and more the Church of England as the Church of the People.

Mr. Hicklin next addressed the meeting in explanation of the objects and principles of the Church Defence Institution, whose aim it is, not merely to maintain the Union of Church and State for the sake of retaining its position as a political establishment, but to secure and perpetuate the means whereby the Church is enabled to extend her religious functions for the moral and spiritual interests of the people. He then referred to the speech of Canon Barry at a recent meeting in Worcester, as containing the germs of true Church Defence, by insisting upon efficiency in ministerial duties, Church unity, and Church reform, as the safest pillars of the Church's strength. Votes of thanks, amidst hearty cheers, concluded the meeting.

TORQUAY, Sept. 10.

There was another good meeting at the Royal Assembly Rooms. William Kitson, Esq., Chairman of the Torquay Committee, presided, and in opening the proceedings briefly referred to the results of the general election, as having improved the position of Churchmen in the House of Commons. An apology for unavoidable absence was received from Sir Lawrence Palk, Bart., M.P., who is in a distant part of Scotland, and from the Rev. Thos. Kitson, who is one of the oldest and most earnest friends of the Institution, on account of illness. This being the first meeting in Torquay since the death of the Rev. Prebendary G. C. Harris, who was one of the founders and Secretaries of the Devonshire Church Institution, Mr. Hicklin introduced a series of recollections *in memoriam* of the deceased, and cited a stirring passage from one of his sermons as a call to renewed exertions from him who "being dead yet speaketh" in the cause of Scriptural Truth and National Christianity.

Mr. Lyon then delivered an elaborate and able lecture, well calculated to educate the public mind in all the facts and obligations of Church history, closing with an eloquent peroration on the responsibilities of the county to maintain, in all its efficiency, a Divine institution, planted by Providence in the land, for evangelising the masses and working out the moral and spiritual regeneration of the people.

The Rev. R. R. Wolfe, Rector of Upton and Rural Dean of Ipplepen, corroborated Mr. Lyon's

statements by a series of statistics, showing the great works of Church extension which had been accomplished by voluntary contributions, and particulars of Church building and restoration in his own deanery since the year 1840, amounting to more than £100,000—as specified in the table which we publish in another column.

The Rev. W. S. Boyle, Vicar of St. Luke's, Torquay, proposed, and C. Northcote Cooke, Esq. seconded, in complimentary speeches, a vote of thanks to the lecturer. On the motion of the Rev. T. N. Hicks, seconded by Mr. Hicklin, a vote of thanks was accorded to the chairman, and thus concluded four successive and successful meetings, which must have produced an abiding impression for the good of the Church.

CARLISLE.—Mr. Lyon delivered a lecture at Carlisle on Tuesday, September 22, but up to the time of going to press we had not received a report of it.

HACKNEY.—On Monday evening, August 31, Mr. Lyon delivered a lecture under the auspices of the Hackney Branch of the London Working Men's Council, in St. Michael's Hall, Lamb Lane, Hackney. The Rev. J. B. Podmore, M.A., occupied the chair. In the course of his lecture, which was received with much applause, Mr. Lyon denied that to disestablish and disendow the Church of England would bring about religious equality, for the atheist would say that, as he did not believe in the doctrine of Christianity, they must withdraw chaplains from prisons, work-houses, and all public institutions. They might level the high mountains as much as they pleased, but they would never put all parties on an equality. There were abuses in the Church, which were admitted by every bishop, and all regretted it; but they should reconstruct, and not destroy—reform, and not revolutionise.

COCKERMOUTH.—A meeting in connection with the Church Defence Institution was held at Cockermonth on the evening of Wednesday, September 23, H. Dodgson, Esq., M.D., presiding. The large Royal Assembly Room was well filled with a highly influential and enthusiastic audience. G. E. Lyon, Esq., attended as a deputation from the Parent Society. His eloquence, research, and argument seemed to rivet the attention of all. The kind and Christian feelings towards the body of the Nonconformist party so freely expressed by Mr. Lyon called forth a general response; and when the misrepresentations of the Liberation Society's lecturers were exposed the speaker was greeted with hearty cheers. The very lucid statements of the learned gentleman on Church history and the origin of Church property were received with vehement applause, in which several Nonconformists heartily joined. A pleasing feature of the meeting was the cordial co-operation of the two political parties in the borough, representatives of each, viz., Messrs. W. Browne, J.P., of Tallentire, Hall, F. James, C. Mayson, and H. B. Wyndham strongly upholding the principles expounded by the lecturer. In the course of his address Mr. Lyon expressed a readiness to reply to any questions that might be put to him; but, as there was no response, the large assembly separated, after singing with enthusiasm the patriotic song, "Our dear Old Church of England." Throughout the town a very general satisfaction has been expressed that at length a crushing reply has been given to the incorrect statements and specious arguments of the agents of the Liberation party.

THE CHURCH DEFENCE INSTITUTION.

OPINIONS OF THE PRESS.

The Times (Sept. 10).

We reported yesterday another meeting in support of the Church Defence Institution, which was signalled by a speech from the Chancellor of the Exchequer. To judge by the announced purpose of the meeting, it seems to have been of the character which, as we have recently urged, is scarcely separable from such gatherings—that is, it was designed to tell people things which they either knew and felt already, or of which, if they did not, no amount of mere argument would ever persuade them. A barrister was to give a lecture on “The Church of England the Church of the People.” Now, this is a matter of fact, of which the people are the only competent, as they are certainly the ultimate, judges. To the majority, it may be hoped, it is a familiar reality, but even to them it is doubtful wisdom to be continually re-asserting the Church’s claims. Gratitude is not always most willingly rendered where it is most loudly asked; and the men and institutions are the strongest which do much and profess little. One may wonder, too, that it should be thought necessary to dwell on such a topic in a cathedral city like Exeter. Is not the Church strong enough, under the shadow of one of those great foundations and edifices, to stand without props in the shape of lectures? If a dean and canons, not to speak of the bishop, added to all the force of the parochial clergy, cannot render the Church a great popular institution in Exeter, we can hardly anticipate much success from the laudable effort of Mr. Lyon. However, the embarrassment of a Conservative statesman invited to attend such a meeting may easily be imagined. It is true, as Sir Stafford Northcote said, that the maintenance of the Establishment is not a party question, and that to treat it as one would be disastrous. But, at the same time, there is a Conservative air about the proceeding on which it is difficult for a Tory Minister to look coldly. The case is one of those in which officious people can compel others to speak who would otherwise have the wisdom to be silent. Sir Stafford confesses that he “regrets rather particularly” being thus dragged into a position in which he may seem to be making the defence of the Church a party cause; but it is a pity that men of his influence did not discern this danger before giving this Association the encouragement which has now rendered it too strong for him to resist. However, finding himself thus reluctantly in the chair, Sir Stafford sketched, with his usual moderation, the advantages to both Church and State which are generally admitted to ensue from their union.

The Morning Post (Sept. 14).

When the time comes, it will be our duty to report and review what they say and do. In the meantime the Church Defence Institution is abroad and stirring. It is a hopeful sign of the times that the meetings of this Institution are usually well attended, and that the leading public men of the several localities are prompt to come forward as its advocates. It is impossible not to regard this movement with much interest. Eloquent things have been written against it, elaborately deprecating any political agitation on behalf of the Church, or any

organised resistance to the flood of tracts and oratory which next November will be let loose in favour of Disestablishment and Disendowment. It is said that the Church needs no defence, that if the clergy only do their duties well, and work their parishes with zeal and prudence, that will be the best defence. But that is quite a mistake. A clergyman may do his duty extremely well, and have the hearts of most of his parishioners with him, and people may be so satisfied with the state of things as to wish for no change. But all this is no contradiction to a tract setting forth that the Church is endowed out of public money, and that the wealth of the clergy is the cause of our heavy taxation. The popularity of the clergy will never provide an answer to the Liberation Society’s question, why the Archbishop of Canterbury is to have £15,000 a year out of the pockets of the poor. No amount of good preaching and parochial visiting, and prudent zeal, will contradict the assertion that the Church of England was founded at the Reformation, was therefore founded by Act of Parliament, and is therefore a purely State institution. The majority of the people know nothing of Church history and still less of Church law; and when one organised system of tracts and lecturers tells them what is historically false, some other organised system must correct the mischief by showing what is historically true. This cannot be put upon the parochial clergy. Many of them have not the necessary research; others have not the time nor the gifts of legal and historical disquisition. This is the case for the Church Defence Institution, whose very existence is a sign of active vitality in the Church which it will take the Liberation Society’s emissaries a long time to destroy.

The Western Morning News (Sept. 12).

The “clever fellow” who, as Mr. Gladstone declares, wrote up the Public Worship Act in the *Times* is not showing much cleverness by writing down the Church Defence Institution. All that talk about an active parochial clergy being the best defenders of the Church is very hollow and very unreal. The facts are simply these. The Liberation Society are subscribing £50,000 in order to promote an agitation for the disestablishment of the Church. They are sending out lecturers, publishing tracts, and taking very good care to foment any quarrels which may arise between the clergy and their parishioners. They have a perfect right to do all this; but if so, Churchmen have a perfect right to meet them with their own weapons to fight them, and, if they can, to vanquish them. When, therefore, the newspapers deprecate the policy of making Disestablishment a political question, and bringing the ark into the battle-field, they are either very ignorant in not knowing that it is the assailants of the Church who began to do this, or very disingenuous in not allowing that Churchmen have the right to defend themselves when attacked. To say that an active parochial clergy are the best defenders of the Church against the Liberation Society, is like saying that the best defenders of a beleaguered fortress are the sutlers, and that the best way to keep out the shells of the enemy is to look to your commissariat. The parochial clergy have a duty to perform, and in proportion as they discharge it, they will help the Church to stand. But when hired lecturers go from town to town, accusing the Church of all manner of offences, including “adultery” with the State, it is not suffi-

cient that the clergy should preach twice on a Sunday, and visit the sick on a week-day. The Liberation Society would be the first persons in the world to resent the statement that their arguments were not worth answering. They ought to be the last persons in the world to complain if Churchmen attempt to answer them.

The Standard (Sept. 10).

But granting all this, we are still of opinion that it would be an act of prodigal folly to lay aside or suspend the organisation which has accomplished such important results, and which has been built up and perfected at so large an expenditure of energy, labour, and money. It is the counsel of the enemy. They know full well the value and strength of the institutions which have successfully confronted them, and aroused against them the Church sentiment of the whole country. They could desire nothing better than that Churchmen should abandon themselves to a Capua of ease and repose after their victory. It is a seasonable warning which comes from Sir Stafford Northcote. "I do not think," he says, "the time has come for laying down our arms or going to sleep, thinking that we are in perfect security. I believe that it is still necessary for us to be on our guard, and to be prepared to meet the movement which those who take different views from ourselves are continually pressing forward in a spirit of courage, watchfulness, and determination." We know full well that the Liberationists are quite resolved to renew the conflict. They are collecting fresh resources for a fresh campaign, and it is highly important that there should be no relaxation, either of energy or vigilance, on the side of the Church.

The Globe (Sept. 9).

Attacks on theological doctrine must, of course, be met by methods very different from those adopted by the Church Defence Institution; but the Nonconformist movement is entirely political in character, directed against the Church as a political institution. The mode of working of the Institution is, therefore, precisely what the circumstances require, and helps to foster and develop the popular attachment to the Establishment. Sir Stafford Northcote very properly protested against the notion that resistance to the Liberation Society is in any sense a party matter. The majority of the Liberal party would probably deprecate as heartily as the Tories any attempt to inflict on the Church of England the fate of that of Ireland. Even among "advanced" men, opposed in theory to ecclesiastical establishments, there are considerable numbers who see grave dangers in the course pursued by Mr. Miall and his associates. They know that to disestablish the Church would be immensely to increase the force of fanaticism, superstition, and ignorance; that all over the country, in remote districts as well as in the great centres of civilisation, the Church alone affords an outlet for the best sympathies and aspirations of the people, and keeps alive the idea of a larger life than that of the common round of daily activity; that if the Church is aided in its work by connection with the State, the State receives dignity and moral influence from its connection with the Church. On these grounds alone, if on no other, many with whom Tories have few points of contact are in this matter at one with them in their aims and efforts. "Church Defence," therefore, should be carefully

kept apart from party politics, and regarded as of equal interest to the great mass of moderate and thoughtful Englishmen.

The Hour (Sept. 10).

Church Defence is necessary, not because, as has been ungenerously suggested, the Church is distrustful of itself, or has been parsimonious of its efforts in the interests of the moral and social welfare of the nation, but because it is essential that the specific and detailed charges advanced by the Liberationists against the Establishment should be circumstantially refuted, and their garbled perversion of historical facts openly exposed. This is no partisan task. The work is one into which party politics do not or ought not to enter. Liberal may cooperate with Conservative, and Whig with Tory. Sir Stafford Northcote expressed his misgiving lest the fact that he presided over the Exeter meeting should invest its business with special political significance, and was careful to explain that he was there not as the member of a Conservative Government, but as an English Churchman.

The Nonconformist (Sept. 2).

Two letters subsequently addressed to the *Times*, in vindication of the existence of such an organisation, seem to us to be conclusive. It may appear odd to our readers that *we* should justify the continued existence and action of the Church Defence Association against the authority which somewhat contemptuously condemns them. But having ourselves passed through a considerable breadth of experience of the same kind, we have learned to hold at a cheap rate the counsels of those whose chief desire it is "to make things pleasant." Silence is sometimes expedient, even to the extent of imposing a duty, but, in the long run, they who refuse to recognise the duty of doing their best possible for the convictions they hold are almost sure to meet with an overthrow great and decisive, in proportion to the delay which they have obtained by inactivity.

The Guardian (August 26).

Its (*The Times*) point is, that the real strength of the Church must lie in its efficiency; that, when it is efficient, Church Defence will be needless; when it is not efficient it will be useless. This is simply the old fallacy, that, because a certain power cannot do everything, therefore it can do nothing. No one supposes that on Church Defence Institutions depend the essential life and strength of the Church against assaults. Their advocates are modest enough; hardly a speaker at any one of their meetings fails to disclaim such ambitious pretensions. But the fact remains that falsehoods are circulated, and must be exposed; accusations are recklessly made, and must be repelled; agitation is threatened, and must be provided against. It is absurd to exaggerate the effect of such agitation; it is equally absurd to suppose that it has no effect. We can hardly expect that each parish will be able, by its own local resources, to meet the agitation which is organised from the Liberationist head-quarters in London. The Church Defence Institution simply proffers help under the circumstances. If it keeps clear of political party, and of an excessive ecclesiastical conservatism, it may do good service, as we believe it has done already.

CHURCH PROGRESS.

On Friday, August 28, the Church of St. Clement, York, which has been erected in the parish of St. Mary, Bishophill Senior, as a chapel-of-ease, was consecrated by the Archbishop. The church is of brick, has cost £3,800, and contains 587 sittings. The Archbishop preached in the morning, the Bishop of St. David's in the evening, and the offertories amounted to £68.

The Rev. F. J. Burnaby is about to build and endow a new church at his own cost, in the neighbourhood of Spinney Hills, a rapidly increasing new suburb of Leicester. It is stated that this munificent project will entail an expenditure of from £30,000 to £40,000.

Mr. George Cubitt has erected a new temporary church in Plough Lane, Battersea. The Vicar, the Rev. J. Erskine Clarke, has purchased a site for a permanent church, a vicarage, and schools.

The Rev. G. Bell, Rector of Odcombe, Somerset, has offered to restore the parish church at his own expense. A contract for the work has been let for the sum of £2,130.

As a most fitting memorial to the late Bishop Sumner it is proposed to raise a fund sufficient to build and endow a handsome church in East Street, Farnham, a populous part of the town, where want of church accommodation has long been felt. More than £700 was raised at a preliminary meeting held at Farnham.

On September 3, a new church was opened at Writhlington, near Radstock, to accommodate about 100 persons. The cost has been jointly defrayed by Prebendary Pearson, who is the patron, and by the incumbent, who is entitled to a share of the produce of the collieries worked under the glebe.

The Rev. Basil Wilberforce has promised £500 toward the restoration of the church of St. Mary, Southampton, of which he is rector. The Prince of Wales has also promised a subscription of £50.

St. Ann's Church, Moseley, Birmingham, was consecrated by the Bishop of Worcester on September 22. St. Ann's, which has been built at the expense of Miss Anderton, of Moseley, is in the early Gothic style, and has accommodation for 400 persons. It has cost between £7,000 and £8,000. The offertory on the day of consecration amounted to £81.

The foundations of the new church of All Saints', Green Lanes, Stoke Newington, have been commenced. The district has now a population of about 4,000 instead of 1,500, as was the case when the mission was opened only two years ago.

The parish church of Topsham, Devonshire, is to be pulled down and rebuilt at a cost of £5,500.

The church of Syresham, Norfolk, which was restored about seven years ago has been re-seated, the chancel re-arranged and beautified, and a new organ chamber built in memory of the former rector. These improvements have cost between £600 and £700.

Among restorations that are in contemplation is that of Tewkesbury Abbey. It has been entrusted to Sir Gilbert Scott, and is to be undertaken in sections, one of the first operations to be carried out being the removal of about an acre of whitewash.

The episcopal chapel at Fochabers, N.B., after being restored at the cost of the Duke of Richmond, was reopened last Sunday by the Bishop of Rochester, who preached in the morning a harvest thanksgiving sermon, and in the afternoon held a confirmation, administering the rite singly to each candidate.

NOTES OF THE MONTH.

The Venerable John Darley, Archdeacon of Ardagh, has been elected Bishop of Kilmore, in the room of the late Dr. Carson.

The Bishop of St. David's was enthroned, on September 15, by Dean Lewellin, who, 34 years ago, performed the same office for Bishop Thirlwall.

The Bishop of Guildford, it is said, intends to resign at Christmas the living of Farnham, in order to reside in the neighbourhood of South London. A fund has been raised in the diocese, partly by means of a capital sum, and partly by annual subscriptions, to provide an income for the suffragan; and should the diocese of Winchester hereafter be divided, or the arrangements respecting a suffragan change, the capital will be available in aid of the endowments of the new See, or for Church work in South London.

The Bishop of Winchester, the Dean of Chester, Canon Liddon, Professor J. E. B. Mayor, and the Warden of Keble, were among the English clergy who attended the old Catholic Conference at Bonn. The Bishop of Pittsburg represented the American Episcopal Church. Dr. Dollinger was the only ready speaker in both German and English, and on him, therefore, devolved the task of interpreting to either party the sentiments of the other.

Reopening services were held on Sunday, September 13, in the Church-ship on the Tyne. The ship in question was the late Sir William Peel's old frigate, the "Diamond," well known at Balaclava during the Crimean war. A great part of the cost of restoration has been borne by Sir George Elliott and Mr. George Straker, the remainder falling upon the Mission to Seamen Society, in Buckingham Street, Strand.

In the ordinations which were held on Sunday, September 20, the Archbishop of Canterbury ordained, at Croydon Parish Church, 10 deacons and 8 priests; the Bishop of Bangor, in St. Ann's Church, Llandegai, 3 deacons and 4 priests; the Bishop of Chester, in his Cathedral, 8 deacons and 5 priests; the Bishop of Chichester, in his Cathedral, 10 deacons; the Bishop of Ely, in his Cathedral, 14 deacons and 3 priests; the Bishop of Exeter, in the Parish Church of Tavistock, 7 deacons and 7 priests; the Bishop of Gloucester, in his Cathedral, 4 deacons and 6 priests; the Bishop of Llandaff, in his Cathedral, 4 deacons and 3 priests; the Bishop of Manchester, in his Cathedral, 15 deacons and 8 priests; the Bishop of Norwich, in his Cathedral, 4 deacons and 4 priests; the Bishop of Oxford, in the Parish Church of Cuddesden, 13 deacons and 9 priests; Bishop Piers Claughton, for the Bishop of Rochester, in the Church of St. Lawrence Jewry, 6 deacons and 11 priests; the Bishop of Ripon, in his Cathedral, 16 deacons and 15 priests; the Bishop of St. Asaph, in his Cathedral, 2 deacons and 1 priest; the Bishop of St. David's, in his Cathedral, 6 deacons and 7 priests; the Bishop of Worcester, in his Cathedral, 11 deacons and 10 priests. It will be seen from this that in all 133 deacons and 101 priests were ordained. Among the deacons, six are described as literates.

It is now stated with some authority that application will be made during the next session of Parliament for the formation of two new Dioceses—St. Alban's for Hertfordshire, and St. Austell for Cornwall.

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The persevering attempts which have of late years been made to deprive the country of the benefits which flow from the connection of the Church and State, and especially the recent motion in Parliament for the Disestablishment of the Church of England, have convinced the Executive Committee of the necessity for placing the Institution on a broader and more popular basis.

In order to effect this, they have recommended to the Central Council that the Bishops and Clergy should in future be eligible to serve on the Central Council and Executive Committee, which hitherto have been composed exclusively of Laymen; that all Church Institutes and Associations in union with the Parent Society should have power to elect a representative on the Central Council; and that, in order to prevent mistakes that have hitherto frequently occurred, the name of the Society in future be "THE CHURCH DEFENCE INSTITUTION."

These recommendations of the Executive Committee were adopted by the Central Council at a meeting held at King's College, London, on Tuesday, July 11, 1871.

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The National Church

A MONTHLY RECORD OF CHURCH WORK,

And of the Proceedings of The Church Defence Institution throughout the Country.

"SI VIS PACEM, PARA BELLUM."

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OCCASIONAL NOTES.

IT is much to be wished that the results of the Voluntary system in the United States were better known than they are amongst all classes of Englishmen. Those who desire to disestablish the Church in order "to free it from State control," speak in glowing terms of the great work accomplished by "non-established churches" in America. Granting that the supporters of the Voluntary system have done much good in their own way, and have made the greatest exertions to meet the spiritual wants of the people, yet stern facts, after all, prove that without endowment no voluntary system can ever adequately provide for the spiritual wants of a nation. The Rev. H. Mulkins, a Canadian clergyman, who for years has studied this question, has lately given us the results of his investigations. Lecturing at Stoney Stratford, a few days ago, he brought forward such pregnant facts as these. Quoting from the American official census of 1850, he showed that at that date in the United States there were 8,921,744 souls "without the blessing of public worship;" and this melancholy result is arrived at after including amongst "churches" all places where religious services were held, "schoolhouses, log-houses, rude sheds," and such like. Again, quoting from the census of 1850, Mr. Mulkins shows that out of a population of 23,181,870, no less than 18,421,228 were not members of any religious denomination whatever. This, however, can scarcely be wondered at when we are told that on an average there is only one "church" to every 100 square miles. Such is the result of the Voluntary system after a trial of 67 years in America. We shall await with interest Mr. Mulkins' second lecture in which he proposes to give the details of the latest American census of 1870.

THE NATIONAL CHURCH SUNDAY.

The Secretary of the Church Defence Institution will be much obliged to the Clergy who have not yet replied to his circular respecting "The National Church Sunday," Nov. 8, but who intend aiding the work of Church Defence on that day, if they will communicate with him with as little delay as possible.

TO ADVERTISERS.

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Subscriptions to THE NATIONAL CHURCH for 1874 should be paid without delay. Those who have not yet sent their Subscriptions are solicited to do so at once, all Subscriptions being payable IN ADVANCE. Orders to be made payable to the Publisher, Mr. JOHN CLARKE.

All Subscriptions to the Church Defence Institution should be sent to the Secretary, Rev. Dr. Alfred T. Lee, 25 Parliament Street, S.W., and all orders respecting THE NATIONAL CHURCH to the Publisher.

