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Speech on Miall's motion. By G. Lubitt MP	1
Our Place in England. By Rev. J. Kennedy	2
Local Taxation & Government. By W. Rathbone MP	3
Excessive Rating of Tithe Rentcharge. By Rev. R. Hobhouse	4
Local & Imperial Taxation. By Rt Hon J. G. Hubbard MP	5
Religious Equality. By E. Miall MP	6
Agricultural Children Act. By G. F. Chambers	7
Factory Acts Bill. Speeches by Prof Lawce MP & Sir Bayley MP	8
Marriage with Deceased Wife's Sister. By L. Selborne	9
Speech to Working men's Comtee. Apr. By Rt Hon B. Disraeli	10
Address as V. Rector of Glasgow University. By Disraeli	11
The Ministerial Crisis. Speeches by W. E. Gladstone & Disraeli	12
Fiji - its political aspect. By Vindex	13
Statement of the Law of the Patrimony in Scotland	14
(the Patrimony Bill (Scotland)). By Duke of Argyll	15
Intoxicating Liquors Act. Seven letters by G. Kelly MP	16
Licensing Act in its relation to the Lord's Day	17
The Game Laws. By G. Shaw Lefevre MP	18
Organization of Royal Naval Artillery Volunteers	19
The nuisance of the neighbourhood. By E. Ballard MP	20



LIBRARY  
1872

A SPEECH  
OF  
GEORGE CUBITT, ESQ.,  
M.P. FOR WEST SURREY,  
DELIVERED IN THE HOUSE OF COMMONS ON  
TUESDAY, JULY 2, 1872,  
ON THE  
DEBATE ON MR. MIALL'S MOTION  
FOR A ROYAL COMMISSION TO INQUIRE INTO  
THE REVENUES OF THE CHURCH OF  
ENGLAND.

---

WITH NOTES AND APPENDICES.

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LONDON:  
PRINTED FOR THE CHURCH DEFENCE INSTITUTION,  
25, PARLIAMENT STREET.

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1872.

THE  
LIBRARY OF THE  
CONGRESS



# SPEECH OF GEORGE CUBITT, ESQ.

IN THE

## DEBATE ON MR. MIALL'S MOTION.

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MR. SPEAKER,—It has been assumed by the hon. Member for Bradford that the Motion standing in my name was intended as a joke, but I have far too great a regard for the dignity of the House to think of treating its votes as the medium for making a joke. I also hope I have too deep a sense of the gravity of this subject to attempt to make a practical joke with reference to it. This, however, is not the first time I have heard the idea of a joke attributed to this Motion. That idea originated in the columns of *The Nonconformist* newspaper, accompanied by a statement that if the motion were not a joke the Dissenters would enter with clean hands into the inquiry. I do not accuse them of having dirty hands, but I think I can show that they would not enter into it with empty hands. Without discussing the general question at so late an hour, I beg to say that I oppose both the Motion and the Amendment, on the ground that the inquiry asked for by the hon. Members opposite would be only a partial one. It is impossible that religious bodies should exist for a number of years in a country like this without accumulating property, and it is equally impossible that that property should not come in some degree under the direction and the protection of the State. To begin with, the Roman Catholics possess a great deal of property, but as that subject has been so often brought under the notice of the House by the hon. Member for North Warwickshire (Mr. Newdegate), I will not dwell further upon it. I may also say that the Wesleyans<sup>1</sup> have never concealed the fact that they possess considerable property. The Jews, again, are in possession of property devoted to religious

<sup>1</sup> At the Wesleyan Conference thanks are voted to the donors of property, consisting of chapels, schools, and houses, during the year. The total amount in 1871 was valued at £10,690. Among the printed official papers is also a model form of trust deed.

purposes, and so are many other sects. But I wish to confine my remarks chiefly to those religious bodies which used to be called "the three denominations,"<sup>1</sup> but which are sometimes spoken of now as "the Free Churches." The Member for Bradford has made an admission to-night which goes further than any he has made before. He divided Church property into two classes—the older and the more recent. Now, I am ready to place the property of the Nonconformist body in the latter category, although I contend that both classes of property are private property protected by the State. We have heard so much from the Independents against endowments, that it is believed that they altogether repudiate them. I will quote some examples of their opinions on this point. In the *Congregational Year Book*<sup>3</sup> for the present year, the Rev. J. Baldwin Brown says,—

Of all the curses with which a spiritual community can be visited the worst is property—that is, property that can be laid up in treasuries and administered by authorities.

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<sup>1</sup> The three denominations are Presbyterians, Independents, and Baptists. "The general body of the Protestant Dissenting Ministers residing in or about the cities of London and Westminster," first organised in 1727, consists at the present time of 211 Independents, 93 Baptists, and 10 Presbyterians. The old Presbyterians appear to have become gradually almost merged in the Unitarians, and, although the final decision in the litigation respecting Lady Hewley's charity prevented Unitarians from sharing its benefits, yet the Dissenters Chapels Act confirmed them in the possession of many endowed chapels. They also appear to have retained considerable charity funds, such as Dr. Williams' Fund, and the endowments of Manchester College, which are stated to have been originally for the benefit of Presbyterians. In a book published in 1825, called "The Manchester Socinian Controversy," a list is given of chapels with the names of the places attached then in the hands of the Unitarians; of these the majority are stated to have been originally orthodox: 71 are mentioned as endowed, and in the Unitarian Pocket Almanac for 1872 all but 10 appear in the list of chapels there given. The present Presbyterian Church in England seems, according to Grant's Church Almanac (p. 177), to be largely aided by the Free Church of Scotland, and in some degree to provide for Scotch Presbyterians in England, but is also aggressive, and is stated to be "the only church which possesses the unity, the coherence, the fixed creed, and the ecclesiastical polity which are required in order to cope successfully with the evils and dangers of the times." The Society of Friends have no distinct ministers, and have, therefore, no endowments for ministers or students for the ministry, but they have endowments for education consisting of landed estates and other securities, appropriated apparently to the support of special schools. Those at Croydon and Sidcot appear to have the largest amounts. The Friends also possess certain property appropriated to apprentice fees, gratuities, and marriage portions, and some for the general purposes of their Society. For their school reports and other papers I am indebted to the courtesy of Mr. Charles Gilpin, M.P.

<sup>2</sup> The Independents now seem to prefer the designation of Congregationalists. In these pages both terms are used for the same religious body.

<sup>3</sup> Paper "On the True Principles of Trust Deeds." (Y.B. p. 97, 1872.) In the same paper, "We are literally as poor as church mice, and I hope we shall long remain so." And again, "The day when we begin to get rich, have our possessions to administer, and our funds to distribute, fair as may seem to the eye the comfort and dignity of such a position, we shall begin to dry up vitally and wither from the earth."

Again, the Rev. Dr. Rees, in a paper contributed to the same annual, expresses himself as follows :—

The excellent Lady Barham built seven small chapels at her own expense in the Gower District, but through her mistaken benevolence in endowing most of them they are to this day weak and dependent on those miserable crutches, and only now beginning to learn the healthy exercise of their own wings.

I may add also a statement made by the hon. Member for Sheffield (Mr. Hadfield) in a debate in this House some years ago on the Trustees of Charities Bill. The hon. Member said :—

They (the Dissenters) neither cared for nor wanted any endowments. It was a fact worthy of consideration that out of 25,000 places of worship that Dissenters had in Great Britain only 100 or 200—and those were of old standing—had received an endowment, and even these were from private benevolence. In more modern times the Dissenters did not endow their places of worship, but trusted to the voluntary principle. [3 *Hansard*, vol. 162, p. 681.]

I cannot agree with the hon. Member's figures, nor with his facts. But now compare these statements with the practice of modern Nonconformists with regard to endowments.<sup>1</sup> Mr. Remington Mills, formerly a member of this House, built a Congregational Church at Egham, and endowed it with £70 a-year in house property when he left the neighbourhood. In one of those houses the minister lives, while the rent of the other is devoted to purposes connected with the church. The late Sir Francis Crossley was also I believe a strong supporter of endowments. On the 7th of June last his will was quoted in *The Times*, and it appeared that among the bequests was one of £1000 to the Congregational Pastor's Retiring Fund, which was an endowed society with a capital of £88,000. Sir Francis Crossley also left £1,000 to Airedale College, Bradford, an endowed institution, besides making certain provisions with respect to the endowment of the almshouses erected by him at Halifax, and for the completion of any unfulfilled arrangements in connection with the Crossley Orphan Home and School, the majority of the Governors of which Institution are elected by the Pastors and Deacons of certain Independent Churches. Again, the Chairman of the anniversary meeting at Cheshunt College in 1869,<sup>2</sup> mentioned in his speech, in terms of commendation, the endeavour of the Calvinistic Methodist body to raise an endow-

<sup>1</sup> As additional instances of recent endowments of Dissenting chapels, I believe I may quote one at Westcott near Dorking, and several in South Devon.

<sup>2</sup> At the last anniversary of Cheshunt College Rev. Theodore Cuyler of Brooklyn, U.S.A. is reported to have said "If they wanted to be prosperous at Cheshunt College it appeared to him, from his Yankee point of view, that they must take care of some things and look out for others. There were endowments, for instance, he advised them never to refuse them" (laughter). *Waltham Abbey and Cheshunt Weekly Telegraph*, July 6, 1872.

ment of £20,000 for their college at Trevecca, and of the success of the Rev. Edward Matthews in raising £18,000 of this sum; and the report says that this college will be for Wales "an inestimable and everlasting blessing." That speech was delivered by Mr. Henry Richard, whom I believe I may identify with the hon. Member for Merthyr Tydvil. Leaving this matter I will next consider what information we possess as to Nonconformist endowments. The Reports of the Charity Commissioners show that endowments connected with Dissenting places of worship exist in nearly every county; but the Commissioners do not profess that these returns are complete, as they have no power of obtaining information about them, except from the parish officers, who are often unable, and it may be unwilling, to supply it; and if any hon. Member will make private inquiries in his own neighbourhood he will probably find there endowments much more numerous than he imagines. Now, it is a singular fact that the *Congregational Year Book*, the *Baptist Hand Book*, the *Presbyterian Almanac*, and the *Unitarian Almanac*, although they gave lists of these places of worship, make no mention whatever of any endowments belonging to them;<sup>1</sup> but they do notice certain societies with large invested capital for the benefit of Dissenting ministers and their families.<sup>2</sup> The influence which the trustees of these societies must acquire would seem to outsiders to clash with the Congregational theory of separate churches.