THERE has been an instructive meeting of the Liberation Society at Chipping Campden, in Gloucestershire. On October 20,

a public meeting was called by advertisement to further the objects of the Society, at which Mr. G. Hastings, one of the Society's agents, and Mr. J. Scott James, a Baptist minister, of Stratford-on-Avon, were announced as speakers. A Mr. R. B. Belcher was the chairman, and in his opening address he informed the meeting that "the conversion of Marquises, Earls, Baronets and Clergy to the Church of Rome went on by the score and the hundred." Mr. J. Scott James followed with a longer statement, in which he attempted to show "how great and blessed a thing Disestablishment was." Mis-statement after mis-statement follow in this speech, showing the entire ignorance of the speaker as to the history and position of the Church. Mr. Hastings came next, but was not well received by his audience. This seems to have somewhat ruffled his equanimity, for on disapprobation of some of his statements respecting Disestablishment being expressed, he vehemently declared that "all the bluster of the boors of Gloucestershire would not prevent it." Had a Churchman made use of such an expression it would have been a long time before the Nonconformist press would permit us to hear the last of it. But a Liberationist lecturer is free to use any language he may think fit towards the working classes, and yet claim to be their best friend after all. Still "the boors" had the good sense not to be misled by Mr. Hastings and his coadjutors. They rejected the resolution in favour of Disestablishment, and carried, by a large majority, an amendment, moved by Mr. Benny, which was as follows: "That this meeting, having heard the various speakers, is still of opinion that the present relations between the Church and State should be maintained for ever." So the Liberation Society has been defeated on its own chosen ground, and Chipping Campden will probably be free from its attacks for some time to come. We hope to record many similar defeats in other parts of the country during the coming campaign of the Liberation Society. Churchmen have only to organise their strength, and there is scarcely any town or village in England where the Liberationists would not have a similar reception to that at Chipping Campden.

PROFESSOR F. W. NEWMAN has lately delivered a remarkable lecture at Birmingham on "Religious Endowments," to which the *Rock* calls attention in an able article. The position taken by Professor Newman is as follows:—"The Liberationists suppose the evil of national religious endowments to consist barely in the fact that the revenues come from a public source. *But the evil depends on a creed being enforced*: in comparison to this, the question in what source the revenues originated is quite secondary," and then he adds some severe

words on "the slavery of trust deeds," and advises the Nonconformists "to set their own house in order before they assail their neighbour." Professor Newman would like the State to have no Creed and no religious professions, and in this the Liberationists agree with him. But he goes farther. He tells them that their principles compel them to rid themselves of "the creed restrictions of Nonconformist trust deeds," and that they had better do this first, before they proceed to proclaim a crusade against the Church. We can hardly think the Nonconformist leaders will relish this advice of Professor Newman's. They would rather that the clear deductions from their anti-national Church principles had been kept in the background. It may be startling to some of those who are beginning to be tempted to look favourably on their cause to see the chasm that is opening wide before them. It has been our duty on former occasions to call attention in these columns to the coquetry between Nonconformists and Scepticism that is continually going on; and we shall probably return to this subject shortly.

LORD COLERIDGE has made a mischievous speech at Exeter. It is usual for Judges who have obtained a high official eminence to abstain in their public speeches from direct reference to exciting topics of the day. But the Lord Chief Justice of the Common Pleas is either so new to his high position that he has not yet learnt this becoming reticence, or, finding himself once more at Exeter, amongst his old constituents, the temptation to make a speech with a Latitudinarian tinge was too strong for him, and although his duty was to advocate the claims of the Society for the Propagation of the Gospel and the Society for the Promotion of Christian Knowledge, he soon left such dry subjects, and plunged at once into the burning question of the Public Worship Act. To the history of that Act, which Lord Coleridge rehearsed, we need not again refer, and it would have been well if he had stopped with a mere recitation of this last act of Parliamentary history. But he did more. He spoke brave words against "the sacerdotal principle," whilst at the same time he was careful not to define what that sacerdotal principle was. It was found, he said, in the Prayer Book, but it was opposed to the spirit of the age. He renounced it totally for himself, but declared that the Clergy who held it had a standpoint within the Church. If Lord Coleridge would but condescend to be intelligible in his public speeches he would exercise more influence than he now does. It was probably his intention, however, to be oracular and obscure. If so, he succeeded to perfection. None of the newspapers evidently understand his speech. Some praise him for

his opposition to "the sacerdotal principle," giving their own meaning to that term. Others regret that so eminent a name should be mixed up with the affirmation of such latitudinarian principles; whilst a third party plainly sees an undertone of Disestablishment throughout the speech. Meanwhile the clever lawyer is probably laughing in his sleeve at the contradictory remarks he has elicited, and returns to his legal duties with an additional relish for having so completely puzzled the wisecracks of the press.

IT is the opinion of Mr. Joseph Chamberlain, Mayor of Birmingham, that the Liberal party can never regain power without a "cry" of some sort or other. It is also his belief that it is the duty of the Radical section of the party to provide this "cry." This he has done in his recent article in the *Fortnightly Review*, by declaring that Disestablishment, accompanied by rigid Disendowment, can well be made popular. And he then proceeds to unfold a little scheme which many of his party will not thank him for having prematurely disclosed. The plan is this. Convert the working-man to Disestablishment, and the thing is done. At first sight nothing should be easier, for Mr. Chamberlain declares "that nine out of ten working-men believe that the position occupied by the Church involves a positive injustice to less favoured persons." If so, the Liberation Society may strike its flag, for its work is done. The "education" of "the people" is complete. But read a few lines further, and a strange inconsistency is discovered. Mr. Chamberlain asserts that "one-third of this adult population" who are so hostile to the Church "can neither read nor write;" and then he proceeds to favour us with a description of certain of the working-classes, which, we venture to affirm, could not have been written save by a Radical pen:—"We have in our midst a vast population more ignorant than the barbarians whom we affect to despise, more brutal than the savages whom we profess to convert, more miserable than the most wretched in other countries to whom we attempt from time to time to carry succour and relief." These are the men who are to be "educated" to vote for Disestablishment by showing them "how the vast sums now held by the Church may be employed for the public good." No wonder that after this Mr. Chamberlain was driven to adopt a saying of the mild and gentle Danton as his own motto, "De l'audace et toujours de l'audace," for such men will never be wanting in the Liberationist camp as long as it numbers amongst its allies Mr. Joseph Chamberlain, of Birmingham.

THE Bishop of Lincoln has addressed a letter to one of his Clergy who persists in keeping horses for racing on the turf, which has attracted the attention of many of our contempora-

ries. Most of them more or less blame the Bishop and try to exonerate the Clergyman. The plea advanced is that Mr. King is a Clergyman of the old school, having been ordained in 1814, that he is squire of the parish as well as rector, and that he had inherited from his ancestors a valuable breed of horses which it was his pride to continue. Very good. But none of these excuses touch the real question at issue. The Bishop remonstrated with Mr. King, not for having encouraged a breed of fine horses, but for having them trained for the turf, and racing them at Doncaster and elsewhere. Hence arose the scandal. Had Mr. King's horses never appeared upon the race course, had he never received any stakes from the races they won, he might probably have continued his breed of fine horses at Ashby-de-la-Launde without any episcopal censure from the Bishop of Lincoln. But he was not content with this. He did more. He permitted horses of which he was the owner again and again to run under a feigned name, and the greatness of their success only augmented the greatness of the scandal. The Bishop of Lincoln, whose name (say what the world may of him now) will go down to posterity as one of the most learned and faithful prelates of the 19th century, did but his duty when he earnestly expostulated with one of his Clergy who was following a course which seemed to the Bishop "altogether at variance with the sacred obligations by which he was bound as a clergyman of the Church of England." We are glad to find that the Bishop's remonstrance has not been without effect, and that Mr. King is about to resign both the livings he now holds in the Diocese of Lincoln.

DIocese of OXFORD.—The Organising Secretary attended meetings of clergy, by invitation, of Hungerford and Newbury, &c., on the 24th September; and of clergy and laity, friends of the cause, to take council, at Reading, on the 25th.

THE WORKING MEN AT CHURCH WORK.—A series of lectures and meetings is now in course of being held under the auspices of the Hackney Branch of the London Working Men's Council, of which the following is the programme:—

- Oct. 13, at St. John's Schools, Bethnal Green, a lecture by the Rev. R. Loveridge.
- Oct. 19, at Ram's Chapel School, Homerton, a public meeting.
- Nov. 2, at St. Peter's School, De Beauvoir Town, a public meeting.
- Nov. 16, at St. James' Schools, Clapton, a public meeting.
- Dec. 3, at St. John's Schools, Hoxton, a public meeting.
- Dec. 14, at St. Paul's Schools, Dalston, a lecture by the Rev. S. J. Stone.

This is the kind of work we like to find working men engaged in, in their leisure time; thereby they do good to themselves and others. We welcome cordially their voluntary help in Church defence, and trust it may be widely imitated.

STATEMENT

OF THE

EXECUTIVE COMMITTEE OF THE CHURCH DEFENCE INSTITUTION AS TO THE PRESENT POSITION OF THE ATTACK UPON THE CHURCH AS AN ESTABLISHMENT.

THE future of the Church of England for generations will probably be determined by the events of the next ten years.

During that period a supreme effort is to be made to destroy the position of the Church as the National Church of this country.

What the result of that effort will be must mainly depend on the view taken by the majority of Englishmen on the question of Dis-establishment.

A great and systematic attempt is now being made to "educate" Englishmen on this question. In the words of Mr. Miall, the Liberation Society in future is to be "a great teaching institution." For this purpose the country has been mapped out into districts, with District Agents over each, "whose work covers nearly the whole kingdom." In addition to these, a Travelling Secretary and Special Agents are to be appointed "who will be constantly employed in organising, in arranging for meetings and lectures, in collecting and diffusing information, and in other ways making the Society's influence felt in every part of the kingdom."*

The Executive Committee of the Liberation Society state "that it is their intention to bestow far more attention than they have yet done on the smaller towns and the rural parishes, so that no part of the population may be left unreached by the Society's influence." The larger districts referred to are to be "mapped out into comparatively small districts," and "some one already resident in those districts will make arrangements for, as well as deliver, lectures, and whatever else can be done in the place chosen for the agitation now proposed."*

The whole of this machinery is to be put in operation under the superintendence of a trained staff in London, who will continually "stimulate the Local Committees and correspondents of the Society;" and the avowed object of this elaborate agitation is declared to be "the bringing into existence a Government and a Parliament strong enough and courageous enough to grapple with and to uproot the evil of Established Churches."*

Should such a Parliament ever be elected in England it is evident that the Disestablishment and Disendowment of the Church would be but the first of a series of confiscations. Not only the National Church but the whole property of the country would be exposed to imminent danger.

It is therefore of the greatest importance that the friends of the Church should be made aware

* Special Report of the Executive Committee of the Liberation Society.

of what is now going on in order that the necessary steps may at once be taken to counteract and defeat this threatened evil.

An organised attack can only be successfully met by an organised defence. Isolated and desultory efforts are of little avail when opposed to a powerful organisation directed from head quarters in London, and acting with uniform regularity in bringing all its weight to bear where it can most be felt.

The machinery employed by the Liberationists for this purpose is of the most elaborate character, and, when it is remembered that a reserve fund of £100,000 is being raised, the formidable nature of the present attack on the Church will be manifest to all.

To avert this a vigorous and united effort is required on the part of Churchmen and their friends throughout the country.

Means must be taken for ensuring that Englishmen shall hear both sides of the question before they are called upon to elect a House of Commons to decide the fate not only of the National Church, but of many other of the most highly cherished institutions of the country. The current of public opinion must not be allowed to be poisoned on this question in all its streams without the antidote being also abundantly supplied.

It is therefore proposed to strengthen the Church Defence Institution by extending its organisation to every part of the country; to increase its Executive; to place on its staff new and efficient Lecturers; to form Branches of the Institution in every town and rural district in which they do not at present exist; to vastly extend the systematic circulation of its publications, and especially the *National Church*; and to adopt such other means as may from time to time appear expedient, with the view of conveying sound practical information on this question to every class in the Kingdom.

This cannot be done unless the present income of the Institution (which is only £3,200) is raised to at least £10,000 a year; and, if the new aggression of the Liberation Society is to be successfully met, a reserve fund of £100,000 will be required in addition. It is proposed to raise this latter sum by a Special Guarantee Fund, payable by instalments in five years.

To do this, Churchmen are now called upon to act with no ordinary energy and self-sacrifice. To preserve the benefits and blessings of a National Church, the dangers arising from the Liberationist attack must be plainly shown to all, its designs thoroughly exposed, and effectual means taken to insure its complete and final repulse.

This is possible now; a short time hence it may be too late. Events in these days move with startling rapidity, and the safest course for the friends of the Church to pursue is forth-

with to take such steps as will show their determination to spare neither time, energy, nor money to guard the sacred interests committed to their charge, and to hand them down—renovated it may be, but not impaired—to those who shall come after them.

The time has come when a determined effort must be made to preserve the National recognition of Christianity in this country. All Englishmen who love their Church and desire to uphold its rightful place amongst us are therefore urged to aid at once in this great and most needful work.

England without a National Church would not be "Old England,"—the Historical traditions of English Christianity from the earliest days,—the Ecclesiastical Coronation of the Sovereign,—the Protestant succession of the Crown,—to say nothing of many other great Constitutional principles—are all involved in Disestablishment. If once the nation adopts a downward course, and resolves to have no national religion, it is not in the power of man to say what the end will be.

We appeal, therefore, to Englishmen of all classes with confidence to take their own proper share in raising the funds necessary to defeat the aggressive movement against the Church, now forced upon us by the action of those who, not content with the possession of perfect religious liberty themselves, seek to deprive their fellow-countrymen of their inherited rights, and the nation to which they belong of its most inestimable privileges.

WILBRAHAM EGERTON, *Chairman*.

ALFRED T. LEE, *Secretary*.

DISESTABLISHMENT AND THE SPIRITUAL WORK OF THE CHURCH.

THE following extracts from the *Literary Churchman* will, no doubt, commend themselves to the thoughtful consideration of all whose minds are disturbed by the present aspect of ecclesiastical affairs:—

That which, in our judgment, is most noteworthy in Mr. Gladstone's "Discourse" on Ritualism is, that through it all there seems to run a kind of undertone which tells, rather than expresses, what we must term a feeling, rather than a conviction, in the direction of Disestablishment. We hope that we are wrong. Yet so it reads to us. To us the *idea* of Disestablishment seems to underlie the whole discourse. Or, to vary the metaphor, one feels to breathe a kind of Disestablishment *atmosphere* while reading it, as though *that* were the thought present, though not expressed, to the writer's mind while engaged in writing it. Again, we say, we hope that we are wrong. We trust that we are far above the suspicion of clinging to the Establishment either on the ground of a miserable Erastianism, or on the equally miserable ground of merely pecuniary considerations. So far as mere money goes, the vast majority of the existing clergy would not be so very

much the poorer if clean plundered to-morrow. With the vast majority, and not least with those who are popularly supposed to have attained the "prizes of the profession," the "expenses of the position" eat up all, and often more than all the emoluments to which they are entitled.

Regarded as the mere loss of so much money, the worst that Disestablishment could do is not so very dreadful. It is when viewed as bearing upon Church efficiency that we look upon it so seriously; efficiency, that is, in propagating religious truth, in multiplying the numbers of persons in the country who believe in that truth, and in maintaining a standard of moral and religious conduct consistent with that profession. It is this thing—or rather these things—that the Church is commissioned to do by her Head—"to make disciples," and to guide them when made. The question between Establishment and Disestablishment ought to turn on this—in which of the two positions is the Church best able to teach the truth, to make disciples to the truth, to promote sound morality and Christian living?

Hence, we would venture to impress upon all whom we can in any way influence that any favouring of Disestablishment on the part of men—lay or clerical—within the Church may not impossibly be a far graver thing than some of us have heretofore considered it. It has been too much the fashion to speak and to think of it as a mere matter of arrangement, and a matter in which one might hold this opinion or that without blame, at our own option or at our own taste, just as one prefers open or secret voting at a borough election. But where the real question is one which affects the efficiency of a Divine institution, which is set on foot by God Himself for a specific end, surely there is no room for indulging individual taste or fancy, not to say caprice, as to the way in which that end is to be carried out.

If there be reasonable ground for considering that the balance of efficiency inclines in one direction rather than the other, *that* ought to be enough for men who seek to serve God rather than to lean to their own understandings. We grant, that to many men there is a certain fascination about the idea of a Church "free from the trammels of the State." But we have to do with realities, and the realities of an old and complicated society, and to go off under the fascination of an idea may be to follow the leading of an *ignis fatuus*. It is facts that we should look to, not imagination. And however much certain evils and inconveniences may press upon us, it is at all events an unquestionable fact that it has been in this condition of Establishment that religion has gained and kept a hold upon this country which (to say the least) is one of the mightiest facts in the history of the world. It is a fact that it has been, by a skillful use of the opportunities which Establishment has put at its disposal, that the Church Revival of the present century has covered England with new and restored churches, with schools, with new institutions of every kind; and that the clergy have multiplied and increased, and that not merely in numbers, but that their qualifications for their work are (as a class) infinitely above what they were fifty years ago.

A NEW chancel has been added to the parish church of Banbury, at a cost of £3,800, and was dedicated by the Bishop of Oxford on October 7.

THE LIFE OF CHRIST.*

THE great success which has attended this work from its first publication shows the hold it has already obtained upon the public mind. Edition after edition has issued from the press, and has been rapidly sold, and its popularity is as yet by no means exhausted. No one who has perused these volumes can wonder at the success they have obtained. They are written in a style certain to attract the popular ear, and the publication of the work itself supplies a want long felt in our theological literature. Although many an excellent work has been produced by English Divines upon the Gospels, none of them have hitherto attained to the dignity of a complete record of the earthly life of the Son of God. The nearest approach to it is to be found in Archbishop Thomson's very valuable article in Dr. Smith's Dictionary of the Bible, but it is buried in the depths of a costly encyclopædia, and therefore has never attained to the circulation which was its just due. The Hulsean Lectures also of the Bishop of Gloucester and Bristol, devout, learned, and excellent as they were, are, from their very nature, only fragmentary. A complete life of our Lord was, therefore, a desideratum which the energy of Messrs. Cassell has at length given to us; and the manner in which Dr. Farrar has discharged the difficult task allotted to him is worthy of all praise. The qualifications necessary for such a work are of no mean order, and Dr. Farrar possesses many of them in an eminent degree. A scholar of undoubted reputation, of extensive reading on the subject of which he treats, his mind well stored with the Hebrew literature which illustrates Biblical history, and having, as he tells us, especially visited Palestine to prepare himself for the task, and so become personally acquainted with

"Those holy fields,
Over whose acres walked those blessed feet,
Which, eighteen hundred years ago, were nailed
For our advantage on the bitter Cross,"

he has produced a work which brings home to us, with a reality and vividness unknown to English readers before, the daily earthly life of Jesus of Nazareth. Wisely refusing to be bound in the iron bands of a so-called harmony of the gospels, he gives us a continuous history of our Lord such as, by a patient study of the best authorities, he considers deserves our most implicit confidence. Writing from the standpoint of a believer, he unhesitatingly accepts the credibility of miracles and the general authenticity of the Gospel narratives, and in the elucidation of his subject brings to bear the accumulated knowledge of centuries,

* The Life of Christ. By F. W. Farrar, D.D., Master of Marlborough College and Chaplain in Ordinary to the Queen. Sixth edition. (Cassell, Petter, & Galpin.)

which throws such marvellous light on the antiquarian and geographical questions involved in Gospel history. Although Dr. Farrar has not written his work with the view of producing any direct and special answer to the destructive attempts of recent sceptical critics on the authenticity of the Gospel, yet he has indirectly produced most valuable evidence, which, to the minds of many, will solve imaginary difficulties, and supply an answer to what otherwise might appear to be weighty objections to the truth of the sacred narrative. Again and again, as we peruse his pages, the well-known events of our Lord's life are presented in a new and striking form, which seems to impress them more vividly than ever upon the memory, and stamp upon our inmost hearts the entire perfection of the only sinless Life ever led by man on earth. Yet, strangely beautiful and full of telling illustration as much of Dr. Farrar's description is, he seems to us to fail to realise with that intense earnestness which was necessary, if he would produce anything approaching to a perfect portrait of Him of whom he writes—that He of whom he speaks was not only Perfect Man but Perfect God. Too often "the young Prophet of Nazareth" is vividly brought before us in the earthly aspects of his daily life; too rarely do we find indications that our author fully realises that in him "dwelt all the fulness of the Godhead bodily." There seems a strange omission throughout of a definite account of the work which the God-Man came to do, and how He accomplished it. We are sure that Dr. Farrar has not designedly omitted any single element in our Lord's teaching; and yet there is wanting a distinct setting forth of the Saviour's work as a whole, a plain declaration that He of whom he writes was the representative of humanity, the Head of our race, who, by the sacrifice of His death purchased Redemption for all those that obey Him. We may, perhaps, trace to the same feeling the strange meagreness of the last chapter of the work, which treats of the Resurrection and the subsequent events of the great forty days. Full even to diffuseness as other chapters are of illustration and detail, this concluding one stands forth in the naked bareness of its bald narrative. Half a page is deemed sufficient to describe the wondrous scenes in the Upper Room at Jerusalem on the evening of the Resurrection, the effects of which remain to the present hour; whilst page after page in other parts of the volume are filled with the repetition of geographical peculiarities already described. We regret also that after his clear declaration on the subject of miracles, his treatment of the case of the demoniac, and the *stater* in the fish's mouth, as well as his remark on the resurrection of the saints at Jerusalem after our Lord's death,

should be so eminently unsatisfactory. Yet, after all these deductions are made, Dr. Farrar's work still remains the most complete work which has yet appeared on the subject in the English language, which contains so much to edify, instruct, and delight the devout Christian reader; and we doubt not that already the aspirations of the author in his preface have been in a great degree realised and that many of his pages "have filled the minds of those who have read them with solemn and not ignoble thoughts, have encouraged the toiler, consoled the sorrowful, and pointed the weak to the One true source of moral strength;" and that if in subsequent editions, which will, undoubtedly, be called for, our author exercise a wise and prudent supervision of his work, it will not only retain the popularity which it has already acquired, but will continue to grow in the estimation of the public, and become a highly cherished companion to the Bible in many a Christian household both at home and in the colonies of the British Empire.

DEVON AND CORNWALL.

(Communicated.)

THOUGHTS FOR OUR "CHURCH SUNDAY."

"What nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for?"—Deuteronomy iv. 7.

"Righteousness exalteth a nation."—Proverbs xiv. 34.

The duty of national gratitude to God for national mercies is, or should be, so self-evident to all faithful Churchmen, that we surely need no apology for appealing to the clergy to help our work of defence by concurring in the movement for simultaneous sermons and offertories on November 8, the 23rd Sunday after Trinity. The wisest of kings has said that "the throne is established by righteousness;" and it is written in God's Word, "If ye will not believe, ye shall not be established." "If, therefore," as the Bishop of Lincoln has argued, "a nation abandons her religious foundations, she disestablishes herself. If she abdicates her highest function and forfeits her noblest privilege, that of promoting God's glory and of maintaining His truth, she disendows herself." It is then undoubtedly the duty of every patriot to strive earnestly for the maintenance of the Church in the full possession of her rights and revenues, and the consequent stability of the State as a Christian monarchy. All classes should be made to understand the blessings and benefits of a National Church; for in these days of democratic excitement and pernicious scepticism, working men, who are now a power in the State, should be fully instructed, as well as their richer neighbours, in all things pertaining to godliness; and to prevent their alienation from our religious institutions is worth the combined influence of the Pulpit, the Press, and the Platform. Hence our renewed appeal to the clergy on the present occasion. We have received from many parishes in Devonshire, and from some in Cornwall, kind promises of support; more than fifty incumbents of the diocese of Exeter having already signified their assent, while several eminent dignitaries who do not

hold parochial benefices have offered to assist their clerical brethren in advocating the claims of our institution to the sympathy and liberality of Churchmen. In several cases, it is true, our application has been declined (but with earnest expressions of good feeling) in consequence of the pressure of many calls upon the parishioners for local charities, missionary societies, and imperative works of school-building and church-restoration; such refusals, however, being for the most part accompanied by promises to promote our objects by subscriptions and the distribution of our publications. "This movement," says one of our clerical correspondents, "will serve to draw pastors and people more closely together; and when so many of our adversaries do not scruple to speak in open dislike of the Church that we serve, may we not be allowed sometimes in our pulpits to speak of it—even in love?"

THE Exeter Diocesan Conference, for which many important notices of motion have been given, commenced on October 29, under the presidency of the Bishop.

THE annual festival of the Torquay Branch of our Institution, on November 9, promises to be an interesting and successful meeting.

PROPOSED DIVISION OF THE DIOCESE.—The following memorial to the Bishop of Exeter is about to be issued:—"We, the undersigned clergy of the county of Cornwall, desire to approach your Lordship with the highest respect for the zeal and energy with which you have visited this portion of your diocese; at the same time we feel it our duty to avow to your Lordship our most earnest conviction that no human energy could avail for the due administration of this diocese so long as the two counties of Devon and Cornwall are held together. We have reason to believe that your Lordship, in some measure, shares this impression; we therefore forbear stating the special reasons that induce us to make this address. They have, indeed, been so obvious as to have occasioned an agitation on this subject for the last twenty-five years. We would but add this expression of our earnest hope that, should means offer for the erection of a Cornish Bishopric, your Lordship's great influence may be given to an object which all seriously thinking Church people wish to see accomplished."

Signatures should be sent at once to the Rev. F. Hockin, Phillack Rectory, the representative of Cornwall in Convocation.

CHIPPING CAMPDEN.—*A Defeat for the Liberation Society.*—A public meeting was held in the Town Hall here October 20. It was convened by the Liberation Society for the purpose of replying to a statement recently made at a public dinner by the Rev. J. Keen, that the aim and object of the Liberation Society was to "blot the Church of England from the book of the living." The Rev. J. Scott James, of Stratford-on-Avon, and a deputation from the society, Mr. George Hastings, delivered addresses, but their remarks were not appreciated by the great bulk of the audience. They were effectively replied to by Mr. Hubert Stanley and Mr. A. Benny, of the National Schools. The resolution in favour of Disestablishment was negatived by a large majority, and an amendment carried in favour of the continuance of the connection between the Church and the State for ever. This is the second time the Liberation Society has suffered a signal defeat here.

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

DISESTABLISHMENT AND THE RITUALISTS.

SIR,—Will you kindly allow me space for a few words of warning to extreme High Churchmen with regard to Disestablishment.

It appears to me and to many others with whom I have discussed the question, that with some of the most advanced section, or upper stratum, as it was called at Brighton, of the High Church party the question of Disestablishment seemed of very minor importance when compared with their liberty and freedom of action with regard to vestments, position, &c. Disestablishment, in fact, seemed treated as a matter of small moment.

Now, apart from the immense interests involved in it, both of a spiritual and temporal character, to the whole nation, and the sea of uncertainty and disputation into which it would be plunged were the union or alliance which has existed between the Church and State from the first introduction of Christianity into this country suddenly and prematurely broken through, let me ask what the ultra High Church party and Ritualists expect to gain by Disestablishment if the Church were set free from "State Trammels" (which is the favourite expression on their lips). Do they think they would have any more liberty of action if the Church were reconstructed on the basis of a National Synod? Does the action of the Synod of the Irish Church give them any encouragement to hope this? Will it add to our Catholicity? Or, are we not much more likely to be ground down to the level of a narrow uniformity? They must be very blind or of set purpose shut their eyes to the prevalent feelings of the laity, as expressed not merely in Parliament but elsewhere, if they think that the Ritualists will gain anything by Disestablishment.

It is difficult, perhaps, to decide with any certainty as to what might be the decision of Parliament with regard to the revenues and fabrics of the Church were the enemies of the Church of England in the shape of Secularists and Liberationists sufficiently powerful to bring about the separation of Church and State; but it is nearly evident that Disestablishment would not by any means satisfy their demands. Nothing short of disendowment and the alienation of the fabrics of the Church will meet their present requirements. Religious liberty was formerly their watchword. Religious equality is now their cry; and this can never be attained in their estimation if the endowments and fabrics of the Church were to be left to any Church to be reorganised by any National Synod. The programme put forward for the Secularists and Liberationists by Mr. Chamberlain sufficiently proves this. In what way, then, can Ritualists think that Disestablishment would advance their cause? they certainly would have no *locus standi* within the boundaries of a Church whose laws for public worship and ritual should be regulated by a Synod composed of elected members from the clergy and laity. The little finger of such an assembly would be stronger than the loins of the Establishment, and many churches where Ritualists now rule supreme, would be under the dominion of a Synod, which would brook no infringement of its laws.

By all lawful means contend for liberty and elasticity, and the use of Catholic customs within the Church of England as at present established. Let Convocation be reformed and strengthened till it is what it should be, the Sacred Synod of the whole Church. Let mixed Conferences of clergy and laity and Diocesan Synods be the rule in every diocese. Use all legitimate means to strengthen the hold of the Church of England over the people; but do let us all beware of the cry of Disestablishment as the remedy for ailments, and do not let any

section of Churchmen regard it as a thing to be contemplated as a matter of indifference, or even as something to be welcomed, with a view to suppressing Erastianism at the expense of the loss of Catholicity.

C. P. PEACH.

THE SCHOOL SYSTEM IN THE UNITED STATES.

SIR,—In a recent publication of the Liberation Society, after a visit of one of their agents to America, all the institutions of the United States are extolled, and it is stated that "we are aiming at a similar ideal in this country." The plan of education in America and the school system there are said to be far above that of England; and that "our imperfect and anomalous system seems little less than child's play in comparison with that of the United States."

I have some important and reliable information to give in reference to the education of the people in the United States, which will place their school system in its proper light and show how unduly it has been exaggerated by the Liberation Society.

1. For notwithstanding this system of schools in the United States, so highly extolled, and compared with which our English system is "mere child's play," there are now in that country, according to their census for 1870, 4,528,084 persons ten years of age and upwards that cannot read, and 5,658,144 persons ten years of age and upwards that cannot write.

2. Let me present this matter in another light. The school ages in the United States are between 5, inclusive, and 18, exclusive. It will assist us in examining the school system to know how many are of school age, and how many of school age attend school. On page 452 of the American census for 1870, these numbers are stated for each State and Territory, and the entire school population amounts to 12,055,443; of which vast number nearly one-half, or 5,458,977, do not attend school. So that, according to their census, the American school system gives no education to nearly half of those entitled to it, or to the enormous number of 5,458,977 out of school and untaught.

3. The preceding returns, given in Table 21 of the American census, founded on the question put to every individual person in the United States, greatly as they exhibit the deficiency of the educational system there, do not show fully all its defects. In the 28th Table the returns from the schools themselves are given, showing that more than one-half of the children of school age, namely 6,179,848, do not attend school; thus, probably, accounting for the vast numbers in that country unable to read or write.

4. The foregoing facts and figures exhibit the state of the schools in all the United States. Taking the States separately, some show a far worse condition, while others present a more favourable view. Take, for example, the State of Mississippi. Its school population is 279,059, but the attendance at school is only 53,451, leaving 225,608, or four-fifths, as untaught and non-attending. On the other hand, Rhode Island presents as favourable an aspect of the American system of schools as can easily be found. In this State there are 55,775 of school age, while but 32,599 attend the schools, leaving 23,177 between the ages of 5 and 18 without instruction. It is not wonderful, therefore, that in this, the best educated State in the Union, there should be 15,415 persons over ten years of age that cannot read.

5. But leaving the States, and coming down to the cities; the American census for 1870, in Table 27, gives a statement of the school attendance in fifty principal cities. In New York and Brooklyn about one out of six attended school; 53,039 over ten years of age could not read; and 78,361 over ten years of age were unable to write. I shall take one city more—New Orleans—where there are 28,063 attending school, out of a school population of 191,418. In this city 28,100 cannot read, and

31,526 cannot write, and only one of every eight of the school population attends the schools. I need not pursue this subject further, but shall content myself with declaring that similar results of the American school system can be deduced, and proved by their own census, in every one of their thirty-seven States, in each of their ten Territories, and in every one of their fifty chief cities. In fair and honourable reason, therefore, the Liberation Society is bound to withhold its praise of a system which is proved to be so wonderfully deficient in educating the people.

6. The object of the laudation of the institutions and school system of the United States was, it seems, expected to result in making out a case, first to disestablish the Church of England, and next to overthrow all religious schools in this country. As regards the popular education in America, the following remarks are published by the Liberation Society:—"The Bible is read without comment, the Lord's Prayer repeated; and that, as far as was ascertained, is the extent to which religion enters into their school teaching."

I wish this were really the case. There is, however, no provision for such service in the school system as founded by the State. Occasionally, in spite of the system, some good religious man will have religious services at the opening and closing of the school; but as this is beyond the law, if objected to it must be stopped.

If the State had ordered the reading of the Bible, the offering of prayer, and the singing of hymns at the opening of the school, then there would be an established religious service for the schools—a very desirable thing indeed; the very thing which is done in the schools of the Church in this country; but the very thing the Liberation Society abhors, and is trying wherever it exists to abolish.

These facts and figures, quoted from the census, show, without doubt, that a school system by which such vast numbers of the people are left destitute of instruction is not one to be "aimed at as an ideal in this country," and would not have been considered worthy of such high praise but by the members of that Society in England which seeks at one blow to sever the Church from the State and religion from education.

CLERICUS CANADENSIS.

Oct. 16, 1874.

A CHURCH NEWSPAPER FOR THE POOR.

SIR,—Having for many years been the manager of the Book Hawking Association for this part of the country, I have long felt the great want (more, indeed, than of any other kind of publication) of a penny weekly newspaper for circulation amongst the lower middle and poorer classes. There are all kinds of publications of a directly religious character—but of a religious character only—published by the various religious societies; but these, though many of them are very good in their way, yet do not meet the want of a newspaper—a want which is widely felt, but has never been supplied. In consequence of this neglect on the part of Churchmen and Church Societies, who seem to look upon a newspaper as beneath their notice, or beyond their province (whereas, in truth, it is in these days the *very most important method* of disseminating knowledge), extreme Radical and anti-Church views are, by means of the press, spread broadcast over the country.

In this part of the country, for instance, a Radical penny weekly paper is brought to the door of every cottager; fortunately, it is much more respectable than many of its class, but still it is not a Church paper, and it is taken in by the poor, as far as I have been able to ascertain, not at all for its political or religious views, but simply because it contains the news that they want, and is brought to their doors for a penny without any extra charge. In many other parts of the country, and especially in large towns, the papers that have the

largest circulation amongst the poorer classes are not even comparatively respectable as in the above-mentioned case, but are the exponents of everything that is bad.

Why is it that we, as Churchmen, have nothing to counteract such trash? Because nearly all the people who take an active interest in these matters, and have the ear of the religious public, as well as the different religious societies, in their blindness think that they must only circulate tracts and books directly religious; the consequence is, that the very persons for whom they are written rarely get hold of them except when they are given away. As for buying them, it seldom, if ever, enters into their heads. Is it to be wondered at, then, that whilst so many anti-Church and irreligious publications are abroad without any counter-acting agency of the same kind, that the humbler and half-educated classes should begin to think that the falsehoods spread about the Church are true? The wonder to me is, rather, how strong a Church feeling still exists, notwithstanding all the efforts of the enemy to undermine it!

But still, people cannot go on reading these kinds of papers week after week without some impression being made on them; and that that impression is not greater is chiefly, I believe, owing to the clergy, to whom I have ever found the poor always come for either advice or assistance in any difficulty of whatever kind it may be. But we do want, in these days of newspapers, a Church newspaper for the poorer orders; and as it would be useless to broach the subject to any of our religious societies, it would, I think, come well within the province of the Church Defence Institution to take the matter up. In its way, and in its particular province, the *National Church* has done, and is still doing, good service; but why not go a step further, and publish a newspaper, for those who only see one paper a week?

Now, the only way to make such a paper pay will be to have the main paper printed in London with all the ordinary news of the week, Church news, &c.; farming and gardening, calendar, markets, prices, &c.; remarks on health, sickness, and accidents; the same for cattle, with simple receipts; plain cooking, of a *very simple* description; entertaining and short religious extracts from books; a corner for facetiæ, jottings from *Punch*, *Judy*, &c. (for the poor, as well as ourselves, are very fond of these things); and, in fact, everything that may tend to make the paper useful as well as entertaining; and then let a considerable portion be left blank for all country news, advertisements, &c., to be added by the editor of some country paper, with whom the London editor must be in communication, so that the paper by this means may be circulated through every county in England with the news appertaining to that particular county in which it is to be circulated added.

Agents also must be sought for to distribute it through the towns and villages; and if the paper were really well edited, there is no reason why it should not pay as well or better than the Radical papers do which are hawked about to every cottage in the land. It might be also more interesting if, as well as all the ordinary news, &c., there were added an entertaining story, to be continued from week to week. The paper should have some rather taking title, and have only the printer's name, &c., as required by law, in the last corner, as other papers have. It should be posted from the different county offices on Fridays, and hawked about the villages, &c., on Saturdays.

I cannot but think that if a paper of the above description were started, it would do more for the advance of religion and of a good Church feeling amongst the people than any other means of the kind that has yet been devised; but if it is to succeed, it is absolutely necessary that it should be a *newspaper* in the ordinary acceptance of the term, and not merely another attempt to cram religion or Church feeling down people's throats.

I trust that, by finding room for this letter, the subject may receive the attention which it deserves, and may attract the notice of others who may give such further hints and support as to enable your committee to carry out the scheme that is here but imperfectly sketched.

GODFREY THRING.

Hornblotton Rectory, Somerset.

THE NATIONAL CHURCH SUNDAY.

SIR,—With reference to the proposal of having a National Church Sunday, which I sincerely hope may be well responded to, may I suggest a text for that day as suitable for the occasion, of the well-known words of "Fear God. Honour the king." 1 Peter ii. 17. These words, to my mind teach us the old motto of "Church and State," thus showing religion first and foremost, and the due appreciation of the Queen in all her dignity as ruler of this happy country.

A LAYMAN.

Bristol.

A USEFUL HINT.

SIR,—Kindly permit me to make a suggestion to your Church Defence Institution. I would suggest that your institution should follow the example of the Christian Evidence Society, in establishing classes throughout the country for the study of the history of the Church and its relation to the State. The following is the plan:—Encourage the formation of classes by giving, cheap, such books as the "Peek Prize Essays" for study; examine in these books at the end of the season by papers, and reward the meritorious students. In this quiet way you would do an incalculable amount of good, and that kind of good which would be permanent and propagative. I know of no other way in which the extraordinary ignorance which prevails on Church matters can be rooted out.

This branch of your Institution may easily be made self-supporting if the clergy wish. I believe they would find it popular as well as useful. For my part I am willing to form a class this winter if you can help me with books; and if you adopt the above suggestion I have no doubt that you will be supported by the laity.

E. AUGUSTUS LESTER.

P.S.—There are many parishes in which classes in connection with your Society would succeed, where other classes would not.

CHURCH PROGRESS IN WALES.

SIR,—On Tuesday the bishop of St David consecrated all saints Church Goring road Llanelly Carmarthen-shire the services continued through the week on tuesday the bishop preach an impressive sermon and on wednesday the fear of Caernarvon Rev H T Edwards preached both morning and evening and on thursday and Friday evening the sermons were preached by the Rev Daniel Elsdale of St John Church Kennington and on Saturday evening the sermon was preached by the Rev M E Welby of LLwynmadoc Breconshire who also preach on Sunday Morning the sermons were appropriate and thoughtful and delivered in a quiet and effective manner. the Ven archdeacon Neville canon of Norwich preached on Sunday evening an excellent sermon there has been a celebration of the Holy Communion every morning since tuesday at 8 o'clock p.m. and morning prayers at 11 o'clock p.m. on Sunday there were also services in the Old parish church to celebrate its restoration to the exclusive use of the Welsh. There were also harvest thanksgiving services on the same day the Rev Dr Griffiths fear of LLandilo preached in the morning and in the evening with his usual eloquence and force the church was crowded especially in the evening when every available space was

occupied the galleries and even the chancel were crammed. The Rev Dr must have felt very proud at seeing so vast a concourse of all classes and creeds delighted with his eloquent and effective preaching.

The pulpit in the afternoon was occupied by the vicar of LLangenech Rev Dan Lewis who preached an able discourse the church was crowded on this occasion also. Parts of the services were read and atoned during the day by the vicar Rev David Williams B D. and by the Curate the Rev Anthony Britten several anthems as well as hymns were exceedingly well sung by the Welsh Choir. The services of all saints were atoned by the curate the Rev Mr Sheaman who by the way possesses a remarkably fine and powerful voice and the choir acquitted themselves most efficiently throughout their singing of the anthems and hymns were excellent both services are likely to be well attended, and the Welsh and English may know have a services at times most convenient for them, the Welsh are quite delighted with having complete possession of their Old Parish Church and are determined to make the best use of it by a large and frequent attendance. We omitted to mention that the English services were largely attended every day the evening services being some times crowded. The amount collected by the Welsh congregation towards all saints Church reach the handsome sum of £83 which reflects the highest credit on their generosity and liberality the ladies of the English and Welsh congregation assisted at the decoration of the Church. It was most tastefully decorated with Corn flowers berries &c. The amount collected during the week of dedication services amounted to about £250 which will be applied towards reducing the building debt. My Dear Sir I will be very thankful to you if you will be so kind as to put those few lines in the National Church next Number

I remain your truly, Brodor, from Glamorgan Shire

[We print this letter *verbatim* as received, thinking it will interest many of our readers.—Ed.]

MR. GLADSTONE ON RITUALISM AND RITUAL.

THE celebrated paper of Mr. Gladstone on this subject has become so well known to the public through the ten editions of the *Contemporary Review* which its publication has demanded, that we shall only give here two extracts from it, which contain Mr. Gladstone's definition of Ritualism, and his subsequent remarks on the present position of Romanism in this country:—

"What is Ritualism? It is unwise, undisciplined reaction from poverty, from coldness, from barrenness, from nakedness; it is overlaying Purpose with adventitious and obstructive incumbrance; it is departure from measure and from harmony in the annexation of appearance to substance, of the outward to the inward; it is the caricature of the Beautiful; it is the conversion of helps into hindrances; it is the attempted substitution of the secondary for the primary aim, and the real failure and paralysis of both. A great deal of our architecture, a great share of our industrial production, has been, or is, it may be feared, very Ritualistic indeed."

Next as regards the prospects of Romanism in England:—

"But there is a question which it is the special purpose of this paper to suggest for consideration by my fellow Christians generally, which is more practical and of greater importance, as it seems to me, and has far stronger claims on the attention of the nation and of the rulers of the Church, than the

question whether a handful of the clergy are or are not engaged in an utterly hopeless and visionary effort to Romanise the Church and people of England. At no time since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the 17th or 18th centuries, it would still have become impossible in the 19th, when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history. I cannot persuade myself to feel alarm as to the final issue of her crusade in England; and this, although I do not undervalue her great powers of mischief."

CHOICE SAYINGS FROM MR. JOSEPH CHAMBERLAIN'S "NEXT PAGE OF THE LIBERAL PROGRAMME."

"To have in hand a reform of some kind is not for Liberalism a question of choice; it is the absolute condition of its separate existence as a political party; and failing some international complication of overwhelming importance, it is safe to predict that without 'a cry,' the Liberals will never regain office."

"The separation of Church and State is not a new idea to Liberal politicians. . . . Its claims to be the first article of the new Liberal programme demand careful consideration."

"It is the fact that nine out of ten workingmen believe that the position occupied by the Church involves a positive injustice to less favoured persons."

"It is probable that at least one-third of the adult population is still unable to read and write with common ease and fluency."

"We have in our midst a vast population more ignorant than the barbarians whom we affect to despise, more brutal than the savages whom we profess to convert, more miserable than the most wretched in other countries to whom we attempt from time to time to carry succour and relief."

"This mistake (the disendowment part of the Irish Church Act) must not be repeated, and the most important part of the Liberation policy will be that which prescribes the manner in which the vast sums now held by the Church may be employed for the public good."

"A summary of the forces likely to be engaged on either side will show that Danton's motto, 'De l'audace et toujours de l'audace,' may yet be the safest for the Liberal leader."

On October 13, the parish church of Oswestry was reopened after restoration at a cost of £10,000. The Bishop of St. Asaph, the Bishop of Rochester, and the Dean of Hereford took part in the opening services, the offertory in the morning amounting to £230.

TIMELY SAYINGS OF OLD AUTHORS.

THE following extract (sent by a valued correspondent) from the preface to a collection of tracts published by the Rev. George Hiekes in 1709, is of singular application to the circumstances of the present day.

From the Preface to Hiekes' Tracts, A.D. 1709.

Some, peradventure, will say, what need have we of those old authors? Our present clergy are as able to defend the Church as they. I grant it; and wish they were as willing as they are able; then indeed there would be less need of such collections.

Others perhaps will say, that they see no danger. 'Tis well if there be none. But we have a saying, that none are so blind as those that will not see. And 'tis to be fear'd, that this sort of blindness is fallen on some, whose concern it ought to be, because it is their duty, to take care of the Church, of which they have the oversight, that it be not run down by the noise and clamour of her atheistical adversaries. If the Church be once more ruined by their neglect or silence, it will be small comfort to them, to look gravely, when 'tis too late, and cry, who would have thought it? or, who would have dreamt of this?

But if these guides will not follow the examples of those glorious confessors we have been speaking of; who, through faith and constancy, baffled, though they could not stop the mouths of those roaring lions; and are now with God enjoying the reward of their faithful services; let them imitate the examples of their profess'd enemies, and be as industrious to save, as they are to destroy the Church.

'Tis a very melancholy consideration, to see some men idle and unconcerned, whilst the enemy is digging and undermining the very ground on which they stand; and yet scarce set a hand, or employ a thought to countermine and defeat them: but on the contrary, aiding and assisting them. For 'tis too great a truth to be dissembled, that they that are not for the Church are against her; and that they that help not to support her, when she is in distress, do in good earnest help to pull her down.

By such stupid negligence, the vigilant enemy hath so vast an advantage, and carries on his designs so securely, that one would be tempted to think, that some Churchmen are in the plot, and that the Church's enemies are, underhand, set at work by them; and if it should prove so, one may easily guess what the issue will be: the enemies, when they have gain'd their point, will despise and scorn them, and upbraidingly tell the Church, *perditio tua ex te*, thy greatest enemies are the false friends of thine house; and put off such treacherous men with the coarse compliment of moderate; that is, good natur'd, easy men, but never trusted; for tyrants and usurpers of all sorts love the treason, but hate and despise the traitor; and he deserves it.

But some cautious politicians tell us, this is not a fit time for the Church to stir. Not a fit time! If the Church must not stir when her rights are invaded, when will be a fit time? Certainly not when her enemies have muster'd all their strength against her, fore'd her trenches, and taken possession of her camp. This would look like the policy of the French general at Blenheim, who being told that the Confederates had gain'd such a Pass, and were marching to attack them, cry'd, Let them come; our victory will be more compleat and glorious: but what was the event? The French were routed, and lost the victory. I wish it proves not so with the Church: but I hope she will take warning in time, and prevent the designs of her implacable enemies.

THE Bishop of Manchester has re-opened the parish church of Grappenhall, near Warrington, which has been restored at a cost of £4,000.

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TO CORRESPONDENTS.

Reports of meetings at Warwick, Leamington, St. John Bethnal Green, and Homerton unavoidably postponed from being received too late.

The National Church.

NOVEMBER 1874.

TRUTH and godliness have always been distinguished by the world's ill-will towards them; and if there be any particular Church now which is hated and railed at more than the rest, by the Papists on one side and the Sectaries on the other, I will venture to pronounce from this circumstance only, that wherever that Church can be found, it will prove to be, in its doctrine and profession, the purest Church of Christ upon earth.—JONES of Nayland, A.D. 1787.

WHAT WE MAY EXPECT IN THE FUTURE.

IN his recent article in the *Fortnightly Review* on "The next page of the Liberal programme," Mr. Joseph Chamberlain has been more outspoken than seems judicious at present to those who lead the policy of the Liberationists. The Mayor of Birmingham is a thorough-going Radical, and he does not hesitate to declare his opinions plainly. But he does more. He assumes to speak in the name of the Liberal party of the future, and to dictate the course which, if they would regain power, they must pursue. This is a fair specimen of his style: "Radicals, at any rate, can afford to wait. . . All that is necessary is to state clearly the conditions on which their co-operation is to be had, and their conditions are that there shall once more be a general advance all along the Liberal line. . . . With or without the moderates the party must go forward. If they are content to stay, they may fairly claim a voice in the direction of the advance, and may even to some extent prescribe its conditions and extent."

Thus at one fell stroke the doughty Mayor of Birmingham rids himself of all mistaken and hesitating Liberals. If they will not accept entirely the Chamberlain programme of "Free Church, free Schools, free Labour, and free Land," so much the worse for them. "If the Left Centre cannot accept this necessity, they must add their forces openly to the Conservative reaction; and in this case their defection may be compensated by large reinforcements from the class which has hitherto held aloof from politics, or takes only an indifferent interest in them." Moderate Liberals must be something more than human if they do not resent this contemptuous treatment, and Mr. Chamberlain will probably soon see good reason to believe that it is not by such a course as this he can really strengthen the cause he advocates.