But, be this as it may, I will next give the House, from other sources, some particulars affecting well-known charities. In 1704 Lady Hewley left property to seven trustees for various Dissenting objects, and in the year 1842, after great litigation, a suit was decided in favour of the retention of these endowments by the or-

<sup>1</sup> The *West Riding Congregational Register* is not so reticent. To each number is appended a paper of Congregational statistics of the West Riding Union and Home Missionary Society, comprising both numerical and financial details. The summary for 1870, under the heading "For the Ministry," gives the following details.

Grant from this Society . . . . .	1,541	15	0
„ Lady Hewley's Charity . . . . .	256	11	0
„ any other public society . . . . .	215	0	0
Annual value of ministers' houses (if rent free) . . . . .	130	0	0
Amount of endowment . . . . .	76	0	0
Amount raised for ministers' salary by the congregation . . . . .	2,063	17	4½

A considerable portion of these salaries therefore appear to come from endowments and charitable funds, and more than half from sources beyond the control of the congregation. At the annual assembly of the Union in 1871 a resolution was moved and carried complaining that the trustees of Lady Hewley's Charity had in several instances withheld their aid in proportion as this Society increases its grants and the income of its agents, and a deputation was appointed to wait personally upon some of the trustees. *West Riding Congregational Register*, 1871, p. 54.

<sup>2</sup> For particulars of these funds see *Congregational Year Book* for 1872, pages 377-382. *Baptist Handbook* for 1872, pages 254-259, and *Unitarian Pocket Almanac*, 1872, pages 46-50, and for the balance-sheets of Lady Hewley's and some other charities see Appendix (A).

thodox Dissenters. The old Charity Commissioners reported the income of these trustees to be nearly £3,000 a year; but, according to the latest returns of the Charity Commissioners, the rents received by the trustees amounted to £6,000 or £7,000 a year, in addition to which they had invested in stock upwards of £40,000, and £1,600 recently in the London and Westminster Bank, and, taking advantage of recent legislation, they are now able to compete for landed investments with the landowners of Yorkshire. The trustees in that case are not only careful, but saving trustees. As to another charity—Coward's Trust—I have only arrived at a knowledge of the details by accident; but this charity will be interesting to the House from the fact that the well-known Dr. Isaac Watts was one of the executors,<sup>1</sup> from which circumstance the date of the commencement of the charity is fixed at the early part of the eighteenth century. Various objects were specified in the original bequest, which concluded thus:—

And for such other charitable and useful purposes as they, or the major part of them, judge to be most conclusive to the interests of true religion among Protestant Dissenters.

The trustees in the present day were Dr. Stoughton, the Rev. Mr. Binney, and two other gentlemen. Their whole income in the year 1871 was between three and four thousand pounds, and of this they granted for the education of students £1,100, and for the building of chapels and paying off debts £1,305.<sup>2</sup> Here, therefore, are the funds of a charity appropriated to the building of chapels, which are constantly paraded as among the great triumphs of the voluntary system. I do not wish to weary the House with details, but I can refer any hon. Member who may wish to follow up the subject to Chamberlain's Charity, Hollis's Charity, Davis's Charity, Creed's and Hanson's Charities for the education of ministers, which the hon. Member for Brighton may possibly think could be better appropriated to undenominational teaching at Cambridge, the Williams' Fund, and many other charities and funds of a similar nature. While the hon. Member for Bradford had all the materials which he required ready to his hand, I have been compelled to prosecute an active search, like a miner in Australia digging for gold, sometimes finding a few grains and sometimes lighting on a considerable nugget. But I have reason to believe that the vein is by no means exhausted, and that I have only arrived at the beginning of it. I wish to add a word on the subject of endowed colleges in the

<sup>1</sup> Dr. Isaac Watts was born in 1674, and died in 1748.

<sup>2</sup> In an appeal for building a new Congregational chapel at Barnstaple, dated 1872, in the List of Contributions already received, appears "The Coward Trustees, £30."

possession of the Nonconformist bodies.<sup>1</sup> Dr. Allon, in a paper read by him on the subject of the amalgamation of colleges, said :—

We possess 16 collegiate institutions, having 38 professors, 368 students, and an aggregate income of about £25,000 a-year.

How much of this was derived from endowments I am unable to say, but there is some evidence that the proportion must be very considerable. There are also at least seven Baptist colleges, two Unitarian, and possibly many others. Passing by the other colleges, I wish to direct the attention of the House specially to the case of New College, which may be regarded as a model institution. Dr. Pye Smith, in laying the first stone of this college in 1850, said that it would unite three old colleges—Homerton, Torrington Square, and Highbury—of which the earliest was founded soon after the time of William III. He also stated that the pious men of that day did not seem to think it necessary to ascertain that their sons had the qualification for the ministry, and it was not until the institutions now united were founded—

That the satisfactory evidence of conversion to God in encouraging any young man to devote himself to the ministry was thoroughly understood to be of imperative and absolute necessity.

In the language of the present day, that would mean that “tests” were not at first in vogue, but afterwards were found to be necessary.

The candidate is required to be a member of some Congregational Church, and 16 years old, to be able to adduce testimony of one or more Congregational ministers, and of the Church with which he is in fellowship to his consistent piety, mental ability, and general fitness for ministerial work.

After all these an application in writing has to be sent in, and the Council decide whether they will admit the candidate to an interview. The House, doubtless, will concur with me that the tests thus imposed are much more strict than those in vogue in Oxford or Cambridge in what hon. Members opposite would call their worst days.

The balance-sheet of this college for the year 1868-9, of which Mr. J. R. Mills is the treasurer, shows an income of £4,393. Of this sum upwards of £2,600 appears to come from trusts and

<sup>1</sup> These colleges appear to be exempted from the operation of the Endowed Schools Act. Clause 8, section 6, says, Nothing in this Act, save as in the Act expressly provided, shall apply to any endowment applicable and applied solely for promoting the education of the Ministers of any church or particular denomination, or for teaching any particular profession, or to any school (unless it is otherwise subject to this Act) which receives assistance out of such endowment.

dividends, including £1,100 from Coward's Trustees. In the Report for 1871 of the Countess of Huntingdon's College at Cheshunt, out of a total income of £2,672, £864 comes from rents and dividends, and it has received legacies amounting to nearly £29,000 since 1794. To this college peculiar importance is attached because it professes to be an undenominational college. But Dr. Allon, in his address at the opening of the new building, said :—

Any student, when his education is finished, is at perfect liberty to exercise his ministry in whatever section of the Church of Christ he may prefer. The fact that so many of its *alumni* now enter the Congregational ministry is owing solely to changes in Church parties and popular sympathies.

In other words, this undenominational college is gradually becoming absorbed by the Congregational body. At this college the series of questions submitted to candidates for admission is exceedingly searching. One of these I may perhaps be permitted to read—

What reason have you for believing that you have experienced a saving work of grace upon your heart, at what period of your life and by what means do you consider the change to have taken place? (To be answered very fully.)

Another question was: "Can you cordially subscribe the 15 Articles subjoined to these questions?" In a case submitted to the hon. and learned Member for Richmond and the present Vice-Chancellor Wickens, the President, Dr. Reynolds, says:

These Articles, taken principally from the Thirty-nine Articles of the Church of England, are skilfully interwoven with some of the more important clauses of the Confession of Faith of the Westminster Assembly of Divines, and while they carefully preserve the evangelical fervour of the originals, they avoid some of their crudities and are studiously comprehensive in all matters affecting Church policy.<sup>1</sup>

As to the protection which the law affords to these endowments, I will first observe that the law courts of the country are freely employed with reference to them, and that not merely with reference to the property of the various Dissenting bodies, but as the hon. and learned Member for Richmond (Sir Roundell Palmer)<sup>2</sup> stated last year, on points connected with their peculiar doctrine. In this respect, Nonconformists appear to be as completely "under Egyptian bondage" (to quote from the vocabulary of the hon. Member for Merthyr) as members of the Established Church are popularly supposed to be. One of the cases which had come before the law courts

<sup>1</sup> For further particulars relating to the colleges see Appendix (B).

<sup>2</sup> See speech by Sir Roundell Palmer, M.P. Q.C. on the Established Church, page 13. Printed for Church Defence Institution, 1871. For list of reported law-suits affecting Dissenting property from 1840 to 1869, see Appendix C.

many years ago was that relating to the Hewley Charity, which gave rise to a vast amount of litigation, and was the principal cause of the legislation subsequently effected on the subject of the property held by Dissenting bodies. Many hon. Members will recollect the passing of the Dissenters Chapels Act in 1844 by Sir Robert Peel, which occasioned much discussion in both Houses. The first clause of this Act makes lawful the tenure and confirms persons in possession of property appropriated to Dissenting purposes, which were unlawful prior to the passing of certain recited enabling Acts, and enacts that all deeds and documents relating to them be construed as if such Acts had been in force at the time of the foundation of such meeting-houses. Clause 2 enacts that religious doctrines or opinions, for the preaching or promotion of which the meeting-house may be held, are to be collected from 25 years' usage, where not expressly stated in the trust deed.

Under this Act, then, Nonconformists hold property by what I may call a limited parliamentary title. In *Skeat's History of the Free Churches*, published in 1839 by a Mr. A. Miall, it is stated that—

The Act, so far as it limited inquiry into the right of property, was in harmony with previous laws, and so far as it was calculated to prevent litigation, was in harmony with the best civil and religious interests of society.

On the morality of the following statement I will not comment, but it illustrates the importance of the Act.<sup>1</sup> The Rev. J. Baldwin Brown, in his address on the principles of trust deeds, says:—

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 the pulpits.

Again, of late years the following Acts have been passed, affecting the property of Dissenting bodies—the 13 & 14 Vict. c. 28, called Sir Morton Peto's Act, for rendering more simple and effectual the law by which societies for religious worship hold property; the 31 & 32 Vict. c. 44, facilitating the acquisition of sites for religious purposes; the 32 & 33 Vict. c. 26,

<sup>1</sup> Note 14. Congregational Year Book for 1872, p. 97. This is not a solitary testimony, for the chairman of the 50th anniversary of the West Riding Congregational Union at Huddersfield (Rev. D. Loxton of Sheffield) said in his opening address, "When you look over our denomination, you find that many of our best and ablest ministers quietly ignore and repudiate the doctrines of their trust deeds. If we were to appoint a commission for the enforcement of our trust deeds, we should empty nearly all the best-filled pulpits in the denomination, and the people would follow the ministers."—West Riding Congregational Register for 1870, p. 16.



extending this Act to burial grounds—possibly a crumb of comfort to the hon. Member for Denbighshire, as showing that Nonconformists possess them—and the 33 & 34 Vict. c. 34, the Charitable Funds Investment Act,<sup>1</sup> enabling trustees for public and charitable purposes to invest the funds intrusted to them in real securities, called, on Congregational authority, “brief but important,” and specially valuable to Lady Hewley’s trustees.