Mr. Chamberlain then proceeds to argue in vehement language the separation of Church and State as "the new point of departure for the Liberal party." The Liberationist policy henceforth is to be altered; hitherto that party has "chiefly employed itself in firing harmless salutes and sounding trumpets, but is likely to spend its time more profitably in future, and to employ all the most modern resources of modern scientific warfare." One of the chief of these resources is to be an attempt to give a new power altogether to the Nonconformist attack upon the Church. Henceforth the Sectarian nature of the movement is to be kept out of sight as much as possible, and a pretended National character imported into it.

"From this time the question must cease to be argued from the Dissenters' standpoint. In appealing to the nation they must be content to be judged by national standards, and with reference solely to national interests. Nor can the Church be attacked or defended principally in regard to its religious works; *it is by citizens and not by sects that the battle must be decided*, and the Establishment will fall when, and not before, it is shown to be incompatible with the national welfare and with its general progress."

We may, therefore, shortly expect a large outpouring of platform oratory, not specially careful as to its facts, but profusely ornamented with anecdotes illustrative of the "want of sympathy between the working man and the parson," and of the exceeding bigotry of certain Clergy, who will be taken as representative of the whole class to which they belong. Moreover, signs are not wanting that a distinct effort is about to be made to bribe the working classes to vote in favour of Disestablishment, by dangling before their eyes "the vast revenues of the Church;" and Mr. Chamberlain hesitates not openly to affirm that "the most important part of any Liberation policy will be that which prescribes the manner in which the vast sums now held by the Church may be employed for the public good."

We are, therefore, no longer to have coy and blushing references to Disendowment. Henceforth the confiscation of Church property in every parish is to be regarded as a distinct part of the Disestablishment policy. Certain wary politicians in league with the Liberation Society may think that the open declaration of such Communistic principles may repel rather than attract many an honest Englishman whom they desire to ensnare; but so long as Mr. Joseph Chamberlain has a seat on its Executive and takes an active part in its deliberations we must be pardoned for believing that his deliberately published opinions on this question are really, if not avowedly, shared by those who receive him as their colleague and welcome the support which the extreme opinions he has advanced afford in certain quarters to their cause.

THE CHURCH AND THE WORKING-MEN.

A WORKING-MEN'S meeting finds a place now in the programme of every Church Congress. That recently held at Brighton was to our minds one of the most satisfactory features in the Congress of 1874. In saying this we do not refer so much to the vast numbers present, and to the interest of the workmen which such large numbers indicate, nor yet to the singularly happy choice of speakers and to isolated happy remarks, but to the sound practical line which was from the first adopted and consistently sustained throughout the meeting.

Every effort was made by the speakers to state the working-men's difficulties and objections and to elicit opinion upon them, and no known objection was, it is evident, wilfully overlooked. The speakers were men of wide experience—experience which they were anxious to extend—and they showed a thoroughly earnest desire not only to state their own opinions and give good advice, but to learn all they could from the meeting. To Canon Miller apparently was entrusted the duty of making clear the intentions of the promoters of the meeting, and stating all reasonable objections which working-men are in the habit of making to explain their absence from Church. Some must be dealt with with vigour and judgment, and the more they are discussed the more hopeful will be the removal of the evils.

Canon Miller sat down, and Canon Ellison and the Bishop of Manchester succeeded; and then we think we got somewhat nearer the truth of the matter, as the terrible snares and temptations which are being so cunningly laid for the ruin of the working-man, body and soul, were described and denounced. While gin-palaces are everywhere being multiplied and are made more and more attractive; while low music-halls throw open their doors to him in every quarter of the towns; while vicious and impure literature is almost of necessity the staple of his reading, the working-man, who, like every other man, has got his share of animal nature, is (with very many noteworthy exceptions) being degraded, and inevitably alienated from the Church and from religion, because all his taste for higher things is being blunted, and all noble aspirations for this life and the next are being choked by the thorns of vicious courses. Mr. Wilkinson's solemn words about God as "Our Father," about the consolations of religion and the power of prayer, evidently went home to the hearts of his vast audience. But the Church has something to do besides point out remedies for existent evils. She has her work—a work which her connection with the State should enable her to do with the greater authority—in seeking to abate these evils and if possible remove them; and she has a claim to the sympathy, co-operation, and for-

bearance of all true citizens, whether within her pale or not, who love their country and seek her highest welfare. The non-religious character of so many of our countrymen is a great national weakness. Circumstances might make it a national peril. Be it our care to avert the evil by increased activity in every department of the Church, and by an enlarged sympathy with the struggle, difficulties, and temptations of the working classes generally.

Church Congress at Brighton.

PROFESSOR PRITCHARD ON RELIGION AND SCIENCE.

WE print Professor Pritchard's very valuable paper *in extenso*, and would earnestly draw to it the especial attention of all who have not yet had an opportunity of carefully reading and considering it:—

The Rev. Professor Pritchard read a paper as follows:—I think that the time has come when the relations between science and religion are well understood and may be clearly stated. In the present attempt to do so, the trammels of the twenty minutes enforce a brevity which must be fatal to completeness, and possibly fatal also to precision. Nevertheless, I have done what I could under the assurance that, whether I fail or otherwise, neither the interests of science nor those of religion can be seriously imperilled at the hands of any single writer. According, then, to the latest and most authoritative statement of the new philosophy, it is asserted with considerable confidence:—1. That the potential of all things terrestrial, including man with all his powers, intellectual and moral, the potential of our very selves, for instance, in this assembly, was originally contained in the atoms of one of those nebulous patches of light, thousands of which are brought within the ken of the modern telescope. How this potential got there is not stated. 2. That the present state of things has been brought about, not by the subsequent intervention of any supreme cause or governor of all things, but through the natural interaction of these atoms or atomic forces. Combinations and recombinations throughout unnumbered ages have ensued, and the fittest have survived. Of living organisms the powers have descended by inheritance, have then been modified by their environments, and again the fittest have survived. This, succinctly, is said to be the origin of man by evolution. 3. It is asserted that throughout Nature there are no certain tokens of design; wonderful adaptations are by no means denied; but they are referred to the influence of successive environments and Natural Selection. 4. This philosophy asserts that if there be an intelligent Author of Nature, an Absolute Supreme, He is to us unknowable. Such, so far as I understand it, are said to be the legitimate philosophical conclusions of the most complete and refined science of the day. If this be the ultimate result of the latest combinations of the atoms, and if this be all, then, so far as man is concerned, this ultimate result is human life without an adequate motive, affections with no object

sufficient to fill them, hopes of immortality never to be realised, aspirations after God and godliness never to be attained: thus myriads of myriads of other nebulae may still be the potentials of delusion, and their outcomes the kingdom of despair. Now I am old-fashioned enough not to accept any of these postulates of the new philosophy *in their entirety*: there seems to be just a sufficient substratum of truth in each of them to render them specious, and to some minds attractive; but in their entirety I am unable to accept them; not because I am a Christian, but because I am a student of Nature. I know of no more illustrious names in the annals of science than those of Newton, Herschel, and Faraday (I make no mention, as I could, of the names of the living), and their faith in an intelligent Author and Governor of all things is a matter of history. Mere authority, I well know, neither has nor ought to have any ultimate weight in the deductions of science; nevertheless, the mention of these great names seems the readiest mode of reassuring an assembly such as this—of reassuring them from the very first, after the enunciation of postulates which could not fail to shock the ears and sadden the hearts of Christian men. As to the evolution of man, not so much from a zoophyte or a monkey, as rather through zoophytes from the interaction of the atomic forces in a nebula; if such can be shown to be the order of Nature, that is to say, the will of Him who ordered Nature, I bow, and have no objection to make. For, "an intelligent Author of Nature being supposed, it makes no alteration in the matter before us whether He acts in Nature every movement, or at once contrived and executed his own part in the plan of the world." These are the words of Bishop Butler; and he goes still further and adds, in words of a burning significance, "If civil magistrates could make the sanctions of their laws execute themselves, we should be just in the same sense under their government then as we are now; but in a much higher degree and more perfect manner." If creation by evolution were a very strongly presumable fact, I should logically accept it. With my own hands, a quarter of a century ago, I obtained, and any chemist might have obtained, all the elements which I found in an egg and in grains of wheat out of a piece of granite and from the air which surrounded it, element for element. It has been one of the most astonishing and unexpected results of modern science that we can unmistakably trace these very elements also in the stars, and partly also in the nebulae; perhaps all of them when our instruments are improved. But no chemist, with all his wonderful art, has ever yet witnessed the evolution of a living thing from these lifeless molecules of matter and force. From what I know, through my own speciality, both geometry and experiment, of the structure of lenses and the human eye, I do not believe that any amount of evolution, extending through any amount of time consistent with the requirements of our astronomical knowledge, could have issued in the production of that most beautiful and complicated instrument, the human eye. There are too many curved surfaces, too many distances, too many densities of the media, each essential to the other, too great a facility of ruin by slight disarrangement, to admit of anything short of the intervention of an intelligent Will at some stage of the evolutionary process. The most perfect, and at the same time the most difficult optical contrivance known is the powerful achromatic object glass of a microscope; its structure is the long

unhoped-for result of the ingenuity of many powerful minds; yet in complexity and in perfection it falls infinitely below the structure of the eye. Disarrange any one of the curvatures of the many surfaces or distances, or densities of the latter; or worse, disarrange its incomprehensible self-adaptive power, the like of which is possessed by the handiwork of nothing human, and all the opticians in the world could not tell you what is the correlative alteration necessary to repair it, and still less to improve it, as natural selection is presumed to imply. But I do not rest my objections to the theory of the universal prevalence of creation by natural selection without some intervention of an external intelligent will solely on any special knowledge of the structure of the human eye. Above and beyond all other similar arguments, and there are many such, Mr. Wallace—who has an equal claim with Mr. Darwin to the origination of the theory of evolution—Mr. Wallace has made an express exception in the case of man. For the creation of man, as he is, he postulates the necessity of the intervention of an external will, and I commend his essay to your special attention. Among other arguments, he observes that the lowest types of savages are in possession of capacities far beyond any use to which they can apply them in their present condition, and therefore they could not have been evolved from the mere necessities of their environments. Prolepsis, anticipation, I may add, involves intention and a will. For my own part I would carry Mr. Wallace's remark upon savages much further, and apply it to ourselves. We, too, possess powers and capacities immeasurably beyond the necessities of any merely transitory life. There stir within us yearnings irrepressible, longings unutterable, a curiosity unsatisfied and insatiable by aught we see. These appetites, passions, and affections come to us, not as Socrates and Plato supposed, nor as our own great poet sings, from the dim recollection of some former state of our being, still less from the delusive inheritance of our progenitors; they are the indications of something within us akin to something immeasurably beyond us; tokens of something attainable yet not hitherto attained; signs of a potential fellowship with spirits nobler and more glorious than our own; they are the title-deeds of our presumptive heirship to some brighter world than any that has yet been formed among the starry spangles of the skies.

Whether we be young or old,
Our destiny, our being's heart and home,
Is with infinity, and only there;
With hope it is, hope that can never die,
Effort, and expectation and desire,
And something evermore about to be.

—Wordsworth.

But our knowledge of these atomic forces, so far as it at present extends, does not leave us in serious doubt as to their origin; for there is a very strong presumptive evidence, drawn from the results of the most modern scientific investigation, that they are neither eternal nor the products of evolution. No philosopher of recent times was better acquainted than Sir J. Herschel with the interior mechanism of Nature. From his contemplation of the remarkably constant, definite, and restricted, yet various and powerful interactions of these elementary molecules, he was forced to the conviction that they possessed *all the characteristics of manufactured articles*. The expression is memorable, accurate, and graphic; it

may become one of the everlasting possessions of mankind. Professor Maxwell, a man whose mind has been trained by the mental discipline of the same noble university, arrives at the same conclusion; but as his knowledge has exceeded that of Herschel on this point, so he goes further in the same direction of thought. "No theory of evolution," he says, "can be formed to account for the similarity of the molecules throughout all time, and throughout the whole region of the stellar universe, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction."—"None of the processes of Nature, since the time when Nature began, have produced the slightest difference in the properties of any molecule. On the other hand, the exact equality of each molecule to all others of the same kind precludes the idea of its being eternal and self-existent. We have reached the utmost limit of our thinking faculties when we have admitted that because matter cannot be eternal and self-existent it must have been created." "These molecules," he adds, "continue this day as they were created, perfect in number, and measure, and weight; and from the ineffaceable characters impressed on them we may learn that those aspirations after truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours because they are the essential constituents of the image of Him, Who in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist." And this, my friends, this is the true outcome of the deepest, the most exact, and the most recent science of our age. A grander utterance has not come from the mind of a philosopher since the days when Newton concluded his *Principia* by his immortal *scholium* on the majestic personality of the Creator and Lord of the universe. I now come to the question of design in Nature. Our new philosophy admits that throughout Nature there are found innumerable instances of wonderful adaptations; nevertheless, it is asserted that these adaptations are the products of the actions and necessities of the successive environments. It is not stated whence came the capacities of the molecules for assuming their new arrangements. But it is stated that Mr. Darwin, whose mind is said to be "the most deeply stored with the choicest materials of the teleologist, rejects teleology, seeking to refer these wonders to natural causes." This is high authority, though in science, as I have said, authority weighs but little. On the other hand, I know for certain that so strong were the convictions of Sir John Herschel in the very contrary direction, that one of his last acts, very shortly before his removal from among us, was to busy himself about a MS. collection of all the passages in his writings where he had referred to the tokens of an intelligent Will in Nature. We have also heard the testimony of the greatest molecular physicist now living among us. If, then, the question of design were to be settled by the weight of philosophical authority, the Christian has nothing to fear. But in questions such as this, wherein and from whatever causes the philosophers are said to differ, I should prefer to appeal to the common and average sense of mankind. I know of no greater intellectual treat—I might even call it moral—than to take Mr. Darwin's most charming work on the Fertilization of Orchids, and his equally charming and acute monograph on the *Lythrums*, and repeat, as I have repeated, many of the experiments

and observations therein detailed. The effect on my mind was an irresistible impulse to uncover and bow my head, as being in the immediate presence of the wonderful prescience and benevolent contrivance of the Universal Father. And I think such, also, would be the result on the convictions and the emotions of the vast majority of average men. I think their verdict would be, that no plainer marks of a contriving will exist in the steam engine, or a printing press, or a telescope—I am not speaking of the whole end, scope, and intention of that Divine will; I am only speaking of the marks of its existence. Or again, recurring to our ultimate molecules, the great modern advance of human knowledge, and especially of the wonderful applications of this knowledge to the purposes of the arts of life, have arisen very much from the existence of iron, and coal, and sulphur, and platina, and silica upon our planet. Now tell me, what were the anterior chances, prior to the existence of Nature, that when a being like man came, after the lapse of ages, upon our earth, he would have found stored up for him, and for his development in the scale of being, iron, and coal, and sulphur, and platina, and silica? To tell me that the co-existence of all these essentially independent existences might be the result of anything short of the intention of a prescient will, the evidences of a “*pre-established harmony*,” would be equivalent to telling me that, after placing sufficient letters of the alphabet into a box, there might be dredged out of it the dialogues of Plato, the dramas of Shakespeare, and the Principia of Newton. But now comes the inevitable question which all along may have been perplexing your minds, as I confess it once greatly perplexed my own. How is it that men, endowed with nearly equal capacities, and possessing nearly equal opportunities, should draw such different, not to say such opposite conclusions, on subjects which in importance transcend all others, and beyond all others tax the reason to the utmost and touch the emotions to the quick? I think that one cause of this contrariety of conviction lies in the nature of the evidences for Christianity, in the natural evidences for the being of a Supreme, and for the immortality of the soul. These evidences, from the very nature of the case, cannot be mathematical, or demonstrative, or scientific; they belong rather to that class of evidence which we call probable; to that class, be it observed, upon which alone we determine the conduct of our lives; for “to us probability is the guide of life.” And although these probable evidences range greatly in degree, and although not any one of them, taken alone and by itself, may be sufficient to command entire consent, and enforce an absolute conviction, nevertheless, when taken altogether, they may—they often do—by their consilience from many different and independent sources, furnish the mind with the highest moral certainty of which it is capable. This we claim to be especially the case with Christianity; and, in arguing the case, this consilience ought never to be forgotten, for it is by laying too great a stress upon one or two of these presumptive evidences alone, and especially in conversation, that many a mind has been robbed of its peace. “For it is easy to show,” says Bishop Butler, “in a short and lively manner, that such and such things are liable to objection, that this and another thing is of little weight in itself; but impossible to show, in like manner, the united force of the whole argument in one view.” Now, it is especially in this region of probable evidence that the bias of the will

comes in to warp the judgment. The bias of early education, the still greater bias of a later discipline of the intellectual and moral faculties, the bias of the environment, and of party spirit, the bias we are told, even of a strong or of a morbid mood. Thus, by the excessive or exclusive cultivation of any one side of our complex nature, intellectual or ethical, the mind becomes one-handed—lop-sided. This is the inevitable *Nemesis of Disproportion*. In like manner the exclusive or excessive addiction to mathematical studies has a tendency to render the mind averse to, or distrustful of, arguments which are not demonstrative; excessive addiction to physiology may superinduce an undue reliance on the effects of the “rhythmic vibrations of the brain,” or on unquestionably mechanical actions of the nervous system; experimental philosophy suggests the arguments of measure and weight, and has been found to match vaccination against prayer. On the other hand, the theologian is very liable to a strong bias in favour of authority, and to circumscribe his views to the conditions of a world not yet realised. All these tendencies, unless consciously and carefully watched, do, and of necessity must, warp the judgment, and render it more or less incapable of a just and impartial decision. This or that line of probable evidence, when presented to its consideration, is unduly cast aside; the threads of the evidence are rudely snapped one after the other, and the *consilient* network of the whole argument is overlooked. It is in the modern tendency to specialism of pursuit that the greatest danger is to be feared in regard to the philosophical arguments against Christianity; for the evidences of Christianity are not special, but varied and co-extensive with the whole nature of man and his environments. Hence it would be well for the philosopher to take into his laboratory such old-fashioned authors as Butler and Paley and Coleridge, and honestly test in his personal experience the faith which he doubts before he finally rejects it. Better still would it be if, in the study of every manse throughout England, there were found a well-used microscope, and on the lawn a tolerable telescope; and best of all, if those who possess influence in our national universities could see their way to the enforcement of a small modicum of the practical knowledge of common things on the minds of those who are to go forth and do battle with the ignorance and failings of our population, and to spread light throughout the land. A little knowledge of the ancient elements fire, air, earth, and water would save many a young clergyman from the vanity of ridiculous extremes and from the surprise of the more wisely and widely educated among his flock. For, depend upon it, whatever may be our suspicions or our fears, the pursuit of the knowledge of the works of Nature will increase, and increase with an accelerated velocity; and if our clergy decline to keep pace with it, and to direct it into wholesome channels, they and their flocks will be overtaken, though from opposite directions, by the inevitable *Nemesis of disproportion*. I, for one, believe, not so much in the right, as in the duty of every man to make the best of the faculties wherewith his Maker has entrusted him; and I meet with a grateful and a hopeful thought all those unexpected accessions to our knowledge of God in Nature, which in recent times have come to us in almost overwhelming abundance. There is no need to be frightened at the phantoms raised by such terms as matter and force, and

molecules, and protoplasmic energy, and rhythmic vibrations of the brain; there are no real terrors in a philosophy which affirms the conceivability that two and two might possibly make five; or of that which predicates that an infinite number of straight lines constitute a finite surface; or in that which denies all evidence of a design in Nature; or in that which assimilates the motives which induce a parent to support his offspring to the pleasures derived from wine and music; or in that which boldly asserts the unknowableness of the Supreme and the vanity of prayer. Surely, philosophies which involve results such as these have no permanent grasp on human nature: they are in themselves suicidal, and in their turn, and after their brief day, will, like other such philosophies, be refuted or denied by the next comer, and are doomed to accomplish the happy despatch. Meanwhile we have the means of at least partially summarising the results of modern discovery on the interpretation of the revelation of God's Will contained in the sacred Scriptures. The discoveries of Copernicus, Galileo, and Kepler taught the Christian Church that the language of the Bible was to be understood in the ordinary sense of the ordinary language of men, and was not to be strained into an adamantine literalness. The subsequent discoveries of geology have carried a similar lesson still further; and we may safely conclude, that in the earlier chapters of Genesis the great Father of Mankind is teaching His children as children, and only up to the measure of their capacities and their needs at and about the time of the Revelation. At the same time, we find that He has endowed them with powers and capacities, each and all of which they are bound to develop, and thereby to learn more and more of His Will in Nature. Lastly, the course of scientific discovery has led to the certainty that the universe at large, our own physical frames, and our mental and moral constitution, are arranged on a much more mechanical principle than had hitherto been conceived. The Christian student and the philosophical divine will be wise to expect a still further development of knowledge in the same direction. On the other side, we have at length been brought, by philosophical conclusions from the most advanced scientific knowledge of the day, to the philosophical certainty that matter is not eternal, but that from the beginning of Nature it was endowed with very wonderful properties by some intelligent will. This is the latest and grandest Revelation of Nature. Here we may safely stop. For my own part, a lifetime passed in the pursuit and the communication of natural knowledge, so far from effacing or obscuring the faith in which I was brought up, has served to deepen and to render more intelligent the conviction that the sacred Scriptures, properly interpreted, are to us the Word of God; that the great Father of all has rendered himself knowable to mankind by the manifestation of Christ, and that in this knowledge consists their higher life; that He has redeemed them by the atonement of His Son; and illuminates and strengthens all who come to Him, by His Spirit.

THE Queen intends to erect a splendid monument in St. George's Chapel, Windsor, in memory of her father, the Duke of Kent. The site selected by her Majesty is the south-western corner of the nave, beneath the south aisle, and including what was known as the Beaufort Chapel.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

WOLVERHAMPTON CHURCH DEFENCE INSTITUTION.

"THE CHURCH OF ENGLAND THE CHURCH OF THE PEOPLE."

The above was the subject of a lecture delivered in St. George's Hall, by Mr. G. E. Lyon, Barrister, of the Middle Temple, under the auspices of the Wolverhampton Branch of the Church Defence Institution. There was a very numerous audience, the body of the hall being nearly filled. Captain R. P. Walker presided, and with him on the platform were, besides the lecturer, the Revs. J. H. Iles (Rural Dean), Henry Hampton, J. E. Gladstone, Henry Bolland, S. C. Adam, H. T. Inman, T. Owen, J. Darbyshire, E. Geare, W. Stephens, J. Lockwood, and J. Williamson (Bilston); Messrs. W. Parke, Dr. Langley, C. Matthews, Dr. Spackman, G. Higham, J. W. Barker, A. Brommage, J. Sale, J. Capper, J. Brindley, W. Wilkinson, De Lessert, W. Baker, C. Bikker, F. York, and J. Lead.

The meeting having been opened with prayer, The Chairman, in a few introductory remarks, said it had been stated by some influential parties that there was no necessity for the Church of England to form these Church Defence Institutions. Now, for his own part, he thought that was a mistake. When he saw how those who were engaged in the warfare that was being carried on against them, and whose aim and object was to disendow and disestablish the Church, when he saw how these enemies of the Church were marshalling their forces, and preparing themselves for a vigorous and determined attack, he thought it would be very bad policy indeed, and fatal to the cause they had at heart, if they were now to lay down their armour, and remain quiescent, whilst their enemies were preparing to attack what they all so much loved and valued—the Church of their ancestors. They, on their part, had no desire to attack those who were thus arrayed against them; they simply desired and were determined to defend that Church which they all held so dear. When he saw the misrepresentations, and even falsehoods, that were being spread about the country by the lecturers who were sent out by the Liberation Society, and who, after their statements had been contradicted over and over again, and after they were shown to be utterly in the wrong, still persisted in spreading these untruths, he considered it was their duty, as honest Churchmen, to expose such falsehoods, and place before the people of the land what were the true facts of the case. Then, if the people of England could only be made to clearly understand the true position which the Church of England occupies in this matter, he should have no fear as to the result. Until they had attained that object, by means of lectures in spreading information all over the kingdom, let each one of them be determined to do his part in defending what they all so much valued.

Mr. G. E. Lyon then delivered a most exhaustive and interesting lecture, which elicited frequent applause from his audience, but which the crowded state of our columns does not permit us to report, as we could have wished.

The Rev. H. Hampton, in moving a vote of thanks to the lecturer, said all who loved the Church of England loved to hear her spoken of honestly and truthfully—and he was sure they were all very much obliged to Mr. Lyon for the eloquent, the learned, and the very able manner in which he had replied to the false accusations and untruthful statements which had been made respecting the Church.

The motion was seconded by Mr. De Lessert, and carried with acclamation.

Mr. Lyon, having briefly acknowledged the compliment, then moved a vote of thanks to Captain Walker for presiding.

The Rev. J. E. Gladstone, in seconding the motion, said he could adduce another instance to those quoted by Mr. Lyon of a Nonconformist minister resigning his position to seek within the pale of the Church of England that freedom of conscience which was denied to him as a Nonconformist. At the Triennial Conference of Nonconformists in London, one speaker did not hesitate to say that the first duty of a Nonconformist minister was not, as they might suppose, to preach Christ, and Him crucified, but to oppose the clergy of the Church of England. The Rev. gentleman then read a letter (without mentioning names) from a late Nonconformist minister, who rather than obey the commands of his deacons to pit himself as a political antagonist against the Church of England clergy in his neighbourhood, had resigned his position; and, added Mr. Gladstone, the gentleman, a very clever man, is now, under a promise from a bishop of the Church, preparing for his ordination as a Church of England clergyman. He (Mr. Gladstone) believed that this conduct on the part of the Liberation Society would recoil upon their own heads, and that some of the best men they had would eventually leave them to find that liberty in the Church of England which they failed to find within the pale of their own community.

The resolution was then put and carried, and the meeting adjourned.

TENBURY.

On October 13, a lecture was delivered in the Corn Exchange Hall, Tenbury, by Mr. G. E. Lyon, Barrister-at-Law, of the Inner Temple, on the "Church of England the Church of the People." The Rev. T. Ayscough Smith, vicar, presided, and there were also present—the Revs. Sir F. A. Gore Ouseley, Bart., W. H. Childe, T. L. Wheeler, H. Kemp, H. McLaughlin, and J. Edwards; Messrs. E. V. Wheeler, W. Norris, F. W. Preston, W. Taylor, and J. Rogers. The audience was one of the largest ever seen in the spacious hall of the Exchange, and completely filled every part, numbers being unable to obtain standing room.

The Chairman, in introducing Mr. Lyon, referred to the reasons for holding this meeting, and said it was just now the duty of Churchmen to do what they could towards enlightening the mind of the people as to the real condition of the Church. They courted the fullest inquiry now, in order that when the attack came the people might know the right side to take.

Mr. G. E. Lyon then delivered one of his able lectures, in which he traced the history of the Church both as a religious institution and a national establishment, and urged his hearers faithfully to do their duty to their Church at the present crisis.

The lecture, which occupied nearly an hour and a half, was listened to throughout with profound attention, and was received at its close with hearty applause.

The Chairman, at the close, asked if any one had any question to put to Mr. Lyon.

The Rev. Sir F. A. G. Ouseley, Bart., said he had great pleasure in proposing the following resolution:—"That the aggressive attitude still maintained by a party in the country towards the Established Church, calls for energetic measures of defence on the part of Churchmen."

Mr. E. V. Wheeler briefly seconded the proposition.

The Rev. H. McLaughlin proposed that the following gentlemen, with power to add to their number; be asked to serve on the branch committee for the ensuing year, in order to secure in Tenbury and the neighbourhood a wider and more active co-operation with the Church Defence Institution in London, viz.:—The Revs. Sir F. A. G. Ouseley, Bart., H. McLaughlin, T. Ayscough Smith, H. Kemp, E. T. Bowden, and T. L. Wheeler, Dr. Murray, Messrs. E. V. Wheeler, J. Barber, T. W. Preston, G. L. Sweet, W. and W. S. Davis, Taylor, Slade, Grove, Goodall, besides a large number of other residents in the town.

Mr. Norris, in seconding the resolution, pointed out the number of evils which would accrue to the nation from disestablishment and disendowment, and said their motto was the same which had been adopted by another institution formed fifteen years ago, "Defence, not defiance."

The Rev. J. Edwards proposed that the best thanks of the meeting be given to Mr. Lyon for his excellent lecture.

Mr. Preston, having seconded this proposition, it was suitably acknowledged by Mr. Lyon, and a vote of thanks to the Chairman concluded the proceedings.

RURAL DEANERY OF CUDDSDEN.

The annual meeting of this Branch was held on Saturday, September 26, at the Council Chamber, at Oxford. E. W. Harcourt, Esq., of Nuneham, presided, and there was a numerous attendance of clergy and laity, including the Ven. Archdeacon Clerke, Revs. J. H. Ashurst, E. Barber, W. G. Sawyer, R. C. Powys, Dr. Warburton, Professor Burrows, Captain Fane, &c. The Chairman congratulated the meeting on the circumstances of their present assembling. The country had lately spoken out, and it was clear the Church was in no danger if Churchmen did their duty. All should declare themselves, and sustain this organization, which was of a strictly non-party character, and which they for their part, instead of deserting, proposed in that neighbourhood to enlarge.

The Rev. R. C. Powys then read a statement of the proceedings and funds of the Branch during the year.

The Rev. J. S. Jones, Organizing Secretary for the Diocese, addressed the meeting on the present position of Church Defence. He showed that it would be most unwise to be betrayed by recent political events into a feeling of undue security. The adversaries of the Church had indeed sustained a check so serious that it would be the fault of Churchmen if it were not converted into a final defeat; but if that were to be so it must be by a resolution and per-

sistence equal to theirs. They were raising vast sums and laying vast plans, and they were men who knew the value of money and the science of agitation. Their scheme was avowedly far more drastic than in the case of the Irish Church; their alliances were being strengthened with various parties, orthodox and heterodox, which had hitherto held aloof; and the means they proposed to employ, the thorough "education" of the country, including now the rural districts, and the forcing the Liberationist programme upon the Liberal party as the price of its return to power. It was the business of Churchmen to defeat this policy by one of equal readiness and watchfulness, the "education" of the country in the facts of the question, and the rallying of patriotic men of all parties in the cause of the National Church.

Professor Burrows then moved the following resolution:—"That the aggressive attitude assumed by an organized party unfriendly to the Established Church is such as to call for united action on the part of Churchmen, and therefore it is resolved to extend the area of their Association." He commended the good example of Cuddesden Deanery to more general imitation, and urged the great importance of the lay element in the task of defence. If the attack only teaches us this, it will have done us a service. And along with defence must go reform: the want of which had been in fact a main cause of dissent.

The resolution was seconded by the Rev. J. H. Ashurst, Rector of Waterstock. It was to be regretted, he said, for the State's own sake, if the old heartiness of the sentiment of "Church and Queen" had cooled. An Established Church was a declaration to the world of the nation's faith in religion, and was of chief benefit to the nation itself. The experience of Ireland was not up to the present time encouraging.

The second resolution was moved by the Rev. H. A. Tyndale, Rector of Holton, who said that the reforms which were desired were practicable and reasonable, and he had no doubt, if competent persons would go about the country and inform the people, that many minds would be disabused and many foes converted into friends. It was seconded by Mr. Franklin, of Ascot, who expressed his belief that the laity would not be found wanting.

Captain Fane, in moving a resolution re-electing officers, &c., for the year, said, in reference to the intention of enlarging the area of the Branch, that although no doubt occasional large meetings, even a county meeting, would be desirable, it was probably better that a closer degree of vigilance should be kept up than would be practicable with a county branch only. The Rev. W. G. Sawyer, Vicar of Little Milton, seconded the resolution; and the proceedings were then closed with the customary vote of thanks to the Chair.

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OCCASIONAL NOTES.

THE Liberation Society's Conference at Manchester was intended to mark a new stage in the history of the movement. Freedom—religious equality to be obtained by Disestablishment—has hitherto been the prominent device emblazoned on its flag; that is now to be kept comparatively in the background. Disendowment is the watchword chosen to stir the country in the future. In other words, the Liberation Society bids for the support of the masses, by dangling the plunder of the Church before their eyes, and by promising it for the education of the people. And so to this at length the high-minded Liberationist leaders have come. Plunder instead of principle. "Vote for us, give us the power to strip the Church bare, and we will give you a fair share of the spoil." Such an offer, so openly made, we believe the great mass of Englishmen will indignantly reject. They will see at once the animus that lies behind it. It is no zeal for God, no zeal for the Christian religion, no zeal for purity of faith, that prompts such a course of action as this. It proceeds from motives we care not here to designate. Success would produce a bitter religious war, which will desolate all English society for generations. Churchmen—the great majority of the nation—will never tamely submit to be deprived of their birthright by an agitation such as this. At present they do not understand it, or believe in its power. A few months more work of the Liberation Society will probably open the eyes of many in this respect. And when the reaction from the existing apathy once sets in, it will increase with a force and volume which will convince even the most devoted Liberationist what power the Church has in England, and the firm hold it possesses on the hearts of the people.

THE NATIONAL CHURCH SUNDAY.

The Secretary of the Church Defence Institution would be much obliged if those Clergymen who have not yet forwarded the offertories collected for the Institution on Nov. 8 would do so with as little delay as convenient.

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WHAT effect will Mr. Gladstone's challenge to the Roman Catholics have in Ireland? is a question which has been frequently asked during the last few weeks; and hitherto, at least, has received no formal reply. Signs are not,

however, wanting that such a reply is forthcoming. We are significantly told in a leading Roman Catholic journal that "no one can doubt that Ireland will speak, and promptly and energetically, upon the question of this expostulation." Cardinal Cullen, therefore, is, doubtless, preparing a thunderbolt, which he will launch with all the force at his command at the devoted head of the chief of the Liberal party. More than four millions of Irishmen are subservient to his will. It becomes, therefore, of considerable importance to inquire what is likely to be the advice which Roman Catholic Irishmen are likely to receive from their ecclesiastical superiors on the question of civil allegiance. The *Tablet* is kind enough to supply us with an answer, and the tone it uses is of somewhat startling significance. "The Irish nation," it tells us, "never recognised the Tudor heresy (i.e. the Reformation), and rose again and again, in *just* rebellion against it. We say just, because the enforcement of an alien and detested scheme of this sort was a violation of natural law and of the rights of conscience. Resistance was not merely a right—it was a solemn duty. Land and life were freely spent by the Irish in opposition to the attempt to exterminate the Catholic faith. Hatred to England was thus traditionally imbibed: hence one of the chief sources of Irish disloyalty—a *disloyalty sanctified by the highest duties*." There could scarcely be a stronger way of asserting that Irishmen are "Catholics first, British subjects afterwards." When such language as this is openly used by such an influential Roman Catholic organ as the *Tablet*, the pertinent question of the *Times*' correspondent as to the true test of the loyalty of Roman Catholics demands an answer. "If a Continental war arose," asks F. B. in the *Times* of November 20, "out of an attempt by any one or more countries to force Italy to restore to the Pope the States of the Church, should we in such a case take active part with the Italians, in what direction would Archbishop Manning teach our Roman Catholic officers and men that their duty lay?" And, we may add, what advice would Cardinal Cullen, in such a critical state of affairs, deem it his duty to give to Roman Catholics serving in our army and navy?

THE activity of the Liberation Society is likely to produce some unlooked-for results. The object of the agitation is to influence public opinion in favour of Disestablishment, and against what it is pleased to call the intolerance and exclusiveness of the State Church. With this end in view, a Liberationist meeting was lately held at Bingley, in Yorkshire, and the usual abuse of the Church indulged in. This has brought to remembrance an episode in the history of Dissent at Bingley which the

Liberationists no doubt would willingly desire to bury in oblivion. In June 1864 seventy Church people were turned out of the mill of an Independent manufacturer there, the only alternative offered being, "Leave the Church, or leave the mill." To their honour be it recorded, the poor Church people accepted the latter alternative, and left the mill. So great, however, were the hardships they had to endure, that the *Leeds Mercury* sent down special correspondents to investigate the matter. They reported that the transaction was "a violent and cruel act of sectarian bigotry, and which, if generally practised, would render life unbearable and social intercourse impossible." No reparation, however, was ever made by the mill-owner in question to those whom he had so cruelly treated. It is said that he is now the Chairman of the Bingley branch of the Liberation Society, chosen no doubt for his "liberal" views, in order to aid in the liberation of the benighted Churchmen of his locality, who still prefer the freedom of Establishment to the grinding tyranny exercised by rich Dissenters over the unfortunate ministers under their control.

THE effect produced by Mr. Gladstone's pamphlet is only beginning to manifest itself. The challenge thrown down to the English Roman Catholics to declare their allegiance to the Queen rather than the Pope in civil matters has not been left unanswered. Three noted Roman Catholics—Lord Acton, Lord Camoys, and Mr. Henry Petre—have declared themselves "Englishmen first, and Catholics afterwards." In so doing they have openly revealed the secret schism which was created amongst the English Romanists by the Vatican decree of 1870, and in consequence we are not surprised to find the *Tablet* speaking of them as "an Apostate Triumvirate," who *ipso facto* have incurred excommunication. "Two of these persons are known not to have approached the Sacrament for years, and one is said to be a Freemason." In due season no doubt we shall be favoured with other particulars respecting them. Next we are assured that "they have all three been on the scenes before, and always with the rôle of heresy or schism." Then we hear a significant hint that the Roman Catholic Bishops will know how to deal with every case as it arises; so that, on Archbishop Manning's return from Rome, we may expect to hear of the formal excommunication of this "apostate triumvirate." Meanwhile Mr. Gladstone's pamphlet is being translated into French and German, and before long will be as well known on the Continent as it is now in every part of the United Kingdom. It is a singular fate which has led the statesman who has done more than any man living to

strengthen and consolidate the Ultramontane power in Ireland, to aim at the Papacy the most formidable blow it has received for generations.

THE new Vicar of Sheffield, the Rev. Rowley Hill, lately brought down upon himself the severe censures of the political Dissenters of Sheffield, by his declaration of the liberty enjoyed by the Clergy of the Church of England, as compared with the tyranny under which many Dissenting ministers labour. Mr. Hill's assertion has most unexpectedly received confirmation at the hands of Mr. David Loxton, a Sheffield minister of some note in his denomination, and, we may remark, *en passant*, a prominent and active member of the Liberation Society. It appears that a few of the local ministers met together a short time ago to take into consideration the propriety or otherwise of dropping their self-assumed title of "Reverend." This came to the ears of some members of their respective congregations, who thereupon protested in no measured terms against their ministers having a secret meeting without the sanction and concurrence of the laity! The *Sheffield Independent*, which is edited by an Independent of the strong political type, who is also proprietor of the paper, took up the cause of the laity, and this elicited a sharp retort from Mr. David Loxton, who, in a letter to the *Sheffield Independent* of the 14th November, declares that the Rev. Rowley Hill is right after all, and says, in effect, that the "liberty" of Dissenting ministers is not worthy the name. We are not sorry that Mr. Loxton has been taught to feel where the shoe pinches, for he will, perhaps, in the future be less ready than he has been to attack a Church which he is at length fain to admit offers greater liberty to her ministers than the denomination of which he is so prominent a member.

AN OLD FABLE WITH A NEW FACE.

ONCE upon a time, unless all fables be untrue, there lived in a lonely wood a venerable old lady and a little girl, her granddaughter, known from her dress by the name of Little Red Riding Hood. And in that same wood, as we all know, there also lived a very greedy and withal a cunning wolf, who loved not the pretty child, and dearly longed to press his teeth into her tender flesh. The wolf was greedy, but he was patient too; we are bound to add he was not quite truthful or very scrupulous. And so for many weeks and months he was very polite to the little girl, and tried to be friends with her, but she could never quite get over something in his manner and appearance which did not accord with his fair words, and always betrayed some suspicion of the real

friendliness of his overtures. Her grandmother, too, often warned her against the wolf; but at last, as is well known, one day, when her watchful guardian was away, the wolf made a final and successful effort. He dressed himself up to appear as the old grandmother, and by assuming the most loving tones, and making the most tempting promises, he obtained admittance into the cottage, only to reveal without delay his true character and his real purpose. The end of that story is well known. The latter part of it has recently been repeating itself,—with a difference. A society hitherto known as the Liberation Society has been for a long time possessed with a pretended grandmotherly love for the simple-minded Church of England, bereft for a while, as this modern wolf imagined, of the more natural care and regard of her own nursing fathers and mothers. The society has been long endeavouring to cajole its intended victim out of the security of her old long-established home, and to persuade her that there was greater freedom in the woods without, where the young wolves have their habitation, and do their beneficent work. But somehow the victim has been proof against the seductive voice. She does not fancy that freedom which seems to mean chiefly liberty to bite and devour, or to be bitten and devoured, as the case may be; and she prefers to stay as she is, and mind the house which has been entrusted to her charge. And now, as the would-be liberator cannot get into the house by flattery and fair promises, and by the picture of his own beauty and goodness, he has given up this plan, and has been bold enough to show himself in his own native fierceness with hungry jaws and sharp teeth, and a very lean body. And he means to get a number of other wolves if he can find them, though he should have to bring them from across the sea, and to force his way into the pretty cottage and destroy the child he seemed to love so much, because she would not love him and his ways. But we don't think he will succeed now. We always believed he was a wolf and not a grandmother. Now we and all our friends know it, and know, too, how to deal with wolves. But we must take care and not leave even the back-door open, for he seems very hungry.

DEDICATORY SERVICES were held in York Minster during the second week of November, to celebrate the re-opening of the Minster after restoration. About £14,000 has been subscribed for the work, and of this £11,000 has been already expended. The Dean and Chapter gave from their private means £4,700, and the Archbishop £300. The sermons at the several services were preached by the Archbishop of York, the Bishop of Ripon, the Bishop of Derry, and the Bishop of Carlisle, and the offertories amounted in all to £1,131. 6s. 3d.

THE MANCHESTER CONFERENCE OF THE LIBERATION SOCIETY.

An important conference of the Liberation Society, the first of a series, was held at Manchester on Wednesday, November 4. Among those who were present the names of Mr. Miall, Mr. Richard, M.P., Mr. Illingworth, Mr. John Morley, and the Hon. Lyulph Stanley, are perhaps the best known. The chair was taken by Mr. Hugh Mason, of Ashton, from whose opening remarks we make the following quotations:—I ask myself, Gentlemen, this question—who and what are we, and what is our object and purpose? We are men of some position, influence, public spirit, and patriotism. We are not secret conspirators plotting for the overthrow of any of the institutions of this country. We seek to accomplish our great object by means which are entirely within the laws of the land. We do not seek to disturb the Queen upon the throne. We have for our good Queen as much love as any class of this country. We do not meet to-day to destroy the great Episcopal Church of this country. Speaking for myself, I should be extremely sorry to witness the destruction of the great Episcopal Church. I think that it contains within its fold a large number of good men, honest men, enlightened men, and patriots; and if that great Episcopal Church were to be destroyed it would be a misfortune for the country. On the contrary, we wish to purify and strengthen that Church by liberating it from the fetters of the State.

Mr. Miall then read his paper, which, in many respects, was a very temperate statement of his view of the case, but the utterly exaggerated tone of his indictment against the Church as being at once both "demoralizing" and "irritant" in its influence, was a distinct proof of how little so prejudiced a man is to be trusted in his self-imposed task of educating the people of England. The paper may perhaps be summarized thus:—1. The Liberation Society must change its front, and take up the question on national, not sectarian, grounds. This was afterwards explained to mean that the religious aspect of the question was to be quietly dropped, and the help of all and sundry secured by more mundane inducements. 2. The weapons which Liberationists would be compelled to use would be in consequence not always such as they would naturally be disposed to select for themselves, or with which they were most familiar. The end, it is presumed, justifies the means. 3. The principle of the Liberation Society has made some progress, but the disendowment of the English Church must be a very different thing from that of the Irish. 4. The Church of England has been the great obstacle to all progress and to education, both primary and secondary, though "in the erection and maintenance of parochial schools the clerics of the Church of England have of late years displayed a personal self-devotedness worthy of high commendation." This is being generous rather at the expense of history, and must cast a doubt upon Mr. Miall's accuracy on other points. 5. "On the whole, and looked at in its broad results upon the character of society in England, the Church Establishment—and that owing to the principles of its constitution—is demoralizing, irritant, and divisive in its action. . . . Whatever it may have been in days gone by, its claims in the present day are out of keeping with the intelligence and spirit of the age. It is the main and ever-active irritant of the social body. It has its own dogma of

ecclesiastical infallibility, and its own syllabus. It sets everybody by the ears. It fills the air with the noise of its quarrels. It inflames all other differences. It poisons the blood of society. Scarcely an institution exists for the intellectual, moral, or even domestic improvement of the people, upon which its monopolizing, exacting, sacerdotal claims are not obtruded." To such a statement as this there can be but one answer. The man who penned it is afflicted either by the grossest fanaticism or the grossest ignorance. 6. The Church has been the great opponent of all political reform, "one of the heaviest drags upon the wheels of legislation." 7. It is high time that the question should be persistently pressed upon the notice of the people, and the present time is a great opportunity. 8. A scheme for disendowment must be prepared, and the mistake made in the case of the Irish Church not repeated.

Mr. John Morley, in moving the first resolution, made a very clever speech, containing, however, some rather transparent fallacies. For instance—"All the good that is done is done by the Church as a private Christian body, and not as an establishment. The good which the Church now does, and which I am the last man in England to deny, would be done a thousand-fold better if the Church became an Episcopalian sect to-morrow." And again, Mr. Morley's knowledge of the large and increasing lay co-operation with the Clergy in good works must be slight when he says: "Mr. Miall referred to one plea which I should like also to deal with very briefly—the plea of 'an educated gentleman in every parish.' I have the profoundest respect for nearly all the country Clergy that I have come in contact with, and they have been numerous. I have generally found them good and hard-working men; but I believe that on the whole this plea will not hold water. The fact that you have in each parish a State official, whose professional duty it is to take an interest in the humbler people, acts as a deterrent upon the lay gentry, who would otherwise perform a great many of those offices which the Clergy do now, and would do them much better. I think you cannot measure what a discouragement to lay participation in good parish works of all kinds is effected by the presence of this person whose official duty it is to perform them. I am quite sure that most people in the country parishes of which we are now speaking would feel that for them to interfere in good works would be more or less an interference with the Rector's duty; and I am sure that if the person who did so attempt to perform good works were a Dissenter or a rationalist, half the Rectors in England would resent it as a most gross impertinence;" while he entirely overlooks the hundreds of parishes where there could not be any one to take the Clergyman's place.

Mr. S. Pearson seconded the resolution, and the Hon. Lyulph Stanley, in supporting it, after speaking at some length on the question of University endowments, concluded with the following remarks in reference to the recent election:—"Do you think if the Church of England had been disestablished, if it had been a free Church like the Catholic Church, or the Presbyterian, or any other of the Churches of England, that they would not have blushed to be seen hand-in-hand with the keepers of gin-palaces, in order to return candidates pledged to support every abuse and uphold every privilege? I say it is because their specially privi-

leged interest has an interest in every other abuse and corruption that they are banded together; as the Americans say, they are log-rollers—each rolls the other's log in the hope of getting a friendly shove in turn. So we have this log of privilege; at the one end shoves the parson, and at the other end shoves the publican. In the meantime the country remains uneducated and corrupted by drink, in order to the keeping up of these great monopolies and these great abuses of privilege."

A Dr. Pankhurst is responsible for the following very plain declaration: "It is disendowment which stirs the country; it is disendowment which the country wants; it is disendowment which alone can make this a truly national question, because these masses of property are wanted for the common weal. The education of the country perishes for want of this property, and the great dignitaries of the Church, who ought to be the high priests and ministers of a high and noble education, are the partisans and assistants of this demoralising state of things. The country wants disendowment, because it wants property for great national uses." And Mr. Richard for this: "The very essence of a Church establishment is religious inequality—for what does it mean if not this: that the State takes a particular religious sect or body under its patronage and into its favour, endows it with enormous national property, bestows upon its members and upon its ministers privileges and a social status which exalt them above the rest of their fellow-subjects; and it does this, not because they are better citizens, not because they are more loyal subjects to the Crown, not because they discharge their social duties in a more exemplary manner than the rest of the community, but simply because, through the accident of inheritance, they hold a particular creed—and I say that is the essence of religious inequality." After Mr. Richard's speech there was a statement from the Secretary, Mr. Carvell Williams, a summary of which will be found in another column.

DOMINICALS AT EXETER.