Another instance of the interference of the Legislature with property held by Dissenting bodies is furnished by the action of the Charity Commission. On the 21st of May last the Poultry chapel was sold for the sum of £50,200 by public auction with the consent and under the authority of the Charity Commissioners, and this sum must be reinvested with their sanction. I understand also that they receive three or four applications a week for the appointment, under their powers, of new trustees to Dissenting chapels. On a moderate computation I calculate this causes a saving to the chapel trustees of £10,000 a-year, for they are thus relieved from the necessity of costly proceedings in Chancery; and as the expenses of the Commission are paid out of the Consolidated Fund, the additional expense incurred from the work belonging to those trusts, whatever that may be, is an actual grant to the Dissenters from the taxation of the country. I think that the people at large have a right to complain that such a large sum is annually abstracted from their pockets for the exclusive benefit of Dissenters, and I commend this fact to the consideration of the hon. Member for Birmingham and those who complain of the operation of the 25th clause of the Education Act.<sup>2</sup> I trust that I have said sufficient to show that there

<sup>1</sup> The Act 34 & 35 Vict. c. 40, called the Primitive Wesleyan Methodist Society of Ireland Regulation Act, is worth referring to as a curious instance of the interference of Parliament with a voluntary religious body. In a schedule the principles of the Methodist constitution are appended, divided into the three heads of design, doctrine, and discipline. The Act prevents interference with the doctrine, but authorises alteration in design and discipline, and in the trusts upon which property is held, by formal proceedings of the Conference of the Society.

<sup>2</sup> The Act 35 and 36 Vict. c. 26, which has recently received the Royal Assent, enables the Charity Commissioners to grant certificates of registration to the trustees of any charity as a corporate body. This Act will probably largely increase the work of the Commissioners with respect to the trusts of dissenting chapels, and, although a stamp of 10s. is to be affixed to each certificate, this payment will not nearly meet the expenses likely to be incurred. Hence the facts stated above are very much strengthened. At the half-yearly meeting of the deputies of the Three Denominations, held July 25, at the City Terminus Hotel, London (see *Daily News*, July 26, 1872), Mr. C. Reed, M.P., the Chairman, mentioned this Act alone among the proceedings of the Session with much satisfaction, and said that it “would afford much greater facilities than now existed with regard to the trusteeships of chapels, and the cost of new appointments.” The safe custody of trust deeds seems to have been hitherto a difficulty, especially among the Baptists. At the annual session of the Baptist Union,

are endowments possessed by the Dissenters; that that property is to a certain extent protected by law, and that therefore the proposals of the hon. Members for Bradford and Frome are open to the objection that they are partial and do not embrace the whole question. In the improbable event of either of these proposals being carried, I shall take the sense of the House upon the Resolution of which I have given Notice; and I give the hon. Member for Bradford (Mr. Miall) fair warning that such is the way in which my joke may end. The hon. Member for Huddersfield (Mr. Leatham), in seconding the Motion, stood forth as a political Dissenter, and he is fond of studying, or at least of speaking, upon ecclesiastical subjects. I beg to remind him that a century ago there were political Churchmen in this country—men who did a great deal of harm to the Church, and I wish to know whether it has never crossed the hon. Member's mind that political Dissenters may do a great deal of harm to the free churches of Great Britain. The political Dissenters, by their attempts, may prevent the Church of England from giving her undivided attention to that internal work upon which she is now engaged, and they may succeed in capturing some of her outworks; but even if they were to succeed in overthrowing her altogether, I do not believe that the free churches of this country would be then in existence to enjoy their triumph over her, and their acts alone would remain to prove to students of history that as great mistakes had been committed by ecclesiastical bodies in the 19th century as had been committed in any of the previous centuries.

April, 1871, Mr. A. T. Bowser moved, the Rev. E. Webb (Tiverton) seconded, and it was carried unanimously—

“That the ministers and delegates now assembled in session have heard with satisfaction that a suitable fire-proof and safe-room has been provided in the Baptist Mission House in Castle Street, Holborn; also that the Committee of the Baptist Building Fund is prepared to undertake the custody of title and trust deeds of property belonging to the Baptist denomination. And this meeting seriously commends to the attention of trustees, deacons, and churches, the advantages thus offered for the safety of those valuable and important documents.”

And in the report of the Lancashire Independent College a long list is given of trust deeds of chapels deposited in the muniment room of the college, and it is stated that the conditions on which trust deeds are deposited may be obtained from the secretary.

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## APPENDIX (A).

## APPENDIX

N.B.—These Accounts are abridged from the latest  
are given as examples of the older

LADY HEW

(Now limited to Protestant Dis

STATEMENT OF ACCOUNT FROM  
RECEIPTS.

		£	s.	d.
1867	To Balance at London and Westminster Bank . . .	1,967	18	5
May.	Arrears of Rent to Michaelmas 1866 . . .	226	10	6
	Half a Year's Rents to Lady Day			
	1867 . . . . .	£2,490	10	11
	Do. to Michaelmas 1867 . . .	2,497	16	5
				<u>4,988 7 4</u>
		£	s.	d.
	WEST AYTON:			
	Farm Rents . . .	1,458	6	0
	Cottage do. . .	82	7	2
	Tithe do. . .	18	2	6
	MAGGRAVE PARK:			
	Farm Rents . . .	136	4	0
	Cottage . . .	3	0	0
	ESTON:			
	Farm Rents . . .	997	1	0
	Cottage do. . .	33	12	6
	HAYA PARK:			
	Farm Rents . . .	2,150	14	2
	Cottage do. . .	9	0	0
	WHIXLEY:			
	Farm Rents . . .	100	0	0
		<u>£4,988</u>	<u>7</u>	<u>4</u>

IRON STONE.

Bolckow and Vaughan, One Year's Rent from 1 Jan.			
1867, to 1 Jan. 1868 . . . . .	800	0	0
Bell and Co. One Year's Rent to November 1867 . .	500	0	0
Do. for Wayleave to 4 Jan. 1868 . . . . .	£20	17	8
	83	10	1
		<u>104</u>	<u>7 9</u>

DIVIDENDS.

July 1867.	Half a year's Dividend on Consols			
	£33,353 14s. 7d. . . . .	500	6	1
Jan. 1868.	Do. do. do. . . . .	500	6	1
		<u>1,000</u>	<u>12</u>	<u>2</u>

Forward

(A).

# Returns supplied to the Charity Commissioners, and endowments referred to at page 7.

## LEY'S CHARITY.

*senters, excluding Unitarians.)*

MAY 1867 TO MAY 1868.

### PAYMENTS.

		£	s.	d.	£	s.	d.
1867	By Payments to 133 Ministers,						
May.	May . . . . .	£1701					
	Do. to 79 do. Sept. . . . .	907					
					2,608	0	0
	By Payments to 23 Poor Persons,						
	May . . . . .	361					
	Do. to 24 do. Sept. . . . .	385					
					746	0	0
	By Payments to 21 Places, May	200					
	Do. to 12 do. Sept. . . . .	110					
					310	0	0
	By Payments to 43 Widows, May	556					
	Do. to 28 do. Sept. . . . .	377					
					933	0	0
	By Payments to 6 Students, May	240					
	Do. to 7 do. Sept. . . . .	280					
					520	0	0
						5,117	0 0

### ADDITIONAL COUNTIES.

By Payments to 16 Ministers . . .	180	0	0			
Do. to 6 Poor Persons . . . . .	70	0	0			
Do. to 5 Widows . . . . .	50	0	0			
					300	0 0
By Grant to F. Lawrie in May 1866, not paid till this year					10	0 0

### HOSPITAL.

By Almswomen, May . . .	£77	10	0			
„ Sept. . . . .	108	10	0			
					186	0 0
By Rates and Taxes, May	£6	0	6			
„ Sept. . . . .	7	5	7			
					13	6 1
By Sub-Trustees' travelling expenses					2	10 0
Insurance . . . . .					0	3 9
Repairs and Painting . . . . .					9	18 4
Postages . . . . .					0	1 10
						26 0 0

Forward

## LADY HEWLEYS

## RECEIPTS.

		£	s.	d.	£	s.	d.
	Brought forward						
Oct. 1867.	Do. on New 3 Per Cents	£9,703	10s.	8d.			
	less Income Tax . . . . .	143	2	6			
April 1868.	Do. do. do.	141	18	3			
					285	0	9
	Amount of New 3 Per						
	Cents, April 1867	£8,698	13	2			
	Do. do. purchased 11						
	May, 1867 . . . . .	1,004	17	6			
		£9,703	10	8			
	Balance in Mr. Pritchett's hands, as per last account .				121	13	5
	To Cheque for Grant made to F. Lawrie, not yet presented at Bankers . . . . .				12	0	0
1867							
October 17.	Transferred from London and Westminster Bank, amount lodged on deposit receipt . . . . .				1,500	0	0
	Interest thereon . . . . .				19	10	
					£11,526	0	4

N.B.—In 1704 Lady Hewley made over Property to 7 Trustees, consisting of Hay Park, Knaresborough, and other hereditaments, for :—

- 1st. Poor and Godly Preachers of Christ's Holy Gospel.
- 2nd. Their Widows.
- 3rd. Encouragement of Preaching the Gospel in Poor Places.
- 4th. Education of Young Men for the Ministry.
- 5th. Relief of Godly Persons, in distress.
- 6th. Support of Almshouses for 9 Women and 1 Man, who can repeat the Lord's Prayer, the Ten Commandments, and Bowles' Catechism.