DISTURBERS of religious peace in general, and enemies of the Church of England in particular, seem never satisfied unless in some part of the kingdom or other they have an agitation in progress, or are keeping open some irritating sore for the purpose of setting persons against the Establishment. An instance in point is the Exeter "Dominicals" dispute, which for many weeks past has been the source of most unpleasant disturbance, and even rioting, in that city. That our readers may fully understand the true state of the case, it is necessary to inform them that "Dominicals" in Exeter are a small charge on certain householders in several parishes, which dates from before the Reformation, and has existed ever since, and that its legality has been tested and decided more than once in our courts of law. This charge, it may be added, though not amounting to more than a few shillings a year on each house, constitutes a considerable portion of the income of many incumbents in Exeter whose livings are but very poorly endowed;

and further, on the full value of their dominicals, whether got in or not, every incumbent is fully assessed to the poor, highway, and borough rates. It is thus perfectly within his right to collect them; and, moreover, in the interest of future incumbents, for whom he only holds his living in trust, it is his absolute duty to collect them. But the smallness of the charge, and the fact of its falling on householders, Churchmen and Dissenters alike, has always afforded a good opportunity for malcontents to get up an agitation by refusing, "for conscience sake," to pay the demand, and forcing the incumbent to put an execution into their houses, which, by the way, he *really* does "for conscience sake." Here, then, are the elements of a considerable agitation, and a splendid opportunity for the Radical and Dissenting local press to dilate on: "A poor cobbler, with wife and ten children, sold up by a Clergyman of the Established Church for the payment of two shillings and fourpence three farthings"—on "Clerical rapacity," the "Dominical imposition," and so forth; and the Liberationists in all parts of the kingdom take up the cry, and urge the "Exeter Dominical Scandal" as a reason for disestablishment. In this case we have the rightful owners of a certain property for the time being, with a title to it of centuries' standing, insisting, as they are in duty bound, on these rights, which help them to eke out a scanty subsistence in return for hard and ill-paid labours; and this is represented as "clerical and unChristian extortion," and as a reason why the Church of England should be disestablished and disendowed. Such is the logic of the Liberationists!

CHURCH DEFENCE CONFERENCE FOR THE MIDLAND DISTRICT.

ARRANGEMENTS are in progress for holding an important Conference at Birmingham, on Monday, January 18, 1875, in furtherance of Church Defence, at which delegates from branch institutions in the Midland district, as also from towns in the district taking but little active part in the movement, and other friends, will be invited to attend. The deliberations of such an assembly cannot but tend to strengthen existing Defence organisation, and to bring forcibly before those who have hitherto watched, rather than taken part in defensive operations, the necessity for an earnest and active resistance to the revolutionary designs of the Liberationists. We therefore heartily wish the promoters of the Conference all success.

THE Parish Church of Coates, near Whittlesey, has lately been re-opened, after enlargement and restoration, by the Bishop of Ely. The offertories on the day amounted to £60.

THE CHURCH DEFENCE INSTITUTION.

The following excellent letter from the Rector of Nantwich has appeared in the *Chester Courant*, in reference to the National Church Sunday:—

To the Editor of the "CHESTER COURANT."

SIR,—The letter in your last number, asking about the Church Defence Institution, was evidently crowded out of the previous number; but, perhaps, I may be expected to answer it now, as I happened to be the preacher at the Cathedral on the "National Church Sunday," and therefore had to advocate the claims of the society called the "Church Defence Institution," which has grown out of the "Church Institution."

Anyone who knows anything of the "English Church Union," or of the "Church Association," will at once admit that, whatever their respective merits or demerits may be, they do neither of them form a bond of union for all shades of Churchmen, and much less for all those who wish to defend the present union of Church and State in this country. But the supporters of each of these might join the thousands of clergy and laity who will never join either of these party societies, on a common platform, for the defence of our National Church, irrespective of party differences, whether in Church or State. Such is the platform of the Church Defence Institution. It seeks and obtains support from undoubted Liberals as well as from staunch Conservatives; and it allows *no question of doctrine to be discussed at any of its meetings*, whereas that is exactly what the E. C. U. and the C. A. are contending about.

Next as to the necessity of such united defence at the present time. The Liberation Society has tens of thousands of pounds at its disposal, with which to send lecturers to towns and villages, and to flood the country with tracts, &c., on the principle, I suppose, that if you throw mud enough some of it is sure to stick. Organised attack can only be successfully met by organised defence; and funds are urgently required to enable this Institution to provide lecturers to reply where they are unhappily needed, and to have leaflets ready for any emergency, so that people may at least see the other side of the question. These pamphlets, which are admirably suited for the purpose, can be obtained through the Rev. E. L. Y. Deacle, who, with the Bishop's sanction, has undertaken the duties of Organising Secretary for this diocese. May I also strongly recommend your readers to take in the Society's periodical, the "NATIONAL CHURCH," price 1d. per month?—I am, Sir, yours, &c.,

FOSTER G. BLACKBURNE.

Nantwich Rectory, Nov. 16.

NONCONFORMIST INTOLERANCE AT BINGLEY.

THE LIBERATIONISTS AT BINGLEY.

To the Editor of the "KEIGHLEY HERALD."

SIR,—A meeting of the Liberation Society was held here this week, under the auspices of Titus Salt, Esq., and a lecture delivered by a Mr. Browne, from Barnsley. As I was not present, I abstain from any

remark on the reported observations of the speakers. I merely desire to express my amazement at the infatuation of the party in commencing their winter campaign in this above all other places in the kingdom. If they pretend to have forgotten, surely they cannot expect that others have, that this is the parish where ten years ago occurred the most shameful outbreak of sectarian bigotry that has disgraced our age. I allude to the "Harden persecution," by which, on the 10th of June, 1864, seventy Church people were turned out of the mill of an Independent manufacturer, the only alternative offered having been, "Leave the Church, or leave the mill." I desire not to recall the hardships which these poor people suffered during the following winter, but I give you the verdict of the *Leeds Mercury*, which, of course, was very unwilling at first to admit the truth of such a monstrous proceeding. After a full investigation on the spot by gentlemen connected with that paper, the *Mercury* of August 5, 1864, described the whole transaction as "a violent and cruel act of sectarian bigotry, which one cannot read of without shame and indignation, and which, if generally practised, would render life unbearable and social intercourse impossible." The only defence set up was that of "insubordination in the mill." Of this the *Mercury* declares "the millowner has invented the story of insubordination to furnish himself with a plausible excuse." No reparation was ever made, no evidence of shame or regret ever given, and I am told the Chairman of the Bingley branch of the Liberation Society is actually the millowner in question!! Liberation! Why, it is but a short time since one of the best men in the Independent ministry was driven from this very place, after much want and suffering, amid the general regret of all good people, by the tyranny of a "Liberal" faction in his congregation! Why does not the Liberation Society direct its attention to the delivering of Dissenting ministers from the bondage of wealthy or factious elders and trustees under which they groan?—a bondage of which happily our clergy know nothing, and from which may they, by God's mercy, be for ever preserved. If the Bingley Liberals had either sense or shame, they would be the very last persons in England to call attention to themselves or their history.—I am, Sir, yours, &c.,

A PARISHIONER OF BINGLEY.

BOOKS AND PAMPHLETS RECEIVED.

- Rivingtons:—
On Perversion to Rome. By the Bishop of Lincoln.
Jas. Parker & Co.:—
The Reformation and the Revolution. By Rev. T. Vincent.
Sacerdotalism. A Letter to Lord Coleridge. By Sacerdos.
Sampson, Low & Co.:—
Life and Times of St. Paul. By Francis Rivington.
Houlston and Co.:—
Churchman's Shilling Magazine.
Mozley & Co.:—
The Hallowing of our Common Life. Sermons. By William Baird, M.A. Third Edition.
Church of England Sunday School Institute:—
Church Sunday School Almanac.
Sunday School Lessons. Part I.
Gwyneth. By L. S. E.
George Demmon. By M. L.
The Little Maid. By A. L. O. E.
Sunday Scholar's Companion. 1874.
Church Sunday School Magazine. 1874.
Bible History Lessons. Part I.
Lessons on the Church Catechism. By the Rev. A. C. Macpherson.
Lessons on Israel in Egypt and the Wilderness. By S. G. Stock.
Davies & Co.:—
The Million on the Trail. By G. W. Jones.

THE LIBERATION SOCIETY'S PLAN OF ATTACK ON THE CHURCH.

IN his speech at the Liberation Society's Conference, at Manchester, on November 4, Mr. Carvell Williams sketched out the plan which his Society has adopted in its crusade against the National Church.

It is briefly as follows:—

1. The Executive Committee has been increased from 50 to 75, the additional 25 being taken from the country.

2. At certain seasons of the year special meetings of the Committee will be held, and also a series of district Conferences convened throughout the country, as follows: November 4, Manchester; November 24, Plymouth; November 25, Bristol; December 8, Newcastle-upon-Tyne. Early in 1875 a Conference for the Eastern Counties, also one for the Midland district.

3. Mr. J. H. Gordon has been appointed lecturer for a year, and is at work "almost every night." Mr. John Fisher, of Sheffield, has, in addition, been appointed "travelling and organising agent," to be "constantly engaged in visiting the larger towns in the country, meeting local committees, organising the friends of the movement, and arranging for meetings and lectures."

4. The whole country has been mapped out into districts, each district having its resident agent, well acquainted with the district and people, who will devote a large portion of his time in arranging for and delivering lectures, distributing the literature of the Society, and taking other steps for the advancement of the cause. This is done for the purpose of moving the whole country, "people in villages as well as people in towns," and with a view "to the education of the people."

5. London is to be fully organised. The metropolitan boroughs have been divided into groups, and a thoroughly competent agent is to be appointed over each district, "with a view to improve the representation" of these boroughs.

6. Wales is to have a special agency of its own. It is to be divided into seven districts, with a Welsh-speaking agent over each. Six or seven conferences are also to be held in Wales.

7. The press is to be largely used in addition to the platform. The depôt of the Society is to be re-stocked. "An army of volunteer tract distributors is being organised throughout the kingdom," and several hundred people have already been supplied with samples of their publications for this purpose. During the months of September and October 250,000 copies of the Liberation Society's publications were thus distributed. This work "has opened the eyes of the Committee to the fact that people living in obscure districts take as deep an interest in the question as the rest of the community."

8. On January 1, 1875, *The Liberator* is to be issued in an improved form, price a penny.

9. Scotland is to be carefully watched. A resident agent has been appointed in Edinburgh. Meetings are to be held in that city, and in Glasgow, Dundee, Perth, and Aberdeen.

Such is a succinct account of the plan of operation of "the volunteer army" now engaged in besieging the fortress of the Established Church. We have only to add that it has a well-supplied commissariat, and that Mr. Alfred Illingworth declared at the Manchester Conference "it would be a very easy thing to raise the £20,000 a year required." We fully recognise the skill and abundant energy with which the attack has been organised, and we trust the friends of the Church in every district will at once devote themselves with even greater zeal and energy to secure its ultimate and entire defeat.

NATIONAL CHURCH SUNDAY SERMONS.

We have received, by the kindness of the Clergy, reports of several of the sermons preached on National Church Sunday. Our space prevents us from noticing them in detail. We give extracts from two; the first by the Rev. A. P. Irwine, Vicar of Bingley, Yorkshire:—"I have not courted this controversy. It has been forced upon Churchmen here. They have made no assault upon the weak points of their neighbours' systems; they might easily have done so. We have 'sought peace and ensued it.' We desire, 'if it be possible, to live peaceably with all men.' But we are not for 'peace at any price'—peace at the sacrifice of truth, and the cost of the corruption of public opinion, by history misread, and facts misrepresented, and fallacies and sophistries sown broadcast over the land, without remonstrance or explanation on our part. This would be to consent to evil, and make ourselves partners in the propagation of a great and disastrous delusion." The second by the Rev. D. F. Chapman, Vicar of St. Peter's, Preston:—"The endowments of the Church were sometimes said to be national; and it was true in a certain sense that they were national property. They were not national in the sense that the nation had given their endowments to the Church, nor were they national in the sense that the nation had a right to appropriate them to secular purposes; but they were national in the sense that they were for the spiritual benefit of the nation through the nation's Church. Our pious forefathers, moved by the spirit of God, had voluntarily conferred their wealth upon the Church that she might be maintained for ever in this country for the benefit of the whole nation. Here every member of the nation had a right to claim the ministrations of the Church whenever they were desired. The connection also between the Church and the State was a relationship which had existed for more than 1,200 years. The ancient rulers of this country desired to govern its inhabitants in the fear of the Lord; and, imitating the example and teaching furnished by the Scriptures, adopted the Church of Christ to the end that religion might sanctify Government, and that the rulers of the land might secure to the people for ever the benefits of Christ's holy religion."

AN EXTRAORDINARY SCENE AT ZION CHAPEL, NOTTINGHAM.

WE prefer giving an account of the strange proceedings recently enacted in this chapel in the words of a contemporary rather than our own. The *Daily News* of November 16 says:—

“Zion Chapel, in Nottingham, has just seen a practical conflict of spiritual authority which in a small way might remind one of some of the fantastic struggles and hand-to-hand contests of ecclesiastical jurisdiction which occasionally enlivened the churches of the Middle Ages. It appears that the appointment of a new minister is disputed by a certain section of the congregation, and the question was tried yesterday somewhat after the rough-and-ready fashion in which a debated right of way is sometimes asserted and denied in country districts. The new minister got possession of the pulpit in the morning, and despite of a protest went through the service; but in the evening his opponents were beforehand with him, and he found his place filled. He then gave out a hymn, and the opposition party started another hymn. The one minister began a sermon—the rival minister went to work with the reading of a psalm. The divided congregation bestowed their attention according as their sympathies led them. At one moment two rival hymns went up from different parts of the chapel, and a vocal trial of strength filled the distracted building. At another moment the followers of one minister were striving to listen to a sermon, while the devotees of the other were endeavouring to concentrate their attention upon a psalm. Some police were present, but no violence it appears was done to anything more than ears and decorum. One of the finest scenes in the French classical drama is that in which Athalie, coming to assert her authority, finds the temple already occupied by her enemies, and her young rival seated upon the throne. The conception of the scene in the Nottingham chapel may have been equally fine and striking, but the conditions of the tableau were less imposing. The temple scene in Nottingham failed likewise in its purpose, for whereas the trial of strength dramatised by Racine ended promptly in a settlement of the question, we do not learn that anything has been gained by the conflicts of lungs and claims in Zion Chapel.”

A Nottingham correspondent has furnished us with the following remarks on the subject:—

Nottingham presents a fair sample of Nonconformist principles, their rise and decline, their tendency to multiply schisms, and to produce dissension and discord. Judged by the Scriptural standard, “by their fruits ye shall know them,” they certainly fall below the Christian requirement; for, whatever other fruit they may yield, they are certainly very prolific of strife, wrath, envy, hatred, and malice. Our local papers contain full accounts of a most disgraceful “scene” recently enacted, which reflects discredit on all parties concerned, but especially upon the Congregational Union, the representatives of which sought to eject the minister elected by the congregation, or rather, perhaps, by the “members” of Zion Chapel. We shall not comment further on this occurrence. From local inquiries we learn that Nottingham is rather familiar with these “scenes.” It possesses a very eccentric Baptist minister, whose vagaries, as related to us, must be far from conducive

to the true characteristics of Christian life. The local annals tells us of a fight many years ago for the possession of the pulpit in Stoney Street Chapel. We understand that most of the chapels belonging to this sect have been built as the result of some squabble amongst pastors, deacons, members, and congregations. Recently one of their most cultivated ministers seceded, and has since been ordained by the Bishop of Lincoln. Of the Independent body, to which “Zion” Chapel belongs, we need only say the founders were seceders from another chapel, which has since been used as a National School, afterwards as a disreputable music hall, and now as a mission hall. There is now a Nonconformist chapel near the lace market converted into a shoeing forge! Some years ago a comparatively new chapel was for sale, and the Scotch Baptists sought to become possessors. Failing to come to terms, they built a chapel close by, whereupon the builder and sole trustee of the previously existing chapel had a very high wall erected to deprive his co-Nonconformists of light. It will be some satisfaction to our readers to know that the first of these two chapels has been purchased and re-arranged by the Churchmen of Nottingham at a cost of some £4,000, and that it is now used as a district church by a large and increasing congregation.

CHURCH PROGRESS.—At the festival which celebrated the re-opening of Dolton Church, in North Devon, after restoration, on Nov. 12, the Venerable Archdeacon Woolcombe stated that in the Deanery of Torrington, since the year 1840, the sum of £23,890 has been expended in building new churches and restoring old ones; the Deanery of Chulmleigh has contributed £7,510 for the same objects; and the Deanery of Southmolton £9,463, making a total of £40,863 in those three deaneries, which are by no means the richest in the county. All Saints’ Church at Plymouth was consecrated on Nov. 10, by the Bishop of Exeter; and a mission chapel, with school, was opened on Nov. 11, at Crabtree, by Archdeacon Earle.

NEW BISHOPRIC IN AUSTRALIA.—On the nomination of the Archbishops of Canterbury and York, the Lord Chief Justice of the Colony, and the Bishop of Melbourne, the Rev. S. Thornton, Rector of St. George’s, Birmingham, has accepted the Bishopric of the new Diocese of Ballarat, Victoria. The Bishop Designate will leave Birmingham for his diocese in the early part of next year.

THE TITHE REDEMPTION TRUST.—At the quarterly meeting of the Board of the Tithe Redemption Trust, held on November 18, at the offices, 25 Parliament Street, Westminster, the Right Hon. Lord John Manners, M.P., in the chair, the cases of the following parishes were before the Board:—Netherthong, Diocese of Ripon, and Osmaston, Diocese of Lichfield. Applications were also considered from the following places:—Rawton, Diocese of Lichfield; Prestatyn, Diocese of St. Asaph; Cowley, Diocese of Oxford; Pyle, Diocese of Llandaff; Shipbourne, Diocese of Canterbury; Holy Trinity, Gray’s-inn-road, Diocese of London; Minsterley, Diocese of Hereford; Upton Snodsbury, Diocese of Worcester; Melton Mowbray, Diocese of Peterborough; Redisham, Diocese of Norwich. It is to be regretted that this excellent Society is not in possession of a larger income to enable it to give assistance to the many urgent cases which are submitted to it from time to time.

CORRESPONDENCE.

To the Editor of THE NATIONAL CHURCH.

THE LABOURERS' UNION CHRONICLE ON THE INCOME OF THE CLERGY.

SIR,—Allow me to expose in your columns the way in which the minds of the labouring class are being poisoned by misrepresentations concerning the Church in this publication.

On September 5, a leading article stated that the nation had to pay "twenty millions a year to the black locusts of the Act of Parliament Church."

I wrote to point out that supposing this to mean the Clergy of the Church of England, the statement was quite untrue. I referred to the Tithe Commissioners' returns as given in Willich's Tables, from which it appears that the Tithe Rent-charge in 1873 was about *three millions*; and I said that even adding another million for the yearly value of glebes and houses, this would only bring up the endowments of the Clergy to *four millions*.

The Editor inserted my note, but added a long comment, endeavouring to uphold the assertion of the leading article. He stated among other things that "Some years back the Tithe Commissioners had returned the value of the tithes at about six millions and a half."

I wrote to the Tithe Commissioners' office on the subject, and received word that they had never made any such return; that the figures in Willich's Tables were perfectly correct.

I then wrote again to the Editor of the *Chronicle* on November 9 to this effect, and asking for the authority on which he had made this statement respecting the Tithe Commissioners' return.

He has refused insertion to my letter, but in the "Notices to Correspondents," dismisses the subject with the remark:—

"Our authority for the larger sum we had named was quoted from a manual of needed financial and other reforms, published by a well-known London publisher, Effingham Wilson. [The name of the 'manual' is not given.] We are willing to concede to our clerical correspondent that the income of the Clergy does not exceed £4,000,000, and that those published statements which have placed it at a much higher figure are in error, *simply because we have not the slightest means of making any inquiry into its actual amount.*"

Your readers will, I think, agree with me that this is not a particularly ingenuous or satisfactory apology for so bare-faced a misrepresentation as having set down the amount of the endowments of the Clergy at *five times* their real value.

I have much sympathy with the labourers, whose privations every country parson must be well aware of; but I deeply regret that their cause is mixed up with such unscrupulous attacks upon the Church (and, worse, upon the Bible itself) as find place in the *Chronicle*.*

ARTHUR A. DAWSON.

Necton, Norfolk, November 21, 1874.

* *e.g.* In the *Chronicle* for August 22, 1874:—"We repudiate the claims of infallible churches, *infallible books*, and infallible men." "We repudiate a religion which has for its professed end the deliverance of men's souls from a *fabulous hell*." "We regard *all priesthood* as priest-cunning and priest-fraud."

A NEWSPAPER FOR THE PEOPLE.

SIR,—Mr. Godfrey Thring's letter is so brimful of sound sense that it will bring you, I dare say, many communications. A newspaper written down to within

one step of the popular taste is, indeed, our want. It is equally true that religious societies do not supply that want, and that where those societies do not supply exclusively religious writing, they do supply writing suited mainly for the class which writes—the clergy and other educated people. The *People's Magazine* was an excellent monthly, but for whom and what? Why, for the clergy, the drawing-room, the leisure hours of the educated. It was correct, tasteful, refined, and eschewed "sensation;" and that is why such efforts do not succeed. If a respectable newspaper is to compete with the disreputable trash that overflows our towns and villages, it must be somewhat slipshod, sensational, rough, plain, and only one shade above the taste of the people it is got up for, so that it does educate them, but very gradually. "He that will take the bird must not scare it," says George Herbert, among his *jacula prudentium*. Instead of writing for people like themselves, educated men might surely remember that, fast as education and good taste are spreading, we must meanwhile provide for, at the risk of being said to "pander to," the appetite as it is. I am not afraid of being misrepresented, and hardly of being misunderstood. I do not advocate Jack Sheppard literature, but bright, telling, incisive, rough-and-ready writing, such as would be talked about at the forge, the carpenter's shop, the cottage, the idle corner, and everywhere else. What a paper, happy in its title and its look, however much you disagree with its ways and means, is the *Beehive!* Well, start, say the *Omnibus*, or *People's Penny Readings and Family Newsmen*, with its illustrations, its facetie (your correspondent must have had experience), its running story like the *Christian World*, its little bit of music and poetry, its ample news and gossip, and see what wonders it would work.

"How would the Church be the gainer by that sort of thing?" Why thus, my friend. Everything anti-Church, every sly and artful fling wrapped up in scraps of news and interest would be jealously excluded. Church events, weekly calendar, Defence meetings (especially if of a lively cast), and other matters, would give, in place of the half-distrustful feeling which is aimed at in present workmen's papers, that "Church tone" one hears so amazingly much about. A step would be made between trash and "improving literature," so that from the *Omnibus* mechanics would, after a pleasant ride on its knifeboard, come to *Church Bells*, the *National Church*, &c. Having myself localised Mr. Erskine Clarke's *Parish Magazine* for seven or eight years, and made the local portion just such a monthly stepping-stone, or rather something like such a monthly stepping-stone, I do not speak without book.

The subject is voluminous, but I must not go on. Neither have you the space nor I the time.

Northmarston.

S. B. JAMES.

A CHURCH NEWSPAPER FOR THE POOR.

SIR,—Mr. Thring's letter in your last number is full of wise and practical suggestions on a matter of the utmost importance. It is indeed surprising that such newspapers as the *Labourers' Union Chronicle*, for instance, have not done more to alienate the labouring classes from the Church and her pastors than is really the case. The need to establish a well-principled newspaper, such as the poor will read, is very urgent. Particularly valuable are Mr. Thring's remarks on the character it should assume; and his view seems to me so just that I hope his letter will be read by many, and the matter warmly taken up. That portion of the suggested newspaper which should be managed by a country editor ought, I think, to be considerable; and, in fact, there ought to be several country editors or assistants, since country news and, as far as possible, local news interests the class whom this newspaper is intended to benefit

more than that of any other kind. A Clergyman's table is perfectly inundated with well-meaning, but weak, religious publications of all shapes. Would that some portion of the zeal, and energy, and time, and money which sets these things going could be expended on such a newspaper as Mr. Thring describes. Surely, if some men practically acquainted with the business of setting up such a newspaper could be found, country Churchmen, as a body, would not be backward in supporting so praiseworthy an effort, and one so greatly needed at this time.

A COUNTRY INCUMBENT.

PERSECUTION OF STATE CHURCHES.

SIR.—On Monday evening, the 9th inst., a lecture on the "Persecution of State Churches" was given here, after which Mr. Hastings, the Liberation Society's agent, was to give an explanation of the objects and working of that society. As regards attendance, the meeting was a great failure. The lecture itself calls for no remark, save that hardly a word was said about the events of the present century, and consisted of so-called historical facts, loosely strung together.

Mr. Hastings began by saying, that while he was a staunch Nonconformist, he was also a member of the Church of England. I challenged this assertion, asking on what grounds he could claim that, any more than I could claim to be a member of the Wesleyan or any other dissenting body. In reply, he said that he was a member, because he was born so; and that he remained a nonconforming member of it still. I urged that as all religious bodies have some test of membership, so had the Church, viz. that of Baptism, and that he was not, and never had been, a member of the Church. He also said that "he had lately been in Ireland, where, without altering his own opinions, he ceased to be a Nonconformist, because there was no State Church for him to conform to." What, then, has become of that Church which Liberationists told us would come forth purer, brighter, and nobler when disestablished? Has that Church nothing to conform to, no faith, no doctrines to accept, no Church government and form of worship left to her? If she is merely a disorganised number of people, how contrary is the result to that which they so loudly foretold!

He next asserted that the Clergy were State-paid, which I challenged him to prove; again reminding him of the reward that has so long been wanting an owner, by simply proving that fact. He sneeringly said that he hoped I had a cheque for it by me; but I might have kept it still had this been so; for after evading the question for some time, he said that if I insisted on putting it in that light (that is, if I insisted on my question being answered instead of his own), he could not prove it.

He, however, still asserted that they were State-paid by means of the tithes, and the Chairman (Mr. Cooke, of Cannock), went at length into some old Acts of Parliament, which, he said, proved it; but I must have been very dull, for, after all, it seemed to my mind that all the Acts referred to did was to acknowledge their legality, and thus make them recoverable, the same as any other debt.

Perhaps if they had a large tithe to pay themselves they would then be convinced that the money came out of their own pockets, and not that of the State.

Perhaps, also, it was my dulness that prevented me seeing how a man can be separated from and yet remain part of the same thing. Or how this born-so argument, which, according to Mr. Hastings, nothing can destroy or annul, can be made to agree with another statement, viz. that "the majority of the people do not belong to the Church."

Hednesford, Staffordshire.

Yours faithfully,

CONSISTENCY.

SHORT NOTICES OF BOOKS AND PAMPHLETS.

In his *Letter to Archdeacon Bickersteth* the Prolocutor of the Lower House of the Convocation of Canterbury, on *The Revision of the New Lectionary* (Rivingtons), the Bishop of Lincoln has brought a heavy impeachment against our new Calendar of Lessons. Bishop Wordsworth points out that in our New Lectionary we have lost more than 100 chapters of the Canonical books from the Daily Calendar, and he shows that in many respects the New Lectionary adopted by the Church of Ireland is superior to our own. He earnestly advocates a revision of the Lectionary by Convocation, so that it may be adopted in a better form than the present at the date when the Old Lectionary is to be finally abandoned, viz.: Jan. 1, 1879. The Bishop shows that the omissions from the New Lectionary are of the most serious character, and that its revision is thus imperatively called for. Another objection on the score of omission is brought against the new lectionary by the Rev. Robert Kennion, of Acle, in a *Proposed Scheme for a Biennial Table of Sunday Proper Lessons* (Rivingtons). The remedy proposed by Mr. Kennion is to have a table of Sunday Lessons drawn up for two years; with a view of securing to our people a more extensive acquaintance with the Old Testament. We fear such a scheme will find but little favour in the eyes of Churchmen generally, many of whom are quite sufficiently puzzled with the changes made by the New Lectionary, and would be altogether at sea if a biennial table were introduced.

There are some devotional works which, when once they have got hold of the public mind, seem possessed of an undying popularity. They are reprinted again and again, and the demand for them is still on the increase. To supply in some measure this demand, Messrs. Rivingtons have undertaken the production of a "Library of Spiritual Works for English Catholics," the two first volumes of which are a new translation of *The Imitation of Christ*, by Thomas à Kempis, and a new edition of *The Christian Year*. They are printed on toned paper, with red borders and edges, and present altogether such an attractive appearance as to ensure an extensive circulation. The new translation of Thomas à Kempis has been executed with great care, and in such a manner as to make it more acceptable to English readers than former editions have been.

Manly, earnest, and vigorous teaching is contained in *Christ's Soldiers* (James Parker & Co.), a series of sermons preached at the Garrison Church, Woolwich, by the Rev. W. F. Short. These sermons are avowedly addressed to soldiers as a class, with the intention of bringing strongly into view the analogy existing between earthly and spiritual warfare, and with the hope of arousing a disciplined enthusiasm in their minds to sustain them in their daily warfare with evil. The sermons on "False Shame" and "The Responsibility of Strength" are excellent examples of what sermons to soldiers should be—sound in teaching, telling in illustration, and the lesson to be enforced brought home with a clearness and earnestness likely to make itself felt.

In *Law and God* (Smith, Elder, & Co.), by the Rev. W. Page Roberts, we have a volume of sermons far above the average. Mr. Roberts has not selected common subjects, nor has he treated them in a common manner. He goes beneath the surface, and seeks to make his hearers consider the true foundation upon which their faith, as Christians, rest. Many a restless and doubting heart might find comfort from the teaching here given. In "Worship a Sight of God," a sermon preached in Westminster Abbey, and in "A Law of Sacrifice," delivered in his own parish church, Mr. Roberts gives indications of power as a preacher, which makes us hope this is not the last volume of sermons which will bear his name.

One of the most prolific writers on the Church questions of the day is the Rev. C. S. Grueber. We have now before us two new pamphlets of his—the one entitled *A Primitive and Catholic Ritual the Inheritance of the Church of England* (James Parker & Co.); the latter, *The Eucharistic Vestments* (James Parker & Co.) In the former thirty-three reasons are given for maintaining that the usages covered by the ornaments of the rubric are primitive and catholic; the latter is devoted chiefly to a personal controversy between the author and the Vicar of Isle Brewers, on the legality and significance of special vestments at the celebration of the Holy Communion.

In the next session it is probable we shall hear much of the practical application of Mr. Disraeli's famous saying, "Sanitas sanitatum, omnia sanitas." Two able papers on this subject, read at the Brighton Church Congress, but now published separately, come to us from Messrs. Parker. The one dignified, correct, argumentative, as becomes the Regius Professor of Medicine in the University of Oxford, called *The Influence of Social and Sanitary Conditions on Religion*, by Dr. H. W. Acland; the other, vigorous, hard-hitting, and suggestive, entitled, *Religion and Health*, by Mr. C. Meymott Tidy. Both may be read with advantage by all seeking for sound information on this most important subject.

Words at Communion Time (James Parker & Co.), by Mr. W. F. Elgie, are the shortest sermons we have been called upon to notice. They are clear, pointed, seven-minute addresses, delivered before the celebration of the Holy Communion, and are well-suited for the private reading of communicants at home, and for parochial lending libraries.

It is not often our lot to meet with such good, sound common sense in a sermon as is contained in *Woman's Place* (James Parker & Co.) by the Rev. Wm. Awdry. One extract briefly sums up the author's whole argument, "The man cannot be as the woman; nor the woman as the man. They have their different spheres within which they must discharge their duties." Other excellent advice follows. "Shun publicity, shun unnecessary struggle and noise in your life; but, above all, shun idleness." Women in all ranks of life would be the better for taking heed to the thoughtful and practical hints for their guidance contained in this sermon.

A learned and ingenious sermon in support of the union of Church and State comes to us from Messrs. Parker under the title of *The Royal Supremacy*, by the Rev. Charles Nevill, Canon of Lincoln. The object of its author is "to help to guide the acts of our Church so as to avoid shipwreck upon the rocks of Ultramontane and Erastian assumption," and we are glad to find that accurate references are given in the notes, in support of the powerful arguments advanced in the text.

The Church Association has done good service by publishing, at an extremely low price, a statement of *The Revision of the Rubrics*, which, in parallel columns, contains the existing rubrics, the amendments proposed by the Royal Commission of 1870, and the amendments agreed to by the Lower House of the Convocation of Canterbury in 1872. To these are prefixed the Royal Licenses and Letters of Business to Convocation in 1872 and 1874—both interesting documents at this time. No note or comment is added, and we can heartily recommend this timely publication to all who desire to know what has already been done in the direction of rubrical revision.

Messrs. Cassell, Petter, & Galpin have issued the first part of a *History of Protestantism*, by Dr. J. A. Wylie, which will doubtless receive a large share of popular favour. It is excellently and profusely illustrated, and its object is "to trace the happy influence of the Protestant faith on the liberty, the intelligence, and the happiness of nations." With this part a copy of Mr. E. A. Ward's celebrated picture, "Luther's first Study of the Bible," is presented gratuitously.

The Churchman's Shilling Magazine (Houlston & Co.) contains a gem, by the Rev. Alan Broderick, called "Oot on Stroike," which we should like to see reprinted and extensively circulated. Mr. Austin continues his useful papers on "The Union of Church and State," and "English Botany and Botanists" receives able treatment from the hands of "A Country Vicar."

In the *Monthly Packets* (Mozley, Cowie & Co.), Miss Yonge continues her admirable papers on Womankind. That on "Young Ladyhood" is specially to be commended. We do not know of any other periodical of a similar character in which valuable instruction is so pleasantly imparted as in this. The paper on "Controversy" contains many excellent hints on a difficult subject.

In the series of biographies published in *Mission Life* (W. W. Gardner), under the title of "Unknown, and yet Well-known," we have the remarks of many devoted men who in their day did earnest work for God. The present number contains the life of the noble-hearted Rev. J. Parker Harris, chaplain at Lucknow during the siege. The paper of Mr. Charles Raikes on "Foreign Missions in the Salisbury Diocesan Synod" has some excellent remarks on the duty of country gentlemen and yeomen with regard to missions.

The Colonial Church Chronicle (Mozley & Co.) contains a powerful plea from the pen of the Rev. J. Long in favour of the immediate establishment of a Bishopric of Heligoland, whose occupant might be the head of the Continental Chaplains, and also a means of intercommunion between the Church of England and the Old Catholics and the Russian Church. There is also a good summary in this number of the proceedings of the Old Catholic Conference at Bonn.

Amongst the many almanacs for the new year *Cassell's Illustrated Almanac* is likely to hold a prominent place. It is profusely illustrated, and contains excellent portraits of Sir Edwin Landseer and Dr. Livingstone, and also much useful information; whilst its moderate price makes it acceptable to all.

Golden Hours (W. Macintosh) contains an interesting paper on "Arundel and the Howards;" and *Usk and Raglan Castles* are well described in "An Autumn Ramble amongst the old Castles and Abbeys of England." *Sunshine* (W. Macintosh), has its usual stores of amusing tales for the little ones.

The quarterly paper of the Prayer Book Revision Society contains a comparison of the first and second Prayer Books of Edward VI., conveniently arranged.

The Brighton Magazine (Thomas Pogo), contains an excellent and life-like portrait of the Bishop of Chichester, together with a variety of stories likely to be popular with the many visitors to that flourishing watering-place. It is a venture which deserves success.

Several Sheet Almanacs for 1875 are before us, each excellent in its way. We may specially mention *The Church Sunday School Almanac*, published by the Church of England Sunday School Institute. *The British Workman's Almanac*, *The Animals' Friend Almanac*, *the Band of Hope Almanac*, and *Every One's Almanac* (S. W. Partidges). Each of these almanacs is excellently illustrated, and contain much information suited to promote the object for which it is published.

We have also received from Mr. W. W. Gardner, *The Church of England Magazine*, *The Parish Magazine*, *Chatterbox*, *Sunday*, *The Children's Prize*, *Good Stories*, *Death and Life*, and the October number of *Church Bells*, which paper is conducted with great ability, and reflects much credit on all connected with its management. It is a most useful family Church-newspaper. *New and Old*, *the Monthly Paper of Sunday Teaching and Magazine for the Young* (Mozley, Cowie & Co.) all maintain their well-earned reputation.

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TO CORRESPONDENTS.

J. A. BRADLEY.—Declined with thanks.

The
National Church.

DECEMBER 1874.

"Were I a native Englishman, I should deplore the Disestablishment of the historic Church of the English people, and resist it as the sure precursor of Imperial decay, if not of a period of aimless discord and revolution. Such is the disinterested view of nearly all Americans who have qualified themselves to speak or to think on English affairs."

BISHOP CLEVELAND COXE.

THE TRUTH AT LAST.

IT is always a relief when an opponent openly avows the real object he has in view, and no longer seeks to conceal it under the pretence of regard for his antagonist, or some other specious excuse. This benefit the Liberation Society has lately conferred upon the Church. Disestablishment is no longer its chief cry, but is henceforth to be made subservient to an agitation for perfect and complete Church plunder. This, we think, is a great gain. There can henceforth be no doubt as to the true designs of the Liberationists. Cathedrals, parish churches, tithes, glebe houses, all are included in the scheme of general confiscation. We at length know, then, what Disestablishment means. It would be of little value in the eyes of Liberationists without Disendowment. And that Disendowment is not to be of the Irish namby-pamby kind. It is to be a good wholesome measure, as far as may be destroying the Church "root and branch," under the pretence of liberating her. The Irish Church Act permitted the cathedrals and parish churches to remain, on certain terms, in the hands of Irish Churchmen. No such modicum of justice is to be granted to their English brethren. Cathedrals and parishes are "national property," and must be dealt with as such. The existing Irish clergy were permitted to commute their incomes with the view of permitting them to do somewhat for the future spiritual welfare of their impoverished parishes. But no such "re-endowment of a favoured sect" is to be permitted in England. No Church property is to be left; all is to be swept away. Already the Liberationists think themselves strong enough to proclaim this *Sic volo, sic jubeo* principle. They not only demand Disestablishment; they are about to dictate its terms. Emboldened by such statements as that of Mr. Fawcett, at Hackney, who said "his chief fear was, not that Disestablishment would come, but that the country would be precipitated into the Disestablishment question before it was

properly prepared for it," they are concocting a "matured scheme" of Disendowment which will shortly be made public. All but those who are wilfully blind must see that the forces of the enemy are gathering on all sides for the attack; and that attack is chiefly formidable because many Churchmen cannot bring themselves to believe that there is in reality the slightest danger of Disestablishment. They see a strong Conservative Government in power; they see that for the present the Liberationists appear to be in a hopeless minority; and so they fall into the fatal mistake of despising their enemy, and deem it unnecessary to take any steps to guard against his attempt. Yet if they would take the trouble to look beneath the surface, they would see much that would tend to shake their sense of self-security. An active compact body of men, with abundant funds at their command, and large influence in the press, may do much which other men may deem impossible. It is true that if English Churchmen bestir themselves they can hold their own against all opponents. But this is just what so many of them are slow in doing. Therefore we desire to urge upon them, as a primary duty, to examine the question of Disestablishment as it now stands, in all its bearings, without delay, and having once done this, the necessity for Church Defence organisation in every locality will so force itself upon their minds, that their present supineness will be turned into active earnest effort, and the Church be thoroughly prepared for the conflict which is now inevitable.

THE EFFECT OF "DISESTABLISHMENT" IN RURAL DISTRICTS.

A GRAND Liberationist Conference, and, indeed, any Liberationist meeting, is certain to produce a most plentiful crop of unchristian language and misstatement of facts, to say nothing of the haphazard misrepresentation of certain phenomena and haphazard prophecies. As an instance of a fallacious and misleading statement, calculated to weaken the cause of "Establishment," let us take that of Mr. Morley, at the recent Liberationist Conference, to the effect that "the good which is done is done by the Church as a private Christian body, and not as an Establishment." This is a very specious enunciation, but only contains a slight modicum of truth. It is true that a great deal of Church work, both of a spiritual and, so to speak, temporal character, is done through the voluntary efforts of Churchmen and Churchwomen—the great work of education of the poor, for instance, for which the Church raises millions per annum on voluntary principles. But in this, and a variety of other good works, it is the lead which the status of the parochial Clergy, as the Clergy of the

"National" Church, enables them to assume, that gives the greater part of the impetus to all efforts for good. But, passing from generalities, let us see, in particular in country parishes, how the "good that is done" is not "done by the Church as a private Christian body," but by the Church "as an Establishment." Of course we do not mean that if the Church were disestablished country Clergymen would not endeavour to do, as ministers of "a private Christian body," as much good as they do now as Clergy of the National or Established Church, and, in some few instances, they might do as much. What we mean is, that the present recognized status and position of a Clergyman in a country parish enables him to exercise greater influence for good than he would be able to do in the event of his being reduced to the level of a "minister" of "a private Christian body"; and, further, it must be distinctly remembered, that the effect of the disestablishment and disendowment of the Church of England would be in the direction of the same result, as has already been painfully evidenced in the case of the Irish Church; and many of the clergy would have to be withdrawn from rural parishes, and particularly from remote and scattered districts, where, in one sense, their services are most needed. There are hundreds, even thousands, of rural parishes and districts in England, where there is no resident squire, or any gentry, in the ordinary acceptance of the word. The incumbent generally, perhaps in nine cases out of ten, is a married man, and, independently of his spiritual character, holds the position of the leading gentleman in his parish. He has thus a definite moral influence, and this influence is considerably increased by the fact that he has a legal status as the head of the parish. He is the "National" or "Established" Clergyman; and this gives him a position and authority, and secures him a respect which no minister of "a private Christian body" has or can have. This fact is a key to much of the jealousy of the Church felt by Dissenters—*Hinc illæ lacrymæ*. The influence of the Clergyman in a parish is exercised not only for the good of professedly Church people but for the good of all. He is the *persona* or "the person," the legal person, or "parson" of the parish, and hence, as we maintain, to a great extent, his influence. And this influence, as we have said, is most conspicuous in country parishes where there are no resident gentry, or very few above the status of small tenant farmers or small shopkeepers. The Clergyman's house is a centre of civilisation, as well as depôt for practical relief for the poor. He and his wife, by constant parochial visiting, help to keep up a standard of decency and morality. It is the knowledge

that the chief incidents of their domestic lives will come to the ears of "the parson" and his wife that restrains much evil and encourages much good. The Clergyman is also their protector against any injustice from their employers, who know that the rights and wrongs of any dispute will find their way to the parsonage. He is also the protector of the employers against idle, dishonest, and ill-conditioned labourers, who will find no encouragement at the parsonage. In fact, the presence of an educated gentleman, with his wife and household, can hardly be over estimated as to the good effects produced. It has been said, in a somewhat jocular manner, that the country clergy do really more good than the rural police. "Many a true word is spoken in jest," and this is one. And the good is done to a great extent more efficiently because the Clergy are "established" Clergy. Just as a policeman who wears what may be called "State livery" is more dreaded by evil-doers, or, in other words, has more influence than the parish constable, elected by the parish, in "plain clothes." One question, then, of special importance, which the people have to ask themselves in reference to the Dis-establishment agitation is this—"Are we prepared to see a mighty influence for good withdrawn or curtailed in the rural districts of this country?" An eminent Scotch Presbyterian has left on record these words: "If the English Church is disestablished a large number of rural districts will relapse into positive heathenism." Is it not, therefore, the duty of every Christian man and honest patriot to use his influence to the utmost to prevent such an experiment being tried?

MR. W. U. HEYGATE, M.P., ON THE EDUCATION ACT.

Mr. W. U. Heygate has made an admirable speech to his constituents, denying emphatically that the last Session was an indolent or idle one, and combating the popular notion that the Conservative Government was bound to follow a Radical policy, whether they liked it or not. They could not, indeed, restore the establishment and re-endow the Irish Church. That was one of the great misfortunes and evils of these startling changes, that when they once destroyed the prestige of an old institution it was impossible to re-establish it. It was easy to destroy, but often impossible to replace an institution.

They had, however, a right to expect the Government to deal with measures in a Conservative and not a Radical sense; and there were many little things they might ask the Government to do. The Elementary Education Act of 1870 required amendment in many respects. He agreed with the remarks of his colleague as to the evil of non-attendance of children at school, and he hoped, if the Conservative Government undertook the delicate and difficult duty of dealing with the question of compulsion, they would be supported by the people of this country. But there was another grievance: the

Act pressed hardly on the voluntary system of schools. If there was one thing more than another promised when the Act was passed, it was that it should supplement, and not supersede, the existing voluntary system of education. It recognised the zeal and great exertions of the friends of education in past years, and it said, "We will not disturb your system, if you will place yourselves in all respects in accordance with our requirements; if you will make great efforts, and meet the expenditure we shall call upon you to make, we will consider you still to be one of the great branches of education in the country, and your position shall not be disturbed." That was virtually what was said, and the whole spirit of the debates was in accordance with it. But as the Act was now worked it pressed with very great hardship upon the voluntary system. Every man in a district where a School Board existed had to pay rates to the School Board, and also to put his hand in his pocket to support the voluntary system; he was taxed for the school he disliked, and had to subscribe for the one he preferred. The Act, when introduced, contained a provision for assistance from the rates to voluntary schools, and that was a system which was now in use in Canada, and had been for many years past, and he did not see why it should not be applied here. He considered that it was possible, and that it was just. Just as the parent should have the right of choice of the school to which he would send his child, the ratepayer should have the choice of the school to which his money should go. If something was not done in this direction, the voluntary system of schools could hardly be expected to co-exist with School Board schools. Then, again, there was another small grievance; not small where it occurred, but small because it did not occur very often. It occurred in the neighbouring village of Kibworth. The Act gave power to every locality to decide whether it would adopt the School Board system or not, and it unfortunately put it in the power of any little knot of agitators to raise the same question every year in the same place, and thus cause disturbance, annoyance, and unnecessary expense. At Kibworth, the question whether a School Board should be established had been raised four years in succession. He contended that when a parish had once made up its mind to abide by a system of voluntary education, it should not be disturbed again for a certain period. Those were matters which they might call upon the Conservative Government to deal with in a Conservative way. Another question in which he had taken a special interest was that of the Endowed Schools Act.

After giving a history of the Act, and of the dissatisfaction caused by the proceedings of the Commissioners, he expressed his regret that the Bill brought in to render the clause as to the will of the founders in the original Act common sense was declared by the opponents of the Bill to be a deliberate attempt to snatch for the Church of England an advantage which was not rightly her own, which was a most deliberate misrepresentation of the facts.

The temporary church of All Saints', Priory Road, South Lambeth, was opened on November 25. It will take from the parish of St. Barnabas a district of nearly 8,000 inhabitants, and will accommodate 760 persons. The new parish and church owes its existence mainly to the liberality of Sir Frederick Fitz-Wygram.

CHURCH DEFENCE PROCEEDINGS THROUGHOUT THE COUNTRY.

TORQUAY.

The annual festival of the Torquay Branch of the Church Defence Institution was held on the evening of November 9, in the Bath Saloon of that town. The attendance of five hundred (including families of the principal inhabitants, as well as those of the middle and working classes) demonstrated the continued popularity of this social gathering. Tea was served at six o'clock under the superintendence of thirty ladies of Torquay; and there was a promenade concert by the Italian band. At seven o'clock "God bless the Prince of Wales" (it being the birthday of His Royal Highness) was sung, accompanied by the band. The chair was taken by Mr. W. Kitson, who, in the course of his speech, cautioned the meeting against the designs of the Liberationists, and pointed out the danger of relying upon a feeling of false security, which induced a belief that because there was a Government which was favourable to the Church, there was no need for active work. This notion, he showed, was a great mistake; and therefore he entreated all to use renewed vigour, and to obtain increased support for the Church Defence Institution.

Mr. Hicklin, Organizing Secretary, in commencing his introductory address, apologised for the absence of Mr. W. H. Kitson, the Honorary Secretary, who was unhappily prevented from attending by illness. He then referred to the extending interest which is taken in the proceedings of the Institution, and quoted extracts from letters of apology for unavoidable absence, addressed to him by the Earl of Devon, Sir Lawrence Palk, M.P., the Hon. Wilbraham Egerton, M.P., Mr. Cubitt, M.P., the Venerable Archdeacon Emery, and Mr. H. C. Raikes, M.P., Chairman of the Committees of the House of Commons, who referred to Devonshire as the most prominent among English counties in the work of Church Defence, in confirmation of which statement Mr. Hicklin showed that from January, 1870, to January, 1874, Devonshire has contributed for Church Defence the sum of £2,069 2s. 1d., viz., £1,403 2s. 8d. in subscriptions and donations, £58 from deanery branches, and £607 19s. 5d. from offertories in churches, towards which Torquay had been the most liberal contributor. He then proceeded to describe the objects and operations of the Institution, which, in the present state of public opinion, and in face of the active organisation by the Liberation Society for the promotion of their daring projects of disestablishment and disendowment, needed additional support.