Limited in the first place to the 5 Northern Counties, and afterwards to the Counties of Derby, with Lincoln, Stafford, and Shropshire,

## CHARITY—continued.

## PAYMENTS.

	£	s.	d.	£	s.	d.	
Brought forward							
By Balance in the hands of Mr. Pritchett, viz. :—							
Balance on former Account . . . . .	£121	13	5				
Remitted him, 28 Oct. 1867 . . . . .	93	0	0				
				214	13	5	
Payments to Almswomen . . . . .	£186						
Do. for Taxes, Repairs, &c. . . . .	26						
				212	0	0	
WEST AYTON, outgoings . . . . .					2	13	5
ESTON, outgoings . . . . .					248	17	3
MAGGRAVE PARK, outgoings . . . . .					149	19	9
HAYA PARK ESTATE, outgoings. . . . .					10	14	11
SEVEN TRUSTEES' ANNUITIES . . . . .					231	8	11
TRUSTEES' TRAVELLING EXPENSES . . . . .					35	0	0
					29	2	0

## GENERAL PAYMENTS.

Paid Messrs. Vizard, Crowder & Co.'s Account of Disbursements to May 1867 . . . . .	33	7	5			
Mr. Vizard's per-centage on one year's rents to Michaelmas 1867						
£3,004 11 5 } £6,436 6 5	321	16	3			
3,431 15 0 }						
Mr. Vizard, Salary as Secretary .	50	0	0			
Treasurer's Account for Printing, Postages, &c., May . £2 17 0						
Sept. 2 14 9						
				5	11	9
Treasurer's Clerk . . . . .	10	1	6			
For Stamped Cheques . . . . .	2	10	0			
Hotel Bill at Scarborough . . . . .	33	1	9			
				456	8	8

## INVESTMENTS.

1867						
May.	Invested in purchase of £1,014 17s. 6d. New £3 per Cents. . . . .			904	10	9
1868						
January 12.	Deposited at Interest at London and Westminster Bank			1,600	0	0
	Arrears of Rents to Michaelmas, 1867 . . . . .			202	19	2
	BALANCE at the London and Westminster Bank. . . . .			2,015	5	6
				£11,526	0	4

## THE COW

STATEMENT OF THE ACCOUNT of the COWARD TRUST, in the County of  
RECEIPTS.

		£	s.	d.
1871.	Balance in favor of the Charity, at the commencement of the account . . . . .	515	19	6
	Further Receipts, viz.:			
Jan. 13.	Dividend upon £24,846 1s. 2d. Consols . . . . .	366	9	7
July 14.	Do. Do. Do. . . . .	363	7	5
Feb. 1.	Rent of Bryng Place, half year to Christmas 1870 . . . . .	175	0	0
	Do. Do. to Midsummer 1871 . . . . .	175	0	0
April 11.	Dividend upon £24,000 Bank Stock . . . . .	1,080	0	0
Oct. 16.	Do. Do. Do. . . . .	1,020	0	0
	Do. £5,656 10s. 9d. £3 per Cents. Reduced . . . . .	83	8	8
	Do. Do. Do. . . . .	82	14	6
		£3,861 19 8		

## CREED'S

*Dr.*

## ONE YEAR'S STATEMENT

		£	s.	d.
To Balance March 27th, 1871 . . . . .		330	0	8
Rents and Insurance, one year . . . . .		467	12	8
Dividends, New £3 per cents. October and April . . . . .		84	16	6
Do. January and July (Consols) . . . . .		16	18	5
Do. July (Consols) . . . . .			19	8
Income Tax refunded . . . . .		9	19	6
		£910 7 5		

The Rents of this Charity arise from House Property in Kingsland and the Hackney Road, and the net proceeds were to be divided equally amongst the following Colleges:—

Homerton, now New (Congregational)  
Hoxton  
Stepney, now Regent's Park (Baptist)  
Hackney (Congregational)  
Bristol (Baptist).



## ARD TRUST.

Middlesex (Congregational), for the year ended 31st December, 1871.

## PAYMENTS.

1871.		£	s.	d.
	By Education of Students . . . . .	1,100	0	0
	Grants for building Chapels, and paying off debts upon Chapels . . . . .	1,305	0	0
	Sundry Charities . . . . .	430	14	7
	Grants to Ministers . . . . .	642	0	0
	Ground Rent $1\frac{1}{2}$ years upon Bryng Place to Michael- mas . . . . .	66	15	0
	Cash paid Trustees, as per Mr. Coward's Will . .	50	0	0
	Incidental Expenses . . . . .	51	19	0
	Balance . . . . .	215	11	1
		<u>£3,861 19 8</u>		

## TRUST.

OF ACCOUNTS, 1871-72.

Cr.

	£	s.	d.
By Cash To the Five Colleges . . . . .	500	0	0
Fire Insurance . . . . .	15	5	0
Income Tax . . . . .	10	3	10
Surveyor's Salary . . . . .	10	10	0
Secretary's do. . . . .	5	5	0
Collector's Commission . . . . .	22	7	0
Committee Room, Rent . . . . .	3	3	0
Blackwall Railway Company, rent repaid . .	5	8	2
Petty Cash . . . . .		15	6
Balance at Bankers . . . . .	337	9	11
	<u>£910 7 5</u>		

## CHAMBERLAIN'S

## STATEMENT OF ACCOUNTS FOR THE

## HULL

## RECEIPTS.

			£	s.	d.
To 1 year's Rent of Property in Market Place of—					
Thos. Johnston	.	.	£150		
J. Cheeney's executors	.	.	60		
			<hr/>		
				210	0 0
1 year's Dividends on Consols, less Income Tax	.	.		43	18 6
1 year's Dividends (Chancery) less Income Tax	.	.		11	1 1
Interest allowed by Bankers	.	.		5	1 3
				<hr/>	<hr/>
				£270	0 10

## HIGH STREET

	£	s.	d.
To 1 year's Rent of J. G. Hood . . . . .	48	0	0
Return of Property Tax by Inland Revenue . . . . .	2	8	10
1 year's Dividend on Consols, less Income Tax . . . . .	13	9	8
Interest allowed by Bankers . . . . .	2	11	2
	£66	9	8

## TRUST.

YEAR ENDED SEPTEMBER, 1871.

## BRANCH.

## PAYMENTS.

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	£	s.	d.
By J. C. Hurst, Divinity Student, Manchester . . . . .	40	0	0
Rev. T. Rain, Cottingham . . . . .	16	0	0
Rev. J. Dickinson, Bridlington . . . . .	16	0	0
Rev. J. M. Dixon, Hull . . . . .	30	0	0
Solicitors' Accounts . . . . .	4	5	2
Fire Premium on £1,500 . . . . .	1	12	6
Bread to Bowley Lane Poor, 14 loaves weekly . . . . .	15	12	0
Taxes allowed Tenants . . . . .	3	14	3
Agent's Commission, Postages, and Petties . . . . .	13	14	2
Balance, Receipts over Expenditure, making, with previous surplus, £1,760 5s. . . . .	129	2	9
	<hr/>	<hr/>	<hr/>
	£270	0	10

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## BRANCH.

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	£	s.	d.
By 8 Poor at Hull, 1s. 6d. each weekly . . . . .	31	4	0
Solicitor's Accounts . . . . .	1	2	3
Tradesmen's do. repairs . . . . .	1	19	6
Fire Premium on £500 . . . . .	1	17	6
Taxes allowed tenant . . . . .	1	9	7
Agents' Commission, Postage, and Petties . . . . .	3	5	0
Balance, Receipts over Expenditure, making with the previous surplus £552 16s. 3d. . . . .	25	11	10
	<hr/>	<hr/>	<hr/>
	£66	9	8

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## CHAMBERLAIN'S

## SUTTON AND

## RECEIPTS.

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	£	s.	d.
To 1½ year's Rent of J. Forfield, Sutton . . . . .	52	10	0
1 year's Rent of G. Ripley, Southcoates . . . . .	90	15	0
Do. Do. of J. Tomlinson, Stoneferry . . . . .	220	0	0
Do. Do. of J. Rundle Do. . . . .	3	3	0
Chancery Dividend on Consols, less Income Tax . . . . .	63	8	9
1 year's Dividend Do. Do. . . . .	51	19	6
Return of Property Tax, by Inland Revenue . . . . .	1	12	3
Interest allowed by Bankers . . . . .	8	10	2

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£491 18 8

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## FITTLING

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	£	s.	d.
To Geo. White on account of Rent . . . . .	100	0	0
Proceeds of Sale under Warrant of Distress . . . . .	49	10	3
Chancery Dividend on Consols less Income Tax . . . . .	3	15	8
Interest allowed by Bankers . . . . .	5	7	1

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£158 13 0

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## COTTINGHAM AND

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	£	s.	d.
To 1 year's Rent of R. Garton, Cottingham . . . . .	115	0	0
Do. of J. Wilson, Selby . . . . .	4	4	0
Do. of Weddall & Co., Selby . . . . .	10	0	0
1 year's dividend on Consols, less Income Tax . . . . .	9	9	0
Return of Property Tax by Inland Revenue . . . . .	6	0	1
Interest allowed by Bankers . . . . .	1	14	11
Right of Shooting over Cottingham . . . . .	1	3	0

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£147 11 0

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Founded, according to the Unitarian Almanac, in 1716, by Mr. Chamberlain, a draper of Hull, for the poor and minister of Bowl Alley Lane Chapel, and one scholar of godliness and piety, under a judicious and faithful tutor.

TRUST—*continued.*

## STONEFERRY BRANCH.

## PAYMENTS.

	£	s.	d.
By John Clark, Hesse School, 1½ year . . . . .	30	0	0
J. J. Dolman, Sutton School, 1 year . . . . .	20	0	0
3 Inmates of Hospitals at Hesse, 10s. per quarter . . . . .	0	0	0
10 Do. Do. at Sutton, 5s. each, weekly . . . . .	130	0	0
Coal supplied Do. Do. . . . .	21	3	0
Do. and Blankets for Hospitals and General Poor . . . . .	16	14	0
Superintendent of Hospitals at Sutton . . . . .	3	10	11
Solicitor's Law Bills . . . . .	8	7	1
Rev. J. M. Dixon, Hull . . . . .	12	0	0
Fire Premium on £1,600 . . . . .	1	13	3
Tradesmen's Bills, repairs at Farms and Hospitals . . . . .	48	5	5
Taxes allowed Tenants . . . . .	3	17	3
5 Sermons at Shipton and Sutton . . . . .	5	6	1
Agent's Commission and Petty Expenses . . . . .	24	15	7
Balance, Receipts over Expenditure making with the previous surplus £2,034 9s. 11d. . . . .	160	6	1
	<u>£491 18 8</u>		

## BRANCH.

	£	s.	d.
By 12 Poor at Hull, 1s. 6d. each weekly . . . . .	46	16	0
Fire Premium on £600 . . . . .	0	14	3
Rev. George Jones, Selby . . . . .	16	0	0
Solicitors, Law Expenses . . . . .	1	4	4
Advertising Farm to let . . . . .	3	8	10
Agents' Commission and petty Expenses . . . . .	8	3	10
Balance, Receipts over Expenditure, making with previous Sur- plus £236 0s. 10d. . . . .	82	5	9
	<u>£158 13 0</u>		

## SELBY BRANCH.

	£	s.	d.
By Fire Premium on £1,100 . . . . .	1	1	0
6 Inmates of Hospitals, Selby, 2s. each weekly . . . . .	31	4	0
J. Westwood, Selby, schoolmaster . . . . .	15	2	11
Tradesmen's Bills, Repairs and Painting . . . . .	18	14	5
Solicitors Bills, Law Expenses. . . . .	0	11	5
Taxes Allowed Tenants . . . . .	3	6	2
Expenses of Trustees to Cottingham . . . . .	0	13	8
Agent's Commission and Petty Expenses . . . . .	7	6	3
Balance, Receipts over Expenditure, making with previous surplus £439 16s. 11d. . . . .	69	11	2
	<u>£147 11 0</u>		

## DR. WILLIAMS'S

BALANCES, RECEIPTS, and DISBURSEMENTS of the above  
For the Year ended

	£	s.	d.	£	s.	d.
<b>RENTS:</b>						
Farms, Lands, Cottages, and Chapel . . .	1,692	0	0			
Quit-rents, Peverel and Temple Manors . .	2	3	11			
House Property in London and Westminster	1,059	7	6			
				2,753	11	5
<b>DIVIDENDS:</b>						
£452 4s., £3 per Cent. Reduced Annuities .	13	11	2			
£3,030 15s. 11d., do. do. . . . .	136	7	8			
£1,443 6s. 10d., do. do. . . . .	40	0	8			
£416 13s. 4d., £3 per Cent. Consols Annuities	12	10	0			
				202	9	6
15 New River Annuities . . . . .	37	10	0			
Repayment or Interest of £100 for Bone Manure.	7	10	0			
Proceeds of Sale of Wood . . . . .	69	15	5			
Right of Shooting . . . . .	10	0	0			
Part repayment of Insurance Money . . . .	112	7	3			
Property Tax returned . . . . .	200	0	0			
Accountant-General of the Court of Chancery .				437	2	8

BALANCE, 29th September 1870 . . . . .	1,026	4	3
	£4,419	7	10

The Unitarian Almanac says this Fund maintains a Library, and provides Scholarships for the Sons of Presbyterian Ministers.

## TRUST.

FUND (administered at the Founder's Library in London),

29th September, 1871.

SCHOOLS:	£	s.	d.	£	s.	d.
Wrexham . . . . .	35	0	0			
Llanbrynmaur . . . . .	25	0	0			
Holywell . . . . .	12	10	0			
Denbigh . . . . .	25	0	0			
Bangor . . . . .	25	0	0			
Holyhead . . . . .	25	0	0			
Llanuwchllyn . . . . .	25	0	0			
Chelmsford . . . . .	35	0	0			
	<hr/>			207	10	0
Books for Schools . . . . .	1	5	4			
Irish Preacher . . . . .	50	0	0			
Welsh Students at Presbyterian College, Carmarthen . . . . .	30	0	0			
Pastor of the Presbyterian Congregation, Wrexham	10	0	0			
Reprinting and distributing Founder's Works . . . . .						
Mrs. Roberts' Trustees . . . . .	60	0	0			
Augmenting and preserving Library . . . . .	100	0	0			
	<hr/>			251	13	3
Bibles and other Books in English and Welsh, for Distribution . . . . .	112	15	8			
Widows of Preachers of the Word . . . . .	105	0	0			
Preachers of the Word. . . . .	200	0	0			
Binding Apprentices . . . . .	27	0	0			
Divinity Scholars . . . . .	160	0	0			
Ministers in North Wales . . . . .	274	7	2			
Ministers in South Wales . . . . .	138	11	0			
	<hr/>			1,017	13	10
Minister of the Presbyterian Meeting, Wrexham, Dividend of £133 6s. 8d. Consols (Buttals' Beqt.)	3	18	4			
Protestant Dissenting Minister at Newmarket, Flint, Dividend of £150 Consols (Keay's Gift) . . . . .	4	8	2			
Minister of the Presbyterian Congregation at Northwich, Dividend of £133 6s. 8d. Consols (Edgar and Corrie's Gift) . . . . .	3	18	4			
Repairs and New Buildings . . . . .	89	8	5			
Insurance against Fire . . . . .	29	19	6			
Property Tax . . . . .	44	1	8			
Rates and Taxes . . . . .	52	0	11			
Addition to Rebuilding Fund . . . . .	200	0	0			
Law Expenses . . . . .	79	7	3			
Surveyors . . . . .	109	7	6			
Incidental Expenses . . . . .	173	4	4			
Salaries . . . . .	417	0	0			
Rent of Queen's Square (three-quarters of year) . . . . .	78	13	0			
House Expenses, 8 Queen Square . . . . .	111	6	5			
	<hr/>			1,384	9	
BALANCE, 29th September, 1871 . . . . .				1,545	16	11
	<hr/>			£4,419	7	10

## DAVIS'S CHARITY.

STATEMENT OF ACCOUNTS FOR THE YEAR 1871.

## RECEIPTS.

	£	s.	d.
Balance of last Account . . . . .	526	16	5
One year's Rent of Maplestead Hall . . . . .	600	0	0
Do. Mill Yard Cottages . . . . .	26	13	0
Arrears of Dividends on £154 6s. Consols, transferred and paid out of Court of Chancery <i>in re</i> Davis's Charity . . . . .	51	17	0
	£1,205	6	5

## PAYMENTS.

	£	s.	d.
Payments for support of Mill Yard Congregation (including £220, Stipend of Rev. J. Black) . . . . .	256	12	9
Do. Do. Kinsham Congregation (including £140, Stipend of Rev. J. Francis)* . . . . .	170	0	0
Do. Do. Natten Congregation (including £60, Stipend of Rev. T. Wilkinson) . . . . .	90	0	0
Payments for Rates and Taxes at Mill Yard . . . . .	16	4	3
Do. Repairs and Insurance at do. . . . .	16	11	0
Do. Outgoings at Maplestead . . . . .	19	10	9
Do. Expenses of Trust . . . . .	96	8	4
Balance in hand . . . . .	539	19	4
	£1,205	6	5

This Charity was founded in 1691 for the Ministers, Teachers, and Poor of the Congregation of Sabbatarian Protestant Dissenters.—For further particulars, see *Bye Paths of Baptist History*, by the Rev. J. J. Goadby, London, 1871, pp. 38-42; and Ritchie's *Religious Life in London*, 1870, p. 160, quoted in Curteis's *Bampton Lecture* for 1871, p. 101.

I am informed that there is no Chapel at Kinsham. but that service is performed every Saturday in Mr. Francis's house



## APPENDIX (B).

## APPENDIX (B).

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### NONCONFORMIST COLLEGES.

With respect to tests it may be objected that these colleges correspond more nearly to the Church of England training colleges at Wells and elsewhere, than to colleges at Oxford and Cambridge, but even compared with them the admission tests are stricter, and, as the age of admission is earlier than at either, these students are on a level rather with the upper forms of the public schools or with pupil teachers in the National Schools, than with students training for Holy Orders in the Church of England. In many of these colleges also there is a general course of instruction before the theological training is commenced, and in some of them students are admitted who are not intended for the ministry. It will be noticed in all the rules of admission that very strong pledges are required from the candidates that they will complete the course of instruction, and some of them shew, what the following extract puts more forcibly, that the hindrances do not come entirely from change of purpose in the students, or attractions external to the religious body to which the college belongs.

In a paper on the amalgamation of the colleges by Rev. Dr. H. Allon (C. Y. B. for 1871, p. 109) it is stated:—

Churches are so destitute of the sentiment of culture, they are so selfish, and so cruel, and, I will say, so regardless of the general interests of Christ's kingdom; that if the appearance in a college of a young man of promise comes to their ears, even though he has completed but half his curriculum, they will bring to bear upon him all possible arts of seducement, and upon tutors and college authorities all possible moral compulsion, to induce him to leave his studies unfinished, and to take upon his half furnished and half disciplined powers the responsibilities of a large pastorate. By a kind of miracle of natural power and Divine grace, he may succeed so far as not to fail, and may become a useful minister and pastor. But who shall say what this suicidal selfishness has hindered? The more promising the man, the more imperative his protracted study and utmost culture. It is not the Galilean fisherman, it is the pupil of Gamaliel that is sent three years into Arabia to study the theology of Christ. Some men may be deprived of half their college curriculum, and the Church of Christ be neither better nor worse for it; but to take away a man of power, who gives promise of being a great preacher or theologian, is a short-sighted selfishness, to be paralleled only by that of sordid parents who, for a few pence of wages, will deprive a child of all education. It is to condemn our ministry to hopeless mediocrity, and to rob the Church of Christ of services which only a few men in a generation are capable of rendering. The finer the quality of the gem the greater the amount of polish it demands. True, the individual Church was sorely suffering for want of a pastor, and he greatly serves it; but—soberly and deliberately I say it—it were better for our denominational reputation, better for the interests of Christ's kingdom, that any single Church, however numerous, however gifted, however useful, should be scattered and utterly perish, than that a student of exceptional promise should be mulcted of any portion of the culture which would indefinitely multiply his power. In his fully developed power such a man in the course of his lifetime might call into existence half a dozen such Churches, or produce results equivalent.

Thus cruelly beguiled into forfeiture, he is doomed through life to struggle painfully, often ineffectually, to maintain the position to which he has been so prematurely called, or he is perpetually exhibiting the defects of undisciplined power. I can find no words strong enough to express my sense of this selfish and suicidal folly. Our ministry is surely the common interest of our Churches, and not merely the individual interest of any one of them. And until this is felt; until this sentiment of catholic and unselfish care for the whole is cherished into a feeling of strong moral obligation; until Churches think more of the kingdom of Christ than they do of their individual interests; until it be felt to be a public wrong and a dishonourable selfishness to solicit any student to shorten his too limited college curriculum,—I do not see how college authorities are to prevent foolish and inexperienced students from yielding to such glittering temptations. Only last week an eminent American minister told me that such a thing is almost unknown in the United States; that not only would college authorities peremptorily refuse under any circumstances to listen to it, but that the public sentiment of the Churches would denounce it as dishonourable.