Sir John H. Kennaway, Bart., M.P., next addressed the meeting. He said the objects for which they had met had been clearly put before them by Mr. Hicklin, namely, Church defence and Church reform; defence against those who had openly avowed their intention to destroy the Established Church; and Church reform, which was an attempt to adapt the Church to the requirements of the present age. It was the first of these two objects which called that society into existence. A few years back they were startled by the announcement that the Irish Church was to be disestablished, and the people of England naturally became afraid that when the Irish Church was disestablished the Church of England would be seriously assaulted. But the time had gone by, and, in spite of the great meeting at

Manchester, as far as attacks without were concerned, they might feel themselves for the present in security. He said this because, in spite of all that had been said and done, in spite of all these pamphlets and money, the feeling of the people of England was undoubtedly against it. The Liberationists would go on "pegging away," as they called it, and if they got a raw they would try and rub it assiduously, but the men of England had not yet been convinced that the existence of the Established Church was, as represented, a grievous wrong, or that morally, socially, or physically, they were worse, but rather better for its existence. Being all men of common sense, the English saw this—that as soon as ever the Church was disestablished they would be called upon to reconstruct it, they would be called upon for contributions in money, and in the end he (Sir John) was afraid they would get an inferior article, and instead of the breadth and comprehensiveness of the National Church they would have to make up their mind into which of the sects, in which it would infallibly be split up, they should cast their lot. The Englishman had seen what the Church had done, how it had placed itself in the van of all moral and social movements, how it had in a thousand different ways made itself the Church of the people, and had responded nobly to the calls made upon it. He was glad one of the objects of the society was Church reform. It was most desirable that in quiet times they should seek to put their houses in order. A state of security was very often a state of danger, as the Chairman had well said, and therefore they must be on their guard. There would be danger if the Church, which Mr. Hicklin truly described by the name of Catholic, should cease to protest, not only against the doctrines, but against the pretensions of Rome. If such an unhappy state of things were to come about, then, and not until then, would there be hope, and good hope, for Mr. Miall and his followers. It was to avert such a catastrophe that they were there that night, prepared to sink all minor differences in promoting the common end they had in view, and, with every consideration for the feelings of others, determining steadfastly to combine in the work of promoting what they believed to be good and right. Because they were not contending for political ascendancy, because they were not fighting for any political consideration, however dear to them, but because they believed the Church of England to be the National Church, they came forward, feeling that if it were overthrown a great and grievous blow would be done to the Church, not only there, but everywhere, where the influence of England was felt throughout the whole world.

A new song, "Here's to the Cause!" was here introduced.

The Venerable Archdeacon Earle then addressed the meeting in an animated and telling speech, during which he criticised with satirical severity the address of Mr. Miall at the recent Conference in Manchester. The Archdeacon said he did not fear for the Church, but he was forced to feel most anxious for the cause of Christian love, Christian charity, and Christian truth in every single parish in this our present happy land. He commended to the notice of the audience the report of the speeches at the recent Liberation meeting at Mauchester and the very sensible article written in the *Times* on that meeting. He went on to say that he felt a crisis was come when it was their bounden duty once and for all to make an

appeal, as Christian men and women, to the Christian, not the political, Nonconformists of England. He maintained that the spirit of division was not the spirit of the Church of England, but the spirit of the Liberation Society; and the man who made such charges as Mr. Miall had against the Church had either read history with a most blind sight or a most absurd prejudice, or, having read it, he was content to speak that which he knew to be untrue. The Archdeacon continued:—If the Church of England were disestablished the one centre of religious unity would be removed. They should distinguish between the political and the religious Nonconformists. If they were more tender to the pious Nonconformists, and the latter would hold off from those who were leading them wrong, it was possible their children might enter on a better state of things and secure the stability of a real National Church.

The Rev. R. R. Wolfe, Rector of Upton, Rural Dean, read statistics from the returns of the Government, to show that the Church had done far more than *all* the Sectarian denominations combined to promote national education.

“Our dear old Church of England” was then sung.

The Rev. E. N. Dumbleton, Rector of St. James, Exeter, next delivered an impressive speech, during which he said the same old arguments, the same old fallacies, were brought out against the Church to delude and excite the lowest and most ignorant of the people; the same appeals that awoke the spirit of anarchy and rapine of the Commune in France.

Mr. C. Northcote Cooke, in a good practical speech, dwelt on the evils of disestablishment from the testimony of his own experience in England and foreign lands; denounced the schemes of the Liberationists as fraught with mischief to the moral and religious interests of the country; vindicated the position of the Church as the most effective organisation for the good of the poor, and her clergy as most commendable benefactors of the people.

The Rev. W. S. Boyle, vicar of St. Luke's, Torquay, with much earnestness commended the Church Defence Institution to the confidence and increased liberality of Churchfolk; and after some well-pointed illustrations of its usefulness in refuting fallacies by its publications and lecturers, as lately evinced by the visit of Mr. Lyon, and by the efforts of its local officers, he concluded by moving a vote of thanks to the Chairman, the Secretary, the ladies, and all who had assisted to promote the success of the festival.

Sir J. H. Kennaway seconded the motion; which having been acknowledged by Mr. W. Kitson and Mr. Hicklin, the National Anthem, with chorus by the audience and the band, closed the proceedings of an interesting and successful meeting.

AUDLEM, CHESHIRE.—Churchmen, we are glad to find, have been bestirring themselves here. Mr. Gordon having delivered one of his lectures against the Church, the Vicar called a meeting on November 17, which was very largely attended. In addition to a speech by the Vicar, a capital lecture was delivered by the Rev. T. T. Berger, Vicar of St. James', Bolton. Discussion was invited; but although there were many Dissenters present, no questions were asked, and the meeting was dissolved after singing the hymn, “The Church's One Foundation.”

BRADFORD.—The inaugural lecture in connection with the Bradford Church Institute was delivered

on Oct. 27, by Mr. G. E. Lyon. M. W. Thompson, Esq. presided, and was supported by Revs. Canon Milton, V. J. Ryan, &c., Messrs. J. Taylor, J. H. Ackroyd, H. H. Bowman, &c. In the course of his speech, which was received with much applause, Mr. Lyon, in speaking of the position of the Church of England, said:—The argument against the Church of England by those who called her a sect—which she was not—reminded him of the argument against primogeniture: What right had a man to be born before any other man? The Church of England was born when there was no other church to compete with her. They had been told that the Church of England was established at the Reformation. The law of the Liberation Society was bad, but their history was worse. The Christian religion was established in this country by Alfred the Great. At the time when that monarch, by a masterpiece of statesmanship, seized Guthran, the Dane, with all his forces, Alfred gave him his life and liberty, providing always that he would worship the one true and everlasting God. The moment that was done, that was the establishment of Christianity in the land. Where was the act of Parliament which had established Christianity in this land? It could not be found. At the Reformation the Book of Common Prayer was compiled, and the Thirty-nine Articles were drawn up. In the Book of Common Prayer there were three ancient creeds, which were certainly not new works of the Reformation era. That book was simply compiled, and the ancient liturgy, like the ancient Church, was simply reformed. That very Prayer Book, which was finally settled in, 1662, had 600 alterations made in it in Convocation, and Parliament simply ratified it and sanctioned its use, and never made a single alteration. The Thirty-nine Articles, Edward VI. had told them, had been “devised and gathered with great study, and by counsel and good advice of the greatest learned part of our bishops of this realm, and sundry others of our clergy.” Those articles had not been composed by Parliament, nor had the Prayer Book, nor had the creeds. Those creeds had descended from apostolic times, and the Church of England is the Church, because she is the only body which takes apostolic Christianity to the door of the people without pay and without reward.

CARLISLE.—On Thursday and Friday, the 29th and 30th October, discussions took place in the Victoria Hall, Carlisle, between the Rev. Dr. Potter, of Sheffield, and Mr. J. H. Gordon, the Liberationist lecturer. The subject of the first night was the “Endowment of the Church”; on the second night the question before the meeting was “Whether the present relations of Church and State in England are unscriptural, unjust, and inexpedient.” Each side selected its own chairman, who agreed upon Mr. Ferguson, M.P., as umpire. The audiences were large on both occasions, and the speakers were occasionally interrupted. This was especially the case with Dr. Potter on the second evening. No definite result was obtained.

CLAPTON.—The fourth of the series of meetings under the auspices of the Hackney Branch of the London Working-men's Council for Church Defence, was held on Monday evening, Nov. 16, at St. James' school-room. The chair was occupied by the Rev. R. D. Pearson, M.A., Vicar. Notwithstanding the unfavourable state of the weather there was a very good attendance, and the greatest interest was evinced

in the proceedings. The meeting was addressed by Thomas Brooks, Esq., Messrs. Webb, Ward, Reed, and Marks, and resolutions condemning the policy of the Liberationists, and pledging support to the Church Defence Institution, were unanimously passed.

LEEK.—On Friday, November 6th, a meeting of the Leek Church Defence Institution was held in the School-room of the old parish. Admittance was not restricted to the members of the institution, and several of the leading liberators of the town with others of their party were present. A lecture was delivered by the Rev. G. E. Deacon, Vicar of Leek. It consisted in great part of a criticism of a lecture delivered in March by one of the liberators of Leek, which was advertised as an "Answer to recent misrepresentations." Mr. Deacon pointed out how such a title showed the utility of the Church Defence Institution. The liberators for many years had the run of the town, to utter, unopposed, their attacks on the Church and their falsifications of history. They were now compelled to pass from attack to self-defence. The several steps were briefly traced by which they had thus been brought to bay. Among these steps was repeated in fuller detail Mr. Lyon's exposure, in Leek, last January, of the mare's nest which the liberators had found in the Act 2 & 3 Edward VI. It was made apparent how the wrong—if there was any wrong at all—was done by the State to the Church for the benefit of the reclaimers of waste lands, and not by the Church to them. The absurdity was discussed of the allegation that by establishing a religion the State violated the right of individuals to judge for themselves, and proof was given that the real motive actuating Dissenters was envy. This line of observation was justified by showing that the discovery of the true motive at once swept away all pretences of liberating zeal for the welfare of the Church. It was next explained how Dissenters are themselves established and the Royal Supremacy invoked to determine theological questions as well as property questions connected with their Trust Deeds. Dissenting ministers were proved to be "the paid servants of the State," being endowed by Parliament, which exempts themselves from payment of turnpike dues, and their places of worship from payment of rates and taxes. The lecture was addressed to a large and sympathising audience, and the liberators who were present heard it with the courtesy not (of course) of assent but of silence.

NANTWICH.—For many years Churchmen and Nonconformists have worked side by side in this town without interfering with each other, and without bitterness; but Mr. Gordon having been brought to the town by the Baptist minister and a few others to utter the old fallacies of "State-paid Clergy," the Rector summoned the Church Council to take measures for Church Defence, as they had asked him to do whenever the Liberationists commenced in this town. As the lecture was a poor one and the attendance thin, and was little supported by the Wesleyans and others, it was thought better not to stir up bad blood by agitation and a public meeting. The Rector therefore invited the *men* of the congregation to a private meeting in the schoolroom, and it was most stirring to hear the voices of so many men in the General Confession, the Lord's Prayer, and Hymns 197 and 320 (Ancient and Modern). After answering most of the points of the lecture (a solicitor answered some

others) he explained the aim and working of the Church Defence Institution as: (1) not being confined to any one party in the State or in the Church, (2) not entering into any question of doctrine, (3) a means to circulate facts and information in answer to the tracts of the Liberationists which are to be widely and industriously circulated, and (4) he invited support as a means for raising funds for the central organisation, as helping to unite Churchmen, and as showing some of the friends who can be depended upon in case of emergency. The following resolution was carried *nem. con.*:—"This meeting, regretting the necessity to unite for Church Defence, yet feels constrained to meet the continued misrepresentation of facts and organised opposition to the Church; and therefore agrees to form a branch of the Church Defence Institution." A president, treasurer, and secretary were appointed, and between fifty and sixty agreed to subscribe 1s. a year as members. About fifty gave their names to take in the *National Church* (price 1d.) every month. Some of the admirable Church Defence Papers were circulated in the room, and all seemed thoroughly interested in the subject.

DALTON-IN-FURNESS.—A meeting of Clergy and laymen of the Rural Deanery of Aldingham, in the Diocese of Carlisle, was held in the girls' school-room, Dalton-in-Furness, on Tuesday, November 3, for the purpose of considering the question of Church Defence; the Rev. J. M. Morgan, Rural Dean, in the chair. The Rev. J. Lawson, Organising Secretary, attended as a deputation, and explained the nature of the attack made by the Liberation Society upon the Church, and the means necessary to adopt for defence. The Rev. Dr. Hayman, in an eloquent speech, moved a resolution to the effect that a branch of the Church Defence Institution be at once formed for the whole deanery. The resolution was cordially adopted, after which the Rev. J. M. Morgan, Rural Dean, was chosen President, supported by a large and influential committee.

WEST HARTLEPOOL.—The third annual meeting in connection with the West Hartlepool Working Men's Branch of the Church Defence Institution was held at the Druids' Hall, on Monday, the 26th of October. Mr. Edward Walker presided, and there were upon the platform the Rev. Canon Tristram, the Rev. C. A. Bullick, M.A., Commissioner Glass, the Rev. J. Lawson, of Brancepeth (organising secretary), Mr. Stirland, Mr. T. Robinson, Mr. W. Robinson (secretary), Mr. Hall, and several other members of the committee. The Chairman, at the outset, explained the objects of the Association. There might appear, he said, to be little cause for alarm, with a Conservative Government in power, but it was necessary to be prepared against contingencies; otherwise, it would seem foolish to build such vessels as the *Agincourt* in time of peace. They knew with whom they had to deal. They knew that every weak point would be assailed. Hence the necessity for an organised system of defence. Mr. W. Robinson, the secretary, read a balance-sheet, from which it appeared that the year's receipts amounted to £9. 2s. 8d. and that, after meeting expenses, there was a balance to credit of £4. 14s. 8d. Letters of apology having been read for the absence of several gentlemen, the meeting proceeded to the election of officers, after which addresses of considerable length and interest were delivered by the Rev. Canon Tristram and the Rev. J. Lawson.

DEVON AND CORNWALL.

(Communicated.)

PROPOSED DIVISION OF THE DIOCESE OF EXETER.—The following reply has been returned by the Bishop of Exeter to the memorial of the Clergy of Cornwall, requesting his assistance towards the erection of a new see for that county, as published in our last number:—

Exeter, Nov. 2, 1874.

Reverend and Dear Sir,—I have to acknowledge with thanks the memorial that has been addressed to me, expressing the earnest hope of the Clergy that have signed it, that, if means should offer for the erection of a Cornish Bishopric, my influence may be given to an object which all seriously-thinking Church people wish to see accomplished.

I can assure the memorialists that I feel as much as they do, and perhaps even more than they do, the need of that division of the Diocese of Exeter which they desire. That I should not put any obstacles in the way of such a division was understood when I first accepted the Bishopric. And my experience of the work since that time has been such as, without any suggestion from others, would have made me feel it a plain duty to advocate the creation of a Bishopric of Cornwall, if ever an opportunity offered.

I doubt whether it is in my power to do much to further the proposal, but whatever I may be able to do will readily be done.

I will thank you to communicate this answer to the other memorialists, and to believe me, Reverend and dear Sir,
Yours faithfully,
F. EXON.
To Rev. F. Hockin.

DEVONSHIRE.

THE NATIONAL CHURCH SUNDAY.

BARNSTAPLE.—*S. Mary Magdalene.* The Rev. J. H. Bull, Vicar, preached twice; at morning service from Psalm xxii. first two sentences of verse 16, in the evening from Psalm lxxx. 14. Offertory, £4 3s. 8d.

BURLESCOMBE.—The Rev. T. C. Tanner, Vicar, preached twice; morning, 1 Corinthians i. 10, evening, Ephesians, iv. 11, 12. Offertory, £2.

CADELEIGH.—The Rev. P. F. Britton, Rector, preached twice. Offertory, £1 16s.

DEVONPORT.—*S. James the Great.* At morning service, the Rev. J. A. Bullen, Vicar, preached from Psalm lxxvii. 20, evening, the Rev. W. H. Mills, Curate, from Ezekiel xiv. 22, 23. Offertory, £2 17s. 6d.

EXETER.—*S. Mary Arches.* The Rev. A. H. Hamilton, Rector, from Exodus xxviii. 1. Offertory, 3s. 4d.—*St. Mary Major.* The Venerable Archdeacon Woolcombe preached on November 22, from 1 Samuel xvii. 29. The Church was crowded, and the sermon is reported to the extent of two columns in the *Exeter Gazette and Telegram.*

EXMINSTER.—The Rev. J. Deans, Vicar, from Galatians v. 1 in the morning, and from Hosea iv. 6 in the evening.

HALWELL.—The Rev. S. Andrew, Rector, preached in the morning, and at Germansweek Church in the afternoon, from Nehemiah iv. 19, 20. Offertory, 10s.

HARBERTONFORD.—The Rev. Alfred Gill, Vicar, from Jeremiah vi. 16.

HARTLAND.—The Rev. T. H. Chope, Vicar, in the morning, from Proverbs xiv. 34, in the evening from 1 Peter ii. 17. Offertory, £2 2s.

HIGHAMPTON.—The Rev. G. Woolcombe, Rector, from 1 Tim. ii. 5, 6. Offertory, 10s.

KENNERLEIGH.—The Rev. C. M. Empson, Rector, in the morning, from Philippians iii. 17, 18, and in the evening, the Rev. S. J. Johnson, Rector of Upton Helions, from Revelation xv. 4. Offertory, 9s.

LANDSCOVE.—The Rev. T. J. Stewart, Vicar, from Psalm xcvi. 6, at morning service, and in the evening from 1 Peter ii. 6. Offertory, 12s.

LAFFORD.—The Rev. John Vicars, Rector, preached twice. Offertory, £1 2s. 3d.

MODBURY.—At morning service the Rev. G. C. Green, Vicar, preached from Malachi iii. 8, and in the afternoon from 1 Corinthians xii. 12; in the evening the Rev. W. S. M'Donald, from S. Jude v. 3. Offertory, £2 10s.

NORTH MOLTON.—The Rev. W. Burdett, Vicar, from Psalm lxxxvii. 5, 6. Offertory, 10s.

PETER'S MARLAND.—The Rev. J. R. Powell, Vicar, from Psalm cxxxvii. 7. Offertory, £1 5s.

PLYMOUTH.—*S. Andrew's Chapel.* The Rev. J. Erskine Risk, Incumbent, preached at morning service from Solomon's Song vi. 10—the duty of united national recognition of religions; and in the evening from 1 Peter ii. 6—Christ the chief corner-stone and binding link of His Church.—*Holy Trinity Church.* The Rev. F. Barnes, Vicar, from Isaiah lxxv. 8.

REWE.—The Rev. P. Williams, Rector, preached twice, from Psalm lxxviii. 12, and from 2 Peter ii. 18. Offertory, 12s. 3d.

SWINBRIDGE.—The Rev. W. B. Vere Stead, Curate, preached at morning service from Psalm ix. 9; and in the evening the Rev. J. Russell, Vicar, from S. Mark x. 17. Offertory, £3 0s. 8d.

TORQUAY.—*Tor-Mohun Parish Church.* The Rev. W. S. Boyle, Vicar of S. Luke's, preached at morning service, from 2 Corinthians iv. 7; the Rev. W. B. Wood, in the afternoon, from Psalm xli. 5; and in the evening the Rev. E. R. Colby, from Daniel v. 27. Offertory, £11 19s. 5d. *All Saints, Tor.*—The Rev. Dr. Harris, Vicar of Tor-Mohun, preached in the morning from Psalm cxxii. 3, 4; and the Rev. M. Brown, in the evening, from S. Luke xix. 41, 44. Offertory, £4 0s. 7d., making a total from the parish of Tor of £16. *Upton, S. Mary Magdalene.*—The Rev. R. R. Wolfe, Rector, Rural Dean of Ipplepen, preached at morning service from 1 Corinthians x. 32, 33; and the Venerable Archdeacon Earle in the evening from S. John v. 39, deducing therefrom Scriptural testimony in support of a National Church. Offertory, £11 13s. 3d. *S. Luke's.*—The Venerable Archdeacon Earle preached at morning service from Psalm cxxii. 3, 6, 7, 8—a National Church the necessary centre of Christian unity; the Rev. T. J. Yarde preached in the evening from Ephesians i. 22, 23. Offertory, £15 4s. 4d. *S. John's.*—The Rev. C. N. Kelly preached from 2 Kings xviii., first clause of verse 14—treating the conduct of Hezekiah in his conflicts with the Assyrians as a Scriptural and historical analogy for the warning and encouragement of English Churchmen. Offertory, £7 0s. 1d.

WOODBURY SATTERTON.—Preacher, the Rev. George Grey, Vicar. Offertory, £1 9s. 6d.

OUR NATIONAL CHURCH.—The Town Council of Sheffield recently passed a resolution to the effect that it was desirable for the Mayor and Councillors to attend Divine service at the parish church on Sunday mornings. The Mayor, himself a leading dissenter, said he considered the parish church was the proper place for them to attend, in preference to the chapel which he himself usually attended.

Subscriptions and Donations to the Church Defence Institution, Aug. 28 to Nov. 25.

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Smith, W. Esq.	. 0 10 0
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White, J. Esq.	. 0 5 0
Wilkinson, J. R. Esq.	. 1 1 0
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Remittance for 1873 5 5 0	Grove, Mr. T. 0 10 0	Roxby, Rev. W. 1873-74 0 10 0
" " 1874 5 5 0	Goodall, Mr. 0 5 0	Smith, Rev. S. H.
10 10 0	Godson, J. H. Esq. 1 0 0	Spencer 0 10 0
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Alston, J. Esq. 1 0 0	Hunt, Mrs. 0 2 6	Taylor, Rev. E. H. 1873-4 0 10 0
Alston, Miss 0 10 6	Jones, The Misses 0 5 0	Travers, Rev. R. D. 0 5 0
Barber, Rev. T. 0 5 0	Middleton, Mr. 0 5 0	Trotman, Rev. E. F. 0 10 0
Betham, Rev. C. 0 5 0	Norris, W. Esq. 1 1 0	Warren, Rev. F. 0 10 6
Cautley, Miss 0 2 6	Onsley, Rev. Sir F. A. G. 1 1 0	White, Mr. H., 1873-74 0 10 0
Coyte, Rev. S. 0 5 0	Preston, F. W. Esq. 0 10 0	Wilcox, R. Esq. 0 10 0
Connell, Rev. S. 0 5 0	Robinson, Mr. B. 0 2 6	15 6 6
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Grant, Rev. Canon 0 5 0	Slade, Miss 0 1 0	Ball, Mr. H. W. 0 5 0
Hallward, Rev. N. 0 5 0	Smith, Rev. T. A. 2 2 0	Foster, Rev. T. D. 1 1 0
Harper, C. Esq. 0 5 0	Sweet, J. L. Esq. 0 10 0	Fry, Mr. John 0 5 0
Hardware, Mrs. 0 2 6	Wheeler, E. O. Esq. 2 2 0	Peppin, Rev. T. S. B. 0 10 0
Hume, Rev. A. 0 5 0	Wheeler, Rev. T. L. 0 10 0	2 11 0
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Mortmer, Mr. S. 0 2 6	1873-74 2 2 0	Dawson, Rev. B. G. 0 5 0
Platten, Rev. T. P. 0 5 0	Bennett, S. Esq. 0 5 0	Deane, Rev. W. J. 0 5 0
Stoddart, Rev. G. 0 5 0	Bond, N. Esq., 1873-74 2 0 0	Fisher, Rev. C. J. 0 5 0
Toriessee, Rev. C. 0 5 0	Eldon, Earl of 2 2 0	Gaselee, Rev. J. 0 5 0
Wheeler, Very Rev. R. P. 0 5 0	Gildea, Rev. W. 2 2 0	Hinchliff, Major 0 5 0
5 19 0	Goodwin, Rev. E. H. 0 5 0	Hurst, Rev. F. T. 0 5 0
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