I have not been able to discover on the part of the authorities of these colleges any repudiation of the principle of endowment. To all the reports which I have been able to consult are forms of bequest added; in many the foundation of scholarships is advocated, and in all some amount of endowment is shewn in the balance sheets varying generally with the age of the college. The Lancashire Congregational College, founded 1818, in the expenditure accounts for 1871, shews an item of £702 18s. 9d. from endowments and scholarships. Bristol Baptist College, founded 1770, and which, according to Cramp's *Baptist History*, pp. 375 and 428, was endowed with landed estates by Mr. William Terrill, reports out of an expenditure of £1,671 8s. 10d. receipts of between £800 and £900 from Terrill's funds, dividends and trusts; and the Regent's Park Baptist College, founded in 1810, a considerable sum from similar sources. The Presbyterian College in Guildford Street, London, was established according to the Presbyterian Almanac in 1844, and endowed in 1864 by the late Mr. William Brownley, and the endowment from different sources is stated to be £27,000. Manchester New College (Unitarian) gives in its report a valuation of the capital stock of the college composed of landed estates and other kinds of property amounting to £33,995 1s. 11d.

The papers relating to the forms of admission at New College and the Lancashire College appended hereto give full information respecting these colleges, and it appears from the short statements of the other Congregational Colleges in the Year Book that the admission tests in them do not much vary, but care must be taken not to identify the term "member" of an Independent Church with that of a member or even a communicant of the Church of England. The following extract from a paper read by the Rev. J. S. Eastmead, of Wakefield, on Church membership at the meeting of the West Riding Congregational Union at Halifax, in April 1869, gives an explanation of the term from a friendly source:—

In regard to admitting persons into our Churches, two things seem to be necessary—some plan for ascertaining their eligibility, and some means of recognising their entrance into our fellowship. To ascertain their eligibility is a matter of vital importance. In some way or other persons desiring to join the Church are brought under the notice of the minister. He has conversation with them. With suitable tact and

judgment, aided by experience, he is generally able to find out their true spiritual condition. Perhaps he has known them for years—has anxiously watched their progress in divine things—has felt a strong interest in their highest welfare—and has reason to regard them as the fruit of his ministry. He is satisfied of the account they give of the change through which they have passed. But is this sufficient? In the general practice of our churches something more is done. The deacons, or other suitable persons, visit and converse with the candidates, and report to the church. Then, moreover, it has been a very common thing for candidates to write letters to the church, giving some outline of their experience; but this practice has nearly gone out of use. But whatever plan be adopted the great point is for the minister and the church to have satisfactory evidence that those who wish to come into our communion are truly converted to God. Every possible means should be employed to obtain this evidence. The testimony of teachers in reference to the young people in their classes,—the testimony of parents in reference to their children,—the testimony of those who are most intimately acquainted with the candidates,—such testimony is of very great value. We want the best evidence we can get from the candidates themselves, and the best corroborative testimony from those who know them best. The general plan of proposing candidates at one monthly church meeting and receiving them at the next, seems sound and judicious, as it affords the church an opportunity of making further inquiry if considered necessary, and gives the candidates a special time for reflection upon the important step they are about to take. When the vote has been taken, and is in favour of the candidates being admitted, the usual custom is for the minister to receive them with the right hand of fellowship, and a few words of welcome and encouragement. Perhaps no simpler and better method can be adopted.

The Baptist Colleges have, as might be expected from the peculiar tenets of the sect, some stronger admission tests than those of the Congregationalists. The rules for the admission of students and queries to be answered by them before entering Regent's Park will be sufficient examples (see page 33), but a quotation from the report of the Bristol Baptist College, 1871, p. 11, shows how rigidly they can be enforced:—

The number of students has this year been smaller than usual, and the comparative expense of the college will appear large. Although the committee regret that the institution has not been full, they do not see in this any reason for dissatisfaction. The college only receives those whom, in the opinion of the committee, God has called to the ministry. The number of candidates must, therefore, always fluctuate. Other colleges of the same character are at the present time equally far from full, and your committee would rather train a small number of Christian men in whom it has confidence, than by any relaxation of watchfulness admit any one of doubtful qualifications and call.

This committee consisted then of 15 Baptist Ministers and 26 other persons, of whom some are ex-officio members as officers of the college. Manchester New College now at University Hall, Gordon Square, London, is described in the *Unitarian Almanac* as the chief seat of learning of the Unitarian body, but as distinctly disclaiming *all* doctrinal or sectarian character. In a case before the Master of the Rolls in 1853 it was stated to have been founded by the English Presbyterians, but the report says that the College adheres to its original principle of freely imparting theological knowledge without insisting on the adoption of particular theological opinion. In the regulations however relating to the admission of students (see below, page 35) we find that a certificate of a comprehensive character signed by 3 Protestant Dissenting Ministers is one of the preliminaries to entrance, and in the report (January 1872)

it is stated that there is a daily religious service in the Library (Saturdays and Sundays excepted) conducted by the professors and students in rotation at which *all* students are expected to attend.

I append the rules for the admission of students, extracted from the Reports of several colleges, and the letters addressed to candidates for admission at the Lancashire and Cheshunt Colleges respectively.

## I. *From the REPORT of NEW COLLEGE, LONDON, 1869 (Congregational).*

### *Qualifications of Candidates Mode of Admission, &c.*

Every Candidate is required to be a member of some Congregational Church, and to have completed the sixteenth year of his age. He should also be able to adduce the testimony of one or more Congregational Ministers, and of the Church with which he is in fellowship, to his consistent piety, mental ability, and general fitness for the work of the ministry.

The candidate should send his application, in writing, together with one or more testimonials, to the secretary, who will inform him what further papers he is expected to furnish. The council will decide, upon the view of all the papers in each case, whether the candidate shall be admitted to an interview.

Candidates who have been approved by the council are received to a probation of four months, at the end of which the question of their full admission is considered and determined by the council.

Candidates who have not made the requisite literary attainments, but who may be deemed in all other respects suitable for admission, will be allowed to devote part of their time, during the first year, to preparatory studies, for which special provision is made by the formation of elementary classes as often as may be necessary.

The council reserve to themselves a discretion with regard to the admission of applicants of comparatively mature age and moderate attainments, but who shall have given decided promise of ability as preachers. The course of theological study will be the same for this class of students as for others; the time to be spent by them in the literary department will depend upon circumstances.

In the case of all students whose probation has been successful, the senate will report, at the end of their first year, on their capacity for and progress in study; and the council will then determine whether in any instance the ordinary course of five years shall be lengthened or abridged.

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## II. *Letter addressed to Candidates for admission at LANCASHIRE INDEPENDENT COLLEGE.*

DEAR SIR,

By

I am informed of your wish to be admitted to the LANCASHIRE INDEPENDENT COLLEGE, as a Student for the Christian Ministry. The Committee cannot but suppose that such a step has been preceded on your part by solemn

deliberation and earnest prayer for Divine guidance ; and they would still entreat you, seriously and prayerfully reviewing your decision, to proceed as under the inspection of the great Searcher of hearts. Allow me to state, in the first instance, that, in order to your admission to the regular course of instruction, you must possess an acquaintance with the elements of the Latin and Greek languages, and pass an examination in the following subjects.—one of the Gospels in the Greek Testament ;—the historical portions of Smith's *Principia Latina*, part ii., or one book of Cæsar's Commentaries, or one book of Virgil's *Æneid* ;—the principles of Arithmetic, as developed in De Morgan's Arithmetic ; and the first book of Euclid ; and that further, with a view to ascertain what the Committee must deem indispensable qualifications in Candidates, they propose the following enquiries, which you are requested to answer at your earliest convenience :—

First. What has been the history of your personal religion, and what are your motives for desiring the work of the Christian Ministry ?

Second. What are your views of the leading doctrines of Divine Revelation ?

Third. What are your sentiments respecting the nature and constitution of a Church of Christ ?

Fourth. What are your views respecting the two principal ordinances of a Christian Church, viz., Baptism and the Lords Supper ?

(Your replies to these queries ought to be full and explicit, without exceeding what may be comprised in five or six pages of ordinary letter paper.)

It is expected by the Committee that your application be supported by a recommendatory testimonial of the Pastor and Church with which you are connected.

You are also requested to reply, with the utmost brevity, to the following additional enquiries :—

1. Of what Christian Church are you a member, and how long has your connection with it existed ?

2. What is your age ?

3. What has been the general state of your health hitherto,—have you any weakness of voice, impediment in utterance, or any infirmity that would seriously affect your usefulness or comfort in the discharge of ministerial duties ? (A medical certificate should be sent.)

4. Are you unmarried ?

5. Have you been accustomed to engage in any social religious services—in public speaking or preaching—or any effort to promote the welfare of others ?

6. Is your mind directed to the ministry at home, or to foreign missionary labour ?

7. Can you refer to any minister or ministers, besides your pastor, who approve of your present application, and are ready to furnish attestations of your fitness for admission into this Institution ?

8. Are you, or your friends on your behalf, prepared to furnish the annual payment for your commons at the College ?

It is proper to apprise you that, when any candidate is admitted, he is a *probationer* during the first six months, at the expiration of which term he is received as a *student* to all the benefits of the Institution, if approved by the Committee. The full term prescribed by the regulations of the College is five years, for which period every student is required to commit himself, in all respects, to the direction of the Committee?

Should the answers you return to the foregoing queries be satisfactory, your presence will be desired at the meeting of Committee, to be held at \_\_\_\_\_ on \_\_\_\_\_ when you will be expected to undergo the Examination above specified, and to deliver a short address on some Spiritual subject, selected according to your own discretion.

Will you have the goodness to forward to me your replies, in time to admit of such farther correspondence as may be necessary, previous to the above-mentioned meeting of Committee.

I am, dear Sir,  
Very truly yours,

To Mr.

The Committee have further to state that, in order to meet the case of such applicants as are in all other respects decidedly eligible, but do not possess, or have not the opportunity of obtaining the literary requirements specified in this letter, a preparatory course of training is provided in the College.

### III. *From the REPORT of the BAPTIST COLLEGE, REGENT'S PARK, 1868.*

#### (A.) *Rules for the Admission of Students.*

I.—The Candidate is required to apply to the Committee, by letter, briefly stating, in his own words, the means of his conversion, and his views of the leading articles of Christianity.—1 *Tim.* ii. 2; *Tit.* i. 9; 1 *Pet.* v. 2, 3; *Acts* vi. 4.

II.—It is required that he be recommended by the Church to which he belongs, “as having a good moral character, and as possessed of real piety;” and that he submit to such trial of his gifts as the Committee shall think proper.—1 *Tim.* i.; 2 *Tim.* i. 6, 8; *Acts* xvi. 2; *Acts* vi. 3, 4.

III.—He is also to be recommended by two Ministers, to whom he is well known, who shall certify that his natural and spiritual endowments, his proficiency in knowledge and literature, and his preaching abilities, are such as to qualify him for becoming a Student in the Ministry.—1 *Tim.* iii. 1—7; *Tit.* i. 5—11; 1 *Tim.* iv. 12.

IV.—If the preliminary inquiries of the Committee are satisfactory, the applicant will be required to submit to the examination of the con-

sulting surgeon of the institution as to his state of health being such as to qualify him to enter upon a four years' course of study, as well as to fulfil the duties of the Ministry subsequently.

V.—If the Candidate be accepted as a probationer, the Tutors shall report concerning him at the expiration of three months or sooner; and if the Tutors report favourably, and the Committee be satisfied, he is then admitted for the remainder of four years; subject to the reception by the Committee of satisfactory reports at the end of each Session.

VI.—Each Student is required, on being admitted into the Institution, to unite himself (if he be not already united) with some Church in London or its vicinity, and to fulfil the duties of a Church Member to the satisfaction of its Pastor.

VII.—The Student engages, at the time of his admission, that during the time for which he enters, he will not listen to the invitation of any destitute Church, or leave the Institution, without the knowledge and approbation of the Tutors and the Committee; and that while he continues in the College, he will submit to the regulations which are now, and may be hereafter, established for the preservation of order in the family.

*All Recommendations from Ministers and Churches are to be forwarded direct to the Secretary (and not through the applicant) at the College, Regent's Park, London, N. W.*

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*(B.) Queries to be answered by ministerial Applicants for Admission.*

1st. As it is indispensably necessary that he who undertakes to teach Christianity should himself be a real Christian, you are desired to state what are the grounds on which you have been led to conclude you are such, together with any memorable circumstances connected with your first religious impressions, and the period of their commencement. State also, in your own words, your views of the leading truths of the Gospel.

2nd. What is your age? What has been your occupation? Are you now able to obtain a comfortable maintenance?

3rd. Have you been vaccinated? What has been the general state of your health from infancy? Will it admit of vigorous and regular application to study? What medical man can speak to the state of your health?

4th. How long have you entertained the desire of becoming a minister? Has that desire been constant or fluctuating? Did it arise in the first instance from the suggestions of others? What are the motives that now induce you to desire to enter on a course of preparatory study?

5th. What methods have you adopted, with a view to ascertain whether it be according to the will of God that you should enter on the Christian ministry?



6th. Have you been accustomed to engage in any social or public religious services—in preaching, in prayer meetings, in the instruction of the young, in visiting the sick, in the distribution of tracts, or in any other effort for the spiritual good of others? and if so, state the particulars.

7th. Of what Church are you a member? When were you admitted to its communion? Is your desire of entering the ministry approved of by your Pastor and the Church? And by your parents or guardians? Give the names and addresses of the ministers who are prepared to recommend you as a student.

8th. Ascertain and state whether, in case of your admission, the Church of which you are a member, or either of the churches whose pastors have recommended you, will contribute a collection, annual or otherwise, on behalf of the Institution during your residence in it?

9th. State particularly what education you have received, and what books you have read?

10th. Have you a predilection for study? Are you prepared to pursue with unremitted diligence the course of literary and theological study prescribed by this Institution?

11th. Have you pecuniary resources for meeting those expenses for which this Institution does not provide, such as clothes, books,<sup>1</sup> &c.?

12th. What portion of the annual expense<sup>2</sup> of your maintenance as a student can you or your friends undertake to defray?

#### IV. REGULATIONS *relating to the* ADMISSION of STUDENTS at MANCHESTER NEW COLLEGE LONDON, (Unitarian) (*from the Report 1872.*)

The course of study in Manchester New College extends over five years; namely, two Undergraduate, succeeded by three Theological years. The Student who desires to pass through the whole course is required to matriculate in the University of London before entrance; and at the end of the second year to take the degree of B.A. in the same University, so as to bring an undivided interest to the studies of his Theological period.

As a guarantee of satisfactory character and adequate attainments in Students for the Ministry, it is ruled in this Institution, "That no one shall be admitted as a Student but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination his moral character and natural endowments are found to be such as to qualify him for becoming a Student for the Ministry; and

<sup>1</sup> In addition to what each student requires for clothes and books, from £2 to £5 a-year is required by the student, for use of furniture, gas, and coals.

<sup>2</sup> The whole cost of board, &c., not including gas, coal, and furniture, is about £50.

that the profession is the object of his own voluntary choice." The testimonials must be in the handwriting of one of the subscribing Ministers.

Candidates for admission will be also required to give satisfactory evidence of their ability to write clear gramatical English, and to read aloud distinctly, naturally, and with correct pronunciation.

It is recommended that candidates for Matriculation at the University of London, intending subsequently to enter Manchester New College, should choose German rather than French, as a subject of examination, on account of the superior usefulness of that language to the future studies of the Theologian.

In particular cases, with the special sanction of the Committee, Students may be admitted to some of the Theological and Philosophical lectures without entering on the entire course.

When candidates are admitted as Divinity Students, it is with the distinct understanding that it is their bonâ fide intention, and that of their friends, that they shall go through the whole College course; and that their quitting the College at an earlier period, for the purpose of undertaking any congregational charge, or for any other object, cannot be sanctioned by the trustees.

Students who have taken the degree of B.A. at any English, Scotch, or Irish University, may be admitted to the three years' Theological course without further examination, except that they will be required to show that they can read aloud, to the satisfaction of the Professors. The acquirement, before entrance on the Theological course, of a competent knowledge of German, and of a sufficient acquaintance with the rudiments of Hebrew, is strongly recommended.

**V. LETTER addressed to CANDIDATES for ADMISSION at the  
COUNTRESS OF HUNTINGDON'S COLLEGE, Cheshunt, London, N.**

Dear Sir,

I have received your application, and I am directed to send, for your consideration, a List of Questions, which you are requested to return with the most candid and explicit answers written on the spaces opposite the several questions, attaching your signature at the close; and to transmit testimonials to your moral and religious character and talent for preaching from your pastor and other ministers and friends, and a letter from the church to which you belong approving of your present application, and encouraging you to persevere in a course of study preparatory to the work of the holy ministry, and also a medical certificate as to the state of your health.

With your answers you are requested to send a short sermon, such as you would preach to a village congregation, and an essay on the following subject:

When your reply is received it will be laid before the Trustees, and their determination will be communicated to you.

1. (1) State your name; (2) age; (3) place of birth; (4) whether your parents are living; their circumstances in life; whether your application has their approbation; whether they are in any degree dependent on you for support; (5) whether they engage to supply you or you have the means of supplying yourself with what is necessary for your own personal expenses.

2. Can you or your friends provide £40 per session for your board and lodging at the College? If not, how much can you undertake to pay?

[These payments are made in advance at the commencement of the session. Education is gratuitously provided.]

3. (1) What has been your occupation? (2) Have you at present the means of comfortable maintenance? (3) Are you under any engagement with any master by indenture or otherwise? (4) Are you engaged to be married?

4. (1) What has been the general state of your health? (2) Have you been vaccinated? (3) Have you ever suffered from serious illness.

5. Have you passed the Matriculation Examination in the University of London, or any of the Middle Class examinations of the Universities of Oxford, Cambridge, or Durham? If not, can you pass an examination in the English, Latin, Greek, and Hebrew grammars; in the first Book of Cæsar's Commentaries, and of Virgil's *Æneid*, or in his *Eclogues*; also, in the first ten chapters of St John's Gospel in Greek, and the first two chapters of Genesis in Hebrew, in the literature, history, and contents of Holy Scripture, particularly in matters arising out of the above-mentioned chapters; in the Elements of Geography; in the first book of Euclid; and in the elements of Arithmetic and Algebra? State generally to what extent you have received educational advantages. What books have most influenced your mind? To what class of literature have you found yourself most inclined?

6. What reason have you for believing that you have experienced a saving work of grace upon your heart: at what period of your life, and by what means, do you consider this change to have taken place?

N.B.—This question to be answered very fully.

7. (1) Have you been baptized? (2) By what Church were you first received into Christian fellowship, and at what time? (3) Are you now in communion with any Christian Church? (4) If so, what Church? (5) Who is your pastor? (6) How long have you been in communion?

8. Have you objections to the use, in the worship of God, of selections from the Liturgy of the Church of England?

9. Define in your own language the leading doctrines of the Christian faith. Can you cordially subscribe the fifteen Articles subjoined to these questions?

10. (1) In what way have you attempted hitherto to advance the cause of Christ? Have you been employed in the instruction of Youth

in Sunday Schools,—in visiting the sick, or in exhorting at Prayer Meetings, or in Villages? (2) And how long, and under whose sanction, or by whose encouragement, did you first engage in such exercises? (3) Can you name any Minister or other intelligent person who has heard you speak in public?

11. (1) How long have you had a desire for the work of the ministry? (2) What were the circumstances which first excited such desire? (3) What are your motives for seeking to engage in it? (4) Have you made any Minister or other Christian friend acquainted with your wishes? Have they encouraged you, or otherwise? (5) What grounds have you for believing that you are called of God to this important work? (6) Are you willing to give yourself up to the LORD JESUS CHRIST to serve in the ministry of the Gospel either at home or abroad, and either in the late Countess of Huntingdon's Connexion or otherwise, as you may afterwards think proper? (Trust Deed of the College, p. 11.)

12. Have you made application for admission into any other Collegiate or Academical Institution? If you have, state the reason why such application was rejected.

13. In the event of your being admitted into CHESHUNT COLLEGE, do you promise to cultivate a spiritual, humble, and devoted disposition, becoming a Student; to be diligent in the studies to which you may be directed; to yield all due subjection to the tutors; and to conform to all the rules and regulations of the College; leaving the time of your accepting a pastorate in the hands of the Trustees?

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*The Articles forming the Schedule to the Trust Deed of the Countess of Huntingdon's College, Cheshunt.*

*I. Of God.*

That there is but one living and true God, everlasting, without body, parts, or passions: of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible; and in unity of the Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

*II. Of the Scriptures.*

That it pleased God, at sundry times and in divers manners, to declare His will, and that the same should be committed unto writing; which is therefore called the Holy Scripture, which containeth all things necessary to Salvation. The authority whereof doth not depend upon the testimony of man, but wholly upon God, its Author; and our assurance of the infallible truth thereof is from the inward work of the Holy Ghost, bearing witness, with the Word, in our hearts.

*III. Of Creation.*

It pleased God, for the manifestation of His glory, in the beginning to create the world and all things therein; and having made man, male

and female, after His own image, endued with knowledge, righteousness, and true holiness, he gave them a command not to eat of the tree of knowledge of good and evil, with a power to fulfil it, yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.

#### IV. *Of the Fall of Man from Original Righteousness.*

Our first parents sinned in eating the forbidden fruit ; whereby they fell from their original righteousness, and became wholly defiled in all the faculties and parts of soul and body. And being the root of all mankind, the guilt of this sin was imputed, and the same corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

#### V. *Of Original Sin.*

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk ; but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam ; whereby man is, as far as possible, gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit ; and therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, yet without dominion ; and although there is no condemnation to them that are in Christ Jesus, yet sin in them is evil as much as in others, and as such receives Divine fatherly chastisement.

#### VI. *Of Predestination and Election.*

Although the whole world is thus become guilty before God, it hath pleased Him to predestinate some unto everlasting life. Predestination, therefore, to life, is the everlasting purpose of God whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which are endued with so excellent a benefit of God, are called according to God's purpose, by His Spirit working in due season : they through grace obey the call ; they are justified freely ; they are made sons of God by adoption ; they bear the image of Christ ; they walk religiously in good works ; and at length by God's mercy they attain to everlasting felicity.

#### VII. *Of Christ the Mediator.*

It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only-begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Saviour of His church ; unto whom He did, from all eternity, give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.

He, therefore, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature, yet without sin, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary; so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man. This office of a Mediator and Surety He did most willingly undertake; which, that He might discharge, He was made under the law, and did perfectly fulfil it, by an obedience unto death; by which perfect obedience and sacrifice of himself on the cross, which He through the Eternal Spirit once offered up unto God, He hath fully satisfied Divine justice, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given Him. To all of whom He doth, in His own time and in His own way, certainly and effectually apply His purchased redemption; making intercession for them; and revealing unto them through the Word and by His Spirit the mysteries of salvation; effectually enabling them to believe unto obedience; and governing their hearts by the same Word and Spirit; and overcoming all their enemies by His almighty power.

#### VIII. *Of the Holy Ghost.*

The Holy Ghost is the Third Person in the adorable Godhead, distinct from the Father and the Son: yet of one substance, glory, and majesty with them; very and eternal God; whose office in the church is manifold. It is He who illuminates the understanding to discern spiritual things, and guides us into all truths; so that without His teaching we shall never be effectually convinced of sin, nor be brought to the saving knowledge of God in Christ. And His teaching, whether it be by certain means which he ordinarily makes use of, or without means, is attended with an evidence peculiar and proper to itself, therefore styled the demonstration of the Spirit and of power. By which Divine power He not only enlightens the understanding, but gives a new turn or bias to the will and affections, moving and acting upon our hearts, and by His secret energetic influence effecting those things which we could never attain nor accomplish by our own strength. Nor is His guidance less necessary in our lives and in all our actions. Without his assistance we know not what to pray for, or how to pray aright. He confirms us in all grace: and He is the author of all holiness. It is He that assures us of our personal interest in Christ, and that sheds abroad the love of God in our hearts. He seals believers unto the day of redemption; and is Himself the earnest of their future inheritance. He administers comfort to us in our temporal and spiritual distresses, by applying to our minds seasonable promises of God in Christ Jesus, which are yea and amen; and by receiving the things of Christ, and showing them unto us. Thus He encourageth and refresheth us with a sense of the favour of God; fills us with joy unspeakable and full of glory, and is to abide with the Church for ever.

### IX. *Of Free Will.*

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

### X. *Of Justification.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith and not for our own works or deservings. Wherefore that we are justified by faith alone, is a most wholesome doctrine, and very full of comfort. And this is done by pardoning our sins, and by accounting our persons as righteous, by imputing the obedience and satisfaction of Christ unto us, which is received and rested upon by faith; which faith we have not of ourselves, but it is the gift of God.

### XI. *Of Sanctification and Good Works.*

They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified really and personally, through the virtue of Christ's death and resurrection, by His Word and Spirit dwelling in them: the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces to the practice of true holiness, without which no man shall see the LORD. Works which are the fruits of faith, and follow after justification, though they cannot put away our sins, nor endure the severity of God's judgment, yet are pleasing and acceptable to God in Christ, and spring out necessarily of a true and lively faith; insomuch that, by them, a lively faith may be as evidently known as a tree is discerned by the fruit.

### XII. *Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God; forasmuch as they spring not of faith in the Lord Jesus Christ, neither do they make men meet to receive grace; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

### XIII. *Of the Church.*

The Catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof, and is the spouse, the body, the fulness of Him that filleth all in all. The visible church consists of all those throughout the world that profess the true religion, together with

their children. To which visible church Christ hath given the ministry and ordinances of the gospel, for the gathering and perfecting the saints in this life, to the end of the world ; and doth by His own presence and Spirit, according to his promise, make them effectual thereunto.

There is no other head of the church but the Lord Jesus Christ ; nor can the Pope of Rome, in any sense, be head thereof, but is that anti-christ, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.

#### XIV. *Of Baptism.*

Baptism is a sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, to be continued in the church until the end of the world ; which is rightly administered by pouring or sprinkling water upon the person, in the name of the Father, Son, and Holy Ghost. This sacrament ought to be administered but once to any person : and we also hold that infants may and ought to be baptized, in virtue of one or both believing parents ; because the spiritual privilege of a right unto, and a participation of the initial seal of the covenant, was granted by God to the infant seed of Abraham ; which grant must remain firm for ever, without the Lord's own express revoking or abrogation of it ; which can never be proved from scripture that He has done.—Again, they that have the thing signified have a right to the sign of it ; but children are capable of the grace signified in Baptism. And some of them (we trust) are partakers of it ; namely, such as die in their infancy ; therefore they may and ought to be baptized. For these and other reasons we believe and maintain the lawfulness and expediency of infant baptism.

#### XV. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of the body and blood of Christ, and of our redemption thereby, called the Lord's Supper, to be observed in His church to the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death ; the sealing all benefits thereof to true believers ; their spiritual nourishment and growth in Him ; their further engagement in and to all duties which they owe unto Him ; and to be a bond and pledge of their communion with Him and with each other as members of His mystical body. Insomuch that, to such as rightly and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ ; though in substance and nature they still remain bread and wine as they were before. Those, therefore, that are void of faith, though they do carnally and visibly eat the bread and drink the wine of this sacrament of the body and blood of Christ, yet they are in no wise partakers of Christ ; but rather to their condemnation do eat and drink the sign or sacrament of so great a blessing.



## APPENDIX (C).

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I am indebted to Mr. W. F. Philpotts, of Lincoln's Inn, for the following List of Reported Law Suits affecting Dissenters' Trusts from 1840 to 1869 inclusive; but, as the reports only contain cases where some point of law arises, there have probably been during this interval numbers of cases not reported at all :—

1840	Broome v. Summers, 11 Simons 352.	Meeting House of Presbyterians Dissenters Dispute as to Doctrine
1842	Attorney-General v. Shore, 9 Clark and Tinnelly 355.	Lady Hewley's Charity for Pro- testant Dissenters What denomination entitled to its benefits
1846	Shrewsbury v. Hornby 5 Hare 406.	Bequests of £300 a-year after death of Testator's wife for the assistance of Unitarian Congre- gation held valid
1847	Attorney-General v. Gardner 2 De Gex and Smale 102.	Subscription in small sums for Presbyterian Church and School to a large amount in the whole Dispute as to qualification of Minister
1847	Attorney-General v. Munro 2 De Gex and Smale 122.	Presbyterian Church and School doctrine of Minister Removal
1848	Attorney-General v. Warden 6 Hare 477.	Meeting House and two School Rooms for Wesleyan Metho- dists Removal of Trustees
1849	Attorney-General v. Murdock 7 Hare 445.	Established Church of Scotland Meeting House Doctrine of Minister
1849	Attorney-General v. Lawes 8 Hare 32.	Gift of £100 a-year Irvingite Ministers

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| 1852 | Moreland<br>v.<br>Richardson<br>22 Beav. 596.                 | Dissenters' Burial Ground  |
| 1853 | Attorney-General<br>v.<br>Clapham<br>10 Hare 540.             | Methodists. This was a suit relating to a Meeting House, Dwelling House, Chapel, and School for an old endowment which had been re-settled in accordance with a model deed of 1832, under which Wesleyan Chapels are generally settled |
| 1853 | Manchester College<br>16 Beavan 610.                          | As to removal to London of College for English Presbyterian Dissenters<br>Large estates in Yorkshire, and £3,700 debentures  |
| 1857 | Attorney-General<br>v.<br>Calvert<br>23 Beavan 248.           | Relating to Hadley Almshouses<br>It is held that Dissenters and Church people alike should be admitted to them   |
| 1858 | Darke<br>v.<br>Williamson<br>25 Beavan 622.                   | Question as to power of Dissenters to mortgage their chapel  |
| 1859 | Dangars<br>v.<br>Rivaz<br>28 Beavan 233.                      | Relating to a Church and a considerable amount of property in trust for French Protestants. The question was as to the dismissal of the minister   |
| 1860 | Attorney-General<br>v.<br>Gould<br>28 Beav. 485.              | Relating to a Chapel belonging to particular Baptists Disputes as to doctrine  |
| 1860 | Re Barnett<br>29 Law Journal New Series, Chancery 871.        | Question as to legacy of £500 to the Minister of a Unitarian Chapel  |
| 1862 | Attorney-General<br>v.<br>Ethridge<br>11 Weekly Reporter 199. | A Chapel of Particular Baptists<br>Dispute as to Doctrine. Removing Minister   |

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| 1862 | Ward<br><i>v.</i><br>Hipwell<br>& Giffard 547.                           | Question as to the right of occupation of house held in trust for Minister of Baptist Chapel  |
| 1867 | Booth<br><i>v.</i><br>Carter<br>Law Reports 3<br>Equity 757.             | Wesleyan Methodists. Question as to the validity of a bequest of £1,000 for erection of Wesleyan Chapel   |
| 1868 | Attorney-General<br><i>v.</i><br>Bunce<br>Law Reports 6 Equity 563.      | Baptists held entitled to various bequests of £300, £500, £500, and £20, and some smaller charges   |
| 1868 | Attorney-General<br><i>v.</i><br>Oust<br>13 Law Times<br>New Series 235. | Dispute as to Doctrine Independents   |
| 1869 | Cooper<br><i>v.</i><br>Gordon<br>Law Reports<br>8 Equity 249.            | Independents. Dismissal of Minister. Chapel House and other property vested in trustees. Income about £300 a-year, but did not appear how much of this was from pew rents |
| 1869 | Re Watnough's Trusts<br>Law Reports 8 Equity 273.                        | Bequest of all property for Chapel held bad<br>Wesleyans.   |

